

JOURNAL

of the

Malayan Branch

of the

Royal Asiatic Society

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1938.

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The
Malayan Branch
of the
Royal Asiatic Society

Patron :

H. E. Sir Thomas Shenton W. Thomas, G.C.M.G., O.B.E.,
Governor of the Straits Settlements, High Commissioner for the
Malay States, British Agent for Sarawak and North Borneo.

Council for 1938.

The Hon'ble Mr. C. C. Brown, <i>M.C.S.</i>	..	<i>President.</i>
The Hon'ble Mr. A. S. Small, <i>C.M.G., M.C.S.</i>	}	<i>Vice-Presidents for the S.S.</i>
Mr. R. St. J. Braddell		
The Rev. Fr. R. Cardon		
Dr. W. Linehan, <i>M.C.S.</i> .. ..	..	<i>Vice-President for the F.M.S.</i>
The Hon'ble Engku Abdul Aziz, <i>D.K.</i>	}	<i>Vice-Presidents for the U.M.S.</i>
<i>C.M.G.</i>		
The Hon'ble Mr. A. C. Baker, <i>M.C.S.</i> ..	}	
The Hon'ble Capt. N. M. Hashim, <i>M.L.C.,</i>	}	
<i>I.S.O.</i>		
Mr. E. J. H. Corner	}	<i>Councillors.</i>
Mr. H. D. Mundell		
The Hon'ble Mr. Justice J. V. Mills, <i>M.C.S.</i>		
Mr. B. Harrison	}	
Mr. M. W. F. Tweedie .. ..	..	<i>Hon. Treasurer.</i>
Mr. F. N. Chasen .. ..	..	<i>Hon. Secretary.</i>

Proceedings
of the
Annual General Meeting

The Annual General Meeting of the Society was held in the Raffles Museum, Singapore, at 4.45 p.m. on 25th February, 1938.

The Rev. Fr. R. Cardon (Councillor) in the chair.

1. The Minutes of the last Annual Meeting were read and confirmed.
2. The Annual Report and Receipts and Payments Account as submitted by the Council were adopted.
3. The Officers and Council for 1938 were elected.
4. Dato R. St. J. Braddell's suggestion that the Society should sponsor publication of translations of Malay traditional literature and publish them under the title of Malayan Monographs, was adopted.

M. W. F. TWEEDIE,

Ag. Hon. Secretary.

Annual Report

OF THE

Malayan Branch, Royal Asiatic Society

for 1937.

Membership. The number of members of the Society at the end of the year was 524 compared with 613 at the end of 1936. The roll consisted of 18 Honorary Members, 4 Corresponding Members and 502 Ordinary Members. 5 Ordinary Members resigned during the year. Death claimed 10 members. Rigid enforcement of Rule 6 (the payment of subscriptions) resulted in the lapse of a number of memberships, some of which, it is hoped, will be revived. The following 30 new members were elected during the year :—

Abubakar, H. H. Tunku
Bancroft, K. H.
Barton, J. E.
Beuzekon, J. C. van
Black, R. B.
Cockin, M. H. B.
Damais, L. C.
Davies, J. G.
Ferguson, D. S.
Goode, A. N.
Harrison, B.
Hunter, J. A.
Jennings, E. L. H.
Lee Chang-Foo
Mace, M.

Maharaja, Tengku Seri
Mahyiddeen, Tengku Mahmood
Payne, E. M. F.
Payne, Dr. C. H. Withers
Pendrigh, C. S.
Pooley, F. G.
Ramani, R. K.
Regester, P. J. D.
Robson, J. H. M.
Tacchi, A. C.
Tan Keng Teow
Touche, R. F. de
Wade, G. H.
Winsley, T. M.
Wright, A. Dickson

Annual General Meeting. The Annual General Meeting was held in Raffles Museum on 25th February.

Journals. The Journal for the year (Vol. XV) consisted of 3 parts, with 443 pages.

The first part contained Mr. E. N. Taylor's essay on the law and custom relating to the distribution of property on dissolution of marriage among Peninsular Malays. Dr. R. L. Archer's thesis on Muhammadan Mysticism in Sumatra, occupied the bulk of the second part. The third part for the year was miscellaneous in character.

Assistance Required. The Council is considering various schemes for enlarging the scope of the Society. Among these is one for the production of some special publications. The first step is to find an enthusiastic member of the Society, resident in Singapore, and willing to act as Assistant Hon. Secretary ("Special purposes"). The Hon. Secretary will be pleased to receive the names of volunteers.

Finance. The Governments of the S.S., the F.M.S. and three of the Unfederated States contributed to the support of the Society. Thanks to these contributions a satisfactory financial position can be reconciled with an extensive programme of publication.

Subscriptions for the year amounted to \$2,372.00.

During the year the Society completed the payment for the purchase of \$2,000 S.S. Govt. 3% Loan. The bank balance at the close of the year was \$2,406.25.

\$2,845.80 of the expenditure was on account of Part 3 of Vol. XIV, but Part 3 of Vol. XV (1937) will be a charge on the 1938 account.

F. N. CHASEN,
Hon. Secretary.

Receipts and Payments for the year ending 31st December, 1937.

M. W. F. TWEEDIE,
Hon. Treasurer, M.B., R.A.S.

Singapore, January, 1938.

RULES
of
The Malayan Branch
of the
Royal Asiatic Society

I. Name and Objects.

1. The name of the Society shall be 'The Malayan Branch of the Royal Asiatic Society.'
2. The objects of the Society shall be :—
 - (a) The increase and diffusion of knowledge concerning British Malaya and the neighbouring countries.
 - (b) the publication of a Journal and of works and maps.
 - (c) the acquisition of books, maps and manuscripts.

II. Membership.

3. Members shall be of three kinds—Ordinary, Corresponding and Honorary.
4. Candidates for ordinary membership shall be proposed and seconded by members and elected by a majority of the Council.
5. Ordinary members shall pay an annual subscription of \$6 *payable in advance on the first of January in each year.*

No member shall receive a copy of the Journal or other publications of the Society until his subscription for the current year has been paid.

Newly elected members shall be allowed to compound for life-membership for \$100 ; other members may compound by paying \$50, or \$100 less the amount already paid by them as ordinary members in annual subscriptions, whichever of these two sums is the greater. Societies and Institutions are eligible for ordinary membership.

6. On or about the 30th of June in each year the Honorary Treasurer shall prepare and submit to the Council a list of those members whose subscriptions for the current year remain unpaid. Such members shall be deemed to be suspended from membership until their subscriptions have been paid, and in default of payment within two years shall be deemed to have resigned their membership*.

*Bye-Law 1922. "Under Rule 6 Members who have failed to pay their subscription by the 30th June are suspended from membership until their subscriptions are paid. The issue of Journals published during that period of suspension cannot be guaranteed to members who have been so suspended.

7. Distinguished persons, and persons who have rendered notable service to the Society may on the recommendation of the Council be elected Honorary Members by a majority at a General meeting. Corresponding Members may, on the recommendation of two members of the Council, be elected by a majority of the Council, in recognition of services rendered to any scientific institution in British Malaya. They shall pay no subscription; they shall enjoy the privileges of members (except a vote at meetings and eligibility for office) and free receipt of the Society's publications.

III. Officers.

8. The officers of the Society shall be :—

A President.

Vice-Presidents not exceeding six, ordinarily two each from (i) the Straits Settlements, (ii) the Federated Malay States and (iii) the Unfederated or other Protected States, although this allocation shall in no way be binding on the electors.

An Honorary Treasurer.

An Honorary Secretary.

Five Councillors.

An Assistant Honorary Secretary

These officers shall be elected for one year at the Annual General Meeting, and shall hold office until their successors are appointed.

9. Vacancies in the above offices occurring during any year shall be filled by a vote of the majority of the remaining officers.

IV. Council.

10. The Council of the Society shall be composed of the officers for the current year, and its duties and powers shall be :—

(a) to administer the affairs, property and trusts of the Society.

(b) to elect Ordinary and Corresponding Members and to recommend candidates for election as Honorary Members of the Society.

(c) to obtain and select material for publication in the Journal and to supervise the printing and distribution of the Journal.

(d) to authorise the publication of works and maps at the expense of the Society otherwise than in the Journal.

(e) to select and purchase books, maps and manuscripts for the Library.

(f) to accept or decline donations on behalf of the Society.

(g) to present to the Annual General Meeting at the expiration of their term of office a report of the proceedings and condition of the Society.

(h) to make and enforce by-laws and regulations for the proper conduct of the affairs of the Society. Every such bye-law or regulation shall be published in the Journal.

11. The Council shall meet for the transaction of business once a quarter and oftener if necessary. Three officers shall form a quorum of the Council.

V. General Meetings.

12. One week's notice of all meetings shall be given and of the subjects to be discussed or dealt with.

13. At all meetings the Chairman shall in the case of an equality of votes be entitled to a casting vote in addition to his own.

14. The Annual General Meeting shall be held in February in each year. Eleven members shall form a quorum.

15. (i) At the Annual General Meeting the Council shall present a report for the preceding year and the Treasurer shall render an account of the financial condition of the Society. Copies of such report and account shall be circulated to members with the notice calling the meeting.

(ii) Officers for the current year shall also be chosen.

16. The Council may summon a General Meeting at any time, and shall so summon one upon receipt by the Secretary of a written requisition signed by five ordinary members desiring to submit any specified resolution to such meeting. Seven members shall form a quorum at any such meeting.

17. Visitors may be admitted to any meeting at the discretion of the Chairman but shall not be allowed to address the meeting except by invitation of the Chairman.

VI. Publications.

18. The Journal shall be published at least twice in each year, and oftener if material is available. It shall contain material approved by the Council. In the first number of each volume shall be published the Report of the Council, the account of the financial position of the Society, a list of members and the Rules.

19. Every member shall be entitled to one copy of the Journal, which shall be sent free by post. Copies may be presented by the Council to other Societies or to distinguished individuals, and the remaining copies shall be sold at such prices as the Council shall from time to time direct.

20. Twenty-five copies of each paper published in the Journal shall be placed at the disposal of the author.

VII. Amendments of Rules.

21. Amendments to these Rules must be proposed in writing to the Council, who shall submit them to a General Meeting duly summoned to consider them. If passed at such General Meeting they shall come into force upon confirmation at a subsequent General Meeting or at an Annual General Meeting.

Affiliation Privileges of Members.

Royal Asiatic Society. The Royal Asiatic Society has its headquarters at 74 Grosvenor Street, London, W., where it has a large library and collection of MSS. relating to oriental subjects, and holds monthly meetings from November to June (inclusive) at which papers on such subjects are read.

2. By Rule 105 of this Society all the Members of Branch Societies are entitled when on furlough or otherwise temporarily resident within Great Britain and Ireland, to the use of the Library as Non-Resident Members and to attend the ordinary monthly meetings of the Society. This Society accordingly invites Members of Branch Societies temporarily resident in Great Britain or Ireland to avail themselves of these facilities and to make their home addresses known to the Society so that notice of the meetings may be sent to them.

3. Under Rule 84, the Council of the Society is able to accept contributions to its Journal from Members of Branch Societies, and other persons interested in Oriental Research, of original articles, short notes, etc., on matters connected with the languages, archæology, history, beliefs and customs of any part of Asia.

4. By virtue of the aforementioned Rule 105 all Members of Branch Societies are entitled to apply for election to the Society without the formality of nomination. They should apply in writing to the Secretary, stating their names and addresses, and mentioning the Branch Society to which they belong. Election is by the Society upon the recommendation of the Council.

5. The subscription for Non-Resident Members of the Society is 30/- per annum. They receive the quarterly journal post free.

Asiatic Society of Bengal. Members of the Malayan Branch of the Royal Asiatic Society, by a letter received in 1903, are accorded the privilege of admission to the monthly meetings of the Asiatic Society of Bengal, which are held usually at the Society's house, 1 Park Street, Calcutta.

List of Members for 1938.

(As on 1st June, 1938).

*Life Members.

Year of
Election.

Patron.

1935. Thomas, H.E. Sir Thomas Shenton W., G.C.M.G., O.B.E.

Honorary Members.

- 1890, 1918. Blagden, Dr. C. O., 40, Wychwood Avenue, Whitchurch Lane, Edgware (Middlesex).
1935. Bosch, Dr. F. D. K., c/o Kern Institute, Leyden, Holland.
1921. Brandstetter, Prof. Dr. R., Luzern, Switzerland.
1930. Clifford, Sir Hugh, G.C.M.G., .G.B.E., 53, Evelyn Gardens, London, S.W. 7.
1935. Coedes, Prof. Dr. George, Directeur de l'Ecole Francaise d'Extreme Orient, Hanoi, Indo-China.
1930. Crosby, Sir Josiah, K.B.E., c/o H. B. M. Ministry, Bangkok, Siam.
- 1903, 1917. Galloway, Sir D. J., Johore Bahru, Johore, (Vice-Pres., 1906-7 ; Pres., 1908-13).
- 1895, 1920. Hanitsch, Dr. R., M.A., 99, Woodstock Road, Oxford, England. (Council, 1897-1919 ; Hon. Tr., 1898-1906, 1910-11, 1914-19 ; Hon. Sec., 1912-13).
1922. Johore, H. H. The Sultan of, D.K., G.C.M.G., K.B.E. Johore.
- 1900, 1932. Kloss, C. Boden, c/o Royal Societies Club, St. James Street, London, S.W. 1. (Coun., 1904-8, 1923, 1927-8 ; Vice-Pres., 1920-1, 1927 ; Hon. Sec., 1923-6 ; Pres., (1930).
1935. Krom, Dr. N. J., 18, Witte Singel, Leiden, Holland.
- 1903, 1927. Maxwell, Sir W. G., K.B.E., C.M.G., Sunning Wood, Boars Hill, Oxford, England. (Coun., 1905, 1915 ; Vice-Pres., 1911-12, 1916, 1918, 1920 ; 1919, 1922-3, 1925-6).
1921. Perak, H.H. The Sultan of, K.C.M.G., K.C.V.O., Istana Negara, Kuala Kangsar, Perak.
- 1890, 1912. Ridley, H. N., C.M.G., F.R.S., 7, Cumberland Road, Kew Gardens, Surrey, England. (Coun., 1890-4, 1896-1911 ; Hon. Sec., 1890-3, 1896-1911).
1916. Sarawak, H.H. The Rajah of, G.C.M.G., Kuching, Sarawak.

Year of
Election.

- 1894, 1921. Shellabear, Rev. Dr. W. G., 185, Girard Avenue,
Hartford, Conn., U.S.A. (Coun., 1896-1901,
1904; Vice-Pres., 1913; Pres., 1914-18).
1921. Van Ronkel, Dr. P. H., Zoeterwoudsche Singel 44,
Laiden, Holland.
- 1904, 1935. Winstedt, Sir Richard, K.B.E., C.M.G., D. Litt., 95,
Westbourne Terrace, London, W.2. (Vice-Pres.,
1914-15, 1920-1, 1923-5, 1928; Pres., 1927,
1929, 1933-5).

Corresponding Members.

1935. Hamilton, A. W., c/o Barclay's Bank, Nairobi, Kenya.
1920. Laidlaw, Dr. F. F., M.A., Eastfield, Uffculme, Devon,
England.
1920. Merrill, Dr. E. D., Gray Herbarium, Cambridge, Mass,
U.S.A.

Ordinary Members.

- *1921. Abdul Aziz, Hon. Engku, D.K., C.M.G., Johore Bahru,
Johore. (Vice-Pres., 1933-1938).
1935. Abdul Aziz bin Khamis, Sanitary Board, Seremban.
1932. Abdul Hamid bin Engku Abdul Majid, Hon. Engku,
c/o The State Secretariat, Johore Bahru, Johore.
1926. Abdul Malek bin Mohamed Yusuf, M.C.S., District Office,
Batang Padang, Perak.
1933. Abdul Rahman bin Mat, District Office, Lenggong,
Upper Perak.
- *1926. Abdul Rahman bin Yassin, Dato, 3, Jalan Chat, Johore
Bahru, Johore.
1936. Abdullah bin Ibrahim, District Office, Bentong, Pahang.
1936. Abdullah bin Muhammad Ali, Sultan Idris Training
College, Tanjong Malim, Perak.
1935. Abdullah bin Noordin, c/o Land Office, Kuala Kangsar,
Perak.
1923. Abdullah bin Yahya, Hon. Capt. Sheikh, S.M.J., P.I.S.R.,
Bukit Timbalan, Johore.
1937. Abubakar, H.H. Tunku, Johore Bahru, Johore.
- *1909. Adams, T. S., M.C.S., C.M.G., Chief Commissioner,
Nigeria.
1936. Addison, J. S., Kuala Krai, Kelantan.
- *1919. Adelborg, F., Stockholm, Sweden.
1935. Ahmad bin Haji Tahir, Asst. Commissioner of Police,
Muar, Johore.
1934. Ahmad bin Sheikh Mustapha, Seremban, Negri Sembilan.
1926. Ahmad bin Osman, M.C.S., District Office, Lumut, Perak.
1935. Ahmad Zainul'abidin, Tengku, Kota Bahru, Kelantan.

Year of
Election.

1936. Aikin, Rev. Hamilton, The Manse, Golf Club Road, Ipoh, Perak.
1935. Akademija Nauk, U.S.S.R., Biblioteka Akademii Nauk, Birgewaja Linija, 1, Leningrad, U.S.S.R.
1927. Allen, B. W., Police Depot, Singapore.
1935. Amstutz, Rev. H. B., Methodist Mission, Singapore.
1936. Anderson, W. Graeme, Tanjong Batu Estate, Manek Urai, Kelantan.
1933. Annamalai University Library, Annamalainagar, Chidambaram, S. India.
1934. Archer, Dr. R. L., Ph.D., Methodist Mission, Singapore.
1926. Ariff, Dr. K. M., The New Dispensary, Penang.
1926. Atkin-Berry, H. C., Swan and Maclaren, Singapore.
- *1908. Ayre, C. F. C., c/o Lloyd's Bank, 6, Pall Mall, London, S.W.1. (Hon. Tr., 1910-11).
1933. Azman bin Abdul Hamid, Govt. English School, Muar, Johore.
1938. Badry, C.M.P., Eastern Smelting Co., Ltd., Penang.
- *1926. Bagnall, The Hon'ble Sir John, The Straits Trading Co., Ltd., Singapore.
- *1919. Bailey, A. E., " Keecha ", Park Road, Leamington Spa, England.
- *1926. Bailey, John, c/o British Legation, Bangkok, Siam.
1936. Bailey, L. C., Rengam Estate, Rengam, Johore.
1915. Bain, Norman, K., 74, Bryanston Court, George Street, London W.1.
1926. Bain, V. L., District Forest Office, Kuala Lumpur.
- *1912. Baker, The Hon. Mr. A. C., British Adviser, Kelantan.
1932. Baker, J. A., c/o Dept., of Agriculture, Kluang, Johore.
1935. Baker, V. B. C., c/o Pahang Consolidated Co., Ltd., Sungei Lembing, Pahang.
1937. Bancroft, K. H., M.C.S., Controller of Labour, Johore.
1935. Bangs, T. W. T., Kuala Pergau Estate, Ulu Kelantan.
- *1899. Banks, J. E., Ambridge, Penn., U.S.A.
1920. Barbour, Dr. T., Museum of Comparative Zoology, Harvard University, Cambridge, Mass, U.S.A.
1932. Barret, E. C. G., M.C.S., Asst. Resident, Brunei.
1936. Barron, G. D., Superintendent of Surveys, Malacca.
1938. Barrowman, Dr. Barclay, Klang.
1937. Barton, J. E., c/o The Asiatic Petroleum Co., Singapore.
1914. Bazell, C., Malay College, Kuala Kangsar, Perak. (Hon. Libr. 1916-20 ; Hon. Tr. 1921-1922.)
1925. Bee, R. J., Public Works Dept., Kuala Kangsar, Perak.

Year of
Election.

- *1910. Berkeley, Capt. H., I. S. O., Clink Gate, Droitwich, England.
- 1937. Beuzekom, J. C. van, Tanjong Balai, Karimon, N. E. I.
- *1912. Bicknell, J. W., Bykenhulle, Hopewell Junction, Dutchess County, New York, U.S.A.
- 1884. Bicknell, W. A., 2, Phillips Avenue, Exmouth, Devon, England.
- 1936. Bingham, R. P., M.C.S., Chinese Secretariat, Singapore.
- 1931. Birse, A. L., M.C.S., District Officer, Larut and Registrar of Titles, Perak.
- 1926. Birtwistle, W., Dept. of Fisheries, Singapore.
- *1908. Bishop, Major C. E.
- 1935. Bishop, H., A.M.I.S.E., M.A.A.E., Public Works Dept., Jesselton, B.N.B.
- *1923. Black, J. G., M.C.S., British Resident, Brunei.
- 1937. Black, R. B., M.C.S., Secretariat, Kuala Lipis, Pahang.
- 1884. Bland, R. N., C.M.G., Brown Gable, Crawley Down, Crawley, Sussex. (Coun., 1898-1900; Vice-Pres., 1907-9).
- 1921. Blasdell, Rev. R. A., Methodist, Mission, Malacca.
- 1925. Blythe, W. L., M.C.S., c/o Malayan Establishment Office, Singapore.
- 1933. Booth, I. C., c/o Surveyor General's Office, Kuala Lumpur.
- *1926. Boswell, A. B. S., Forest Dept., Taiping, Perak.
- *1912. Bourne, F. G., "Little Dawbourne", St. Michaels, Tenterden, Kent, England.
- 1921. Boyd, R., M.C.S., Director of Co-operation, F.M.S., and S.S.
- 1928. Boyd, T. Stirling, Chief Justice of Sarawak, Kuching, Sarawak.
- *1919. Boyd, W. R., M.C.S., c/o Malayan Establishment Office, Singapore.
- *1913. Braddell, The Hon. Dato R. St. J., Braddell Brothers, Singapore. (Council, 1936-1937; Vice-Pres., 1938).
- 1935. Braga, A. J., 8, Broadrick Road, Singapore.
- 1936. Braine, Dr. G. I. H., Kuala Trengganu, Trengganu.
- 1932. Brant, R. V., M.C.S., Assistant Adviser, Kukub, Johore.
- 1935. Brooke, A. W. D., Lawas, Sarawak.
- 1915. Brown, The Hon. Mr. C. C., M.C.S., The Residency, Kuala Lipis, Pahang. (Vice-Pres., 1925, 1932-6; Pres., 1938)
- 1933. Browne, F. G., Forest Research Institute, Kepong, Selangor.
- *1913. Bryan, J. M., Borneo Co., Ltd., 28, Fenchurch Street, London.

Year of
Election.

1887. Bryant, A. T., 101, Seymore Place, Bryanston Square, London, W. 1. (Council, 1907-10 ; Vice-Pres., 1912, 1914-16).
1887. Bryson, H. P., M.C.S., Alor Star, Kedah.
1926. Buckle, Miss D. M., 152, Elm Park Mansions, Chelsea, S. W. 10.
- *1926. Burton, W., 1, Court Lane Gardens, Dulwich, England.
1934. Busfield, H. H., 8, Nab Wood Mount, Shipley, Yorks, England.
- *1921. Butterfield, H. M., Kedah Peak, Excelsior Road, Parkstone, Dorset, England.
- *1913. Caldecott, H. E. Sir Andrew, C.M.G., C.B.E., M.C.S., The Govt. House, Colombo, Ceylon. (Vice-Pres., 1931-32, 1934-35).
1932. Calder, J., M.C.S., Secretary to Resident, Negri Sembilan.
1926. Cardon, Rev. Fr. R., Church of the Sacred Heart, A1, Oxley Rise, Singapore. (Council, 1934-7 ; Vice-Pres., 1938).
- *1925. Carey, H. R., Education Office, Seremban, Negri Sembilan.
- *1921. Cavendish, A., 3, Cecil Court, Hollywood Road, London, S. W. 10.
1921. Chasen, F. N., Raffles Museum, Singapore. (Council 1925 ; Hon. Sec. 1927-38).
- *1924. Cheeseman, H. R., Chief Inspector of English Schools, F.M.S.
1936. Chew Lian Seng, 17, North Canal Road, Singapore.
- *1913. Choo Kia Peng, Kuala Lumpur.
1927. Clark, B. F., Pontianak, Dutch West Borneo.
- *1926. Clarke, G. C., c/o A.P.C., Singapore.
- *1911. Clayton, T. W., c/o Crown Agents, 4, Millbank, London.
1929. Cobden-Ramsay, A. B., M.C.S., District Officer, Kuala Selangor.
1922. Coe, Capt. T. P., M.C.S., Director-General of Posts and Telegraphs, Malaya.
1936. Coldham, J. C., Raub Australian Gold Mine, Raub, Pahang.
1937. Cockin, M. H. B., Sandakan, North Borneo.
1936. Cole, W., M.C.S., Assistant Adviser, Kemaman, Trengganu.
- *1920. Collenette, C. L., 107, Church Road, Richmond, England.
1926. Collins, G. E. P., c/o Nederlandsch Indische Handelsbank, Makassar, Celebes, N.E.I.
1935. Coolhas, Dr. W. Ph., Cosariweg 37, Batavia-Centrum, Java.
1926. Coope, A. E., M.C.S., 9, Netherhale Gardens, Hampstead, N.W. 3.

Year of
Election.

- 1936. Cooper, G. C., Guthrie and Co., Malacca.
- 1929. Corner, E. J. H., Botanic Gardens, Singapore, (Council, 1934-38).
- 1925. Corry, W. C. S., M.C.S., C.A.D.O., Batu Gajah, Perak.
- 1921. Coulson, N., M.C.S., District Officer, Seremban.
- 1921. Cowap, J. C., Springfield, Lower Pennington Lane, Lymington, Hants, England.
- *1923. Cowgill, The Hon. Mr. J. V., M.C.S., British Resident, Negri Sembilan.
- 1938. Creer, J.K., M.C.S., Taiping, Perak.
- 1938. Crosse, A.J.G., Kukub Rubber Estate, Pontian Kechil, Johore.
- *1921. Cullen, W. G., Bartolome Mitre 559, Buenos Aires, S. America.
- 1925. Cullin, E. G., c/o Post Office, Penang.
- 1927. Cumming, C. E., Floral Villa, Lahat Road, Ipoh, Perak.
- 1923. Curtis, R. J. F., M.C.S., Collector of Land Revenue, Penang.
- *1910. Daly, M. D., Cleve Hill, Cork, Irish Free State.
- 1937. Damais, L. C., French Consulate General, Batavia C. Java
- 1938. Daniel, Geo. O., Bishop's Secretary, c/o Bishopsbourne, Singapore.
- *1918. David, P. A F., c/o Sports Club, London.
- 1937. Davies, J. G., P.W.D., Telok Anson, Perak.
- 1928. Davidson, W. W., P.W.D., Taiping, Perak.
- 1927. Davies, E. R., The High School, Klang, Selangor.
- *1927. Dawson, C. W., M.C.S., British Adviser, Perlis.
- 1923. Day, E. V. G., M.C.S., Assistant Treasurer and Collector of Land Revenue, Malacca.
- 1930. De Vos, A. E. E., P.O. Box 13, Taiping, Perak.
- 1922. Denny, A., Sungei Pelek Estate, Sepang, Selangor.
- 1934. Devonshire, G. E., Police Headquarters, Kajang, Selangor.
- 1897. Dickson, E. A., 18, Dunkeld Road, Bournemouth, England.
- *1921. Dickson, Rev. P. L., Western House, The Park, Nottingham, England.
- 1926. Director of Forestry, S.S., and Adviser on Forestry, Malay States, Kepong, Selangor.
- *1926. Dolman, H. C.
- *1923. Doscas, A. E. C., Dept., of Agriculture, Johore Bahru.
- 1936. Douglas, Dato F. W., Private Secretary to H. H. the Sultan of Selangor, Kuala Lumpur.
- 1926. Duff, Dr. W. R., Taiping, Perak.

Year of
Election.

- *1915. Dussek, O. T., Sultan Idris Training College, Tanjong Malim, Perak. (Vice-Pres., 1935).
- 1934. Dyer, Prof. W. E., Raffles College, Singapore.
- 1931. Earl, L. R. F., M.C.S., Assistant Adviser, Kluang, Johore.
- *1922. Ebdon, The Hon. Mr. W. S., M.C.S., Commissioner of Lands, S.S.
- 1922. Eckhardt, H. C., Kuala Kangsar, Perak.
- 1922. Edgar, A. T., Suffolk Estate, Sitiawan, Perak.
- 1934. Edmonds, A., J.P., C.H., Seremban, Negri Sembilan.
- 1927. Education Dept. The, Alor Star, Kedah.
- 1885. Egerton, Sir Walter, K.C.M.G., Fair Meadow, Mayfield, Sussex, England.
- 1921. Elder, Dr. E. A., British Dispensary, Singapore.
- 1932. English School Union, Muar, Johore.
- 1913. Ermen, C. E. A., St. Christopher, Combe Down, Bath, Somerset, England.
- *1923. Eu Tong Seng, O.B.E., Sophia Road, Singapore.
- 1924. Evans, I. H. N., Ring O' Bells, Broadview Road, Oulton Broad, Suffolk, England. (V. P. 1926-7; 1928-30).
- 1936. Evans, Dr. L. W., C.M.O., General Hospital, Singapore.
- 1927. Farrelly, G. A., Kuching, Sarawak.
- 1909. Farrer, R. J., C.M.G., c/o Mr. Winckel, Groote Postweg 439, Bandoeng, Java. (Council, 1925-27).
- 1937. Ferguson, D. S., Drainage and Irrigation Dept., Telok Anson, Perak.
- *1911. Ferguson-Davie, The Right Rev. C. J., Fort Hare University, Alice, Cape Province, S. Africa. (Coun., 1912-13).
- 1917. Finlayson, Dr. G. A., "Changi", West Moors, Dorset, England.
- *1919. Finnie, W., 73, Forest Road, Aberdeen, Scotland.
- 1925. Fitzgerald, The Hon. Dr. R. D., M.C., c/o The Director of Health and Medical Services, Singapore.
- *1927. Flower, Major S.S., Old House, Park Road, Tring Herts., England.
- 1928. Foenander, E. C., 293, Fort Road, Klang.
- 1923. Forest Botanist, The, Forest Research Institute, Dehra Dun, U. P., India.
- 1921. Forrer, R. A., M.C.S., District Judge and First Magistrate, Singapore.
- *1918. Foxworthy, Dr. F. W., 762, Arlington Avenue, Berkeley, California, U.S.A. (Council, 1923; 1926-7).
- 1935. Francois, Rev. Fr. J. P., Malacca.
- *1908. Freeman, D., 96, Priory Road, West Hampstead, London, N.W. 6, England.

Year of
Election.

- *1906. Frost, M.
- *1919. Gallagher, W. J., 72, Courtfield Gardens, London, S.W. 5.
- 1931. Gardiner, E. A., c/o P.W.D., Ipoh, Perak.
- 1932. Gardner, G. B., c/o Midland Bank, Pall Mall, London, W. 2.
- 1923. Gater, Prof. B. A. R., College of Medicine, Singapore.
- 1934. Gates, R. C., M.C.S., District Officer, Alor Gajah.
- 1928. Geake, F. H., c/o Govt. Analyst's Office, Singapore.
- 1920. Geale, Dr. W. J., Kuala Krai, Kelantan.
- *1926. George, J. R., c/o Chartered Bank, London.
- 1923. Gilmour, A., M.C.S., First Assistant Secretary, S.S.
- 1936. Gibson, L. D., M.C.S., c/o Malayan Establishment Office, Singapore.
- *1922. Glass, Dr. G. S., c/o Glyn Mills & Co., Whitehall, London, S.W. 1.
- 1937. Goode, A. N., M.C.S., Assistant Secretary to Resident, Selangor.
- 1922. Gordon, T. I. M., Aintree, Denton Road, Eastbourne, Sussex, England.
- 1920. Gordon-Hall, Capt. W. A., M.C.S., Legal Adviser, Kelantan.
- 1926. Goss, P. H., Survey Dept., Kuala Lumpur.
- 1929. Gray, G. L., Sandakan, British North Borneo.
- 1926. Green, R. T. B., Institute for Medical Research, Kuala Lumpur.
- 1929. Gregg, J. F. F., M.C.S., District Officer, Termerloh, Pahang.
- 1931. Gregory, C. P., Kerilla Estate, Kelantan.
- 1926. Grice, N., M.C.S., Protector of Chinese, Selangor and Pahang.
- 1922. Gubbins, W. H. W., 7, Wise Road, Seremban, Negri Sembilan.
- 1935. Gunji, K., Japanese Consulate, New Zealand.
- 1916. Gupta, Shri Shivaprasad, Seva Upavana, Kashi (Benares), India.
- *1923. Hacker, Dr. P. F., Zoological Dept., University College, London, W.C. 1, England.
- 1923. Haines, Major O.B., S.O.S. Estate, Selama, Perak.
- 1934. Hamarudin, bin Wan Abdul Jahil, District Officer, Selama, Perak.
- 1924. Hamzah bin Abdullah, M.C.S., District Officer, Ulu Selangor.
- 1933. Hannay, H. C., P.O. Box 64, Ipoh, Perak.
- 1936. Harpur, W. A., Pinang Gazette Press, Penang.
- 1937. Harrison, B., Raffles College, Singapore.

Year of
Election.

1921. Hashim, The Hon. Mr. N. M., M.L.C., I.S.O., 14, St. Michael's Road, Singapore.
- *1926. Hastings, W. G. W., 56, Klyne Street, Kuala Lumpur.
1925. Hay, A. W., M.C.S., Protector of Chinese, Penang.
1919. Hay, M. C., M.C.S., Deputy Commissioner of Lands, Selangor.
- *1904. Haynes, A. S., C.M.G., Brooklands, 11, Warwick New Road, Leamington Spa, England.
1932. Hayward, M. J., M.C.S., Magistrate, Seremban, Negri Sembilan.
1936. Headly, D., M.C.S., District Officer, Pekan.
1930. Heath, R. G., Agricultural Dept., Kota Bahru, Kelantan.
1921. Henderson, M. R., Botanic Gardens, Penang. (Coun., 1928 ; Hon. Tr. 1928-1934).
- *1923. Hicks, E. C., c/o Education Office, Kuala Lipis, Pahang.
1922. Hill, W. C., Singapore Oil Mills, Ltd., Havelock Road, Singapore.
1927. His Majesty's Stationery Office, Princes Street, Westminster, S.W. 1, London, England.
1935. Ho Seng Ong, M. A., Principal, Anglo Chinese School, Malacca.
- *1923. Hodgson, D. H., Forest Dept., Seremban.
1921. Holgate, M. R., Inspector of Schools, Singapore.
1922. Holtum, R. E., Botanic Gardens, Singapore. (Hon. Tr. 1923-26 ; 1928 ; Vice-Pres., 1929 and 1936 ; Coun. 1933 ; Vice-Pres., 1937).
1933. Hoogkaas, Dr. S., Djetois 12, Djogjakarta, Java.
- *1921. Hoops, Dr. A. L., C.B.E., Malacca. (Vice-Pres., 1930 ; Coun. 1933-4 ; Vice-Pres., 1936-37).
1897. Hose, E. S., C.M.G., The Manor House, Normandy Guildford, England. (Vice-Pres., 1923, 1925 ; Pres., 1924).
1938. Hough, G. G., Raffles College, Singapore.
1922. Huggins, Capt. J., M.C.S., M.C., Malayan Establishment Office, Singapore.
1932. Hughes, T. D., M.C.S., Police Magistrate, Penang. (Hon. Tr. 1936 ; Council 1937).
1936. Hughes-Hallett, H., M.C.S., Assistant Resident, Brunei.
1935. Humphrey, A. H. P., M.C.S., Private Secretary to His Excellency the Governor, Singapore.
1922. Hunt, Capt. H. North, M.C.S., Registrar General of Statistics, S.S., and F.M.S.
1937. Hunter, J. A., M.C.S., District Officer, Kinta.
1921. Hunter, Dr. P. S., Municipal Offices, Singapore.

Year of
Election.

- 1923. Idris bin Ibrahim, Wan, Johore Bahru, Johore.
- *1926. Ince, H. M., Kencot Lodge, Nr. Lechlade, Glos., England.
- 1930. Ince, R. E., Segamat English School, Segamat, Johore.
- 1922. Irvine, Capt. R., M.C.S., c/o. Malayan Establishment Office, Singapore.
- 1926. Irving, Mrs. G. C., c/o Survey Office, Trengganu.
- *1921. Ivery, F. E., Alor Star, Kedah.
- 1934. Jaal bin Jaman, Lenggong, Upper Perak.
- 1936. Jackson, W. B., J.P., Christmas Island, S.S.
- 1927. Jamieson, M., Government Analyst, Singapore.
- 1937. Jennings, E. L. H., Straits Times, Singapore.
- *1921. Jermyn, L. A. S., Education Office, Malacca.
- 1932. Joachim, E. J., Kapoewas Rubber Estate, Soengi Dekan, Pontianak, Borneo.
- 1910. Johnson, B. G. H., Crossways, Littlehampton, Sussex, England.
- *1918. Jones, E. P.
- *1913. Jones, Hon. Mr. S. W., M.C.S., British Resident, Selangor. (Vice-President for the F.M.S. 1937).
- *1919. Jordan, The Hon. Mr. A. B., M.C.S., Secretary for Chinese Affairs, Malaya.
- 1932. Joynt, H. R., M.C.S., Accountant General, F.M.S.
- 1921. Kassim bin Sultan Abdul Hamid Halimshah, H.H. Tengku, Alor Star, Kedah.
- *1921. Kay-Mouat, Prof. J. R., College of Medicine, Singapore.
- 1926. Keith, H. G., Forest Dept., Sandakan, British North Borneo.
- *1921. Kellie, J., Dunbar Estate, Neram Tunggal P.O., Chegar Perah, Pahang.
- 1913. Kempe, J. E., Weir Cottage, Knighton, Radnorshire, England.
- *1920. Ker, W. P. W., c/o Paterson Simons & Co., Ltd., London House, Crutched Friars, London, E.C. 3, England.
- *1920. Kerr, Dr. A., c/o Mrs. Palliser, Street House, Hayes, Kent, England.
- 1926. Khoo Sian Ewe, The Hon. Mr., 24, Light Street, Penang.
- 1921. Kidd, G. M., M.C.S., Controller of Rubber, Malaya.
- 1926. Kingsbury, Dr. A. N., Medical Research Institute, Kuala Lumpur.
- 1931. Kirkwood, T. M., Millfield, Street, Somerset, England.
- 1921. Kitching, T., Superintendent of Surveys, Malacca.
- 1935. Lai Tet Loke, The Hon. Mr., 121, Sultan Street, Kuala Lumpur.

Year of
Election.

1914. Lambourne, J., Central Experimental Station, Serdang, Sungei Besi, P.O.
1927. Laycock, J., c/o Braddell Brothers, Singapore.
- *1923. Lease, F. E., The Shanty, Chislehurst Hill, Chislehurst, Kent, England.
- *1921. Lee, L. G., Ladang Geddes, Bahau, Negri Sembilan.
1937. Lee Chang-Foo, Chinan University, Chenju, Shanghai, China.
1931. Lee Chim Tuan, Mandalay Villa, Tanjong Katong, Singapore.
- *1922. Leggate, J., "Treggett's", Wallis Wood, Ockley, Surrey, England.
- *1913. Leicester, Dr. W. S., Kuantan, Pahang.
1920. Lendrick, J., 30, Norre Alle, Aarhus, Denmark.
1935. Lennox, W. W. M., M.C.S., Kuala Trengganu.
- *1925. Leonard, R. W. F., c/o Mansfield & Co., Ltd., Singapore.
1926. Leuthold, W. H., Hooglandt & Co., Singapore.
1890. Lewis, John E. A., Oji Cho, 1, Chome 698, Nadaku, Kobe, Japan.
1922. Leyne, E. G., Sungai Purun Estate, Seminyih, Selangor.
1936. Lim, C. O., Bankruptcy Office, Penang.
1925. Linehan, Dr. W., M.C.S., D. Litt., Secretary to Resident, Perak.
1934. Lloyd, Capt. H. S. J., c/o Customs & Excise Dept., Taiping, Perak.
1934. Lloyd, W., Ulu Tiram Estate, Johore Bahru, Johore.
1928. Loch, Charles W., Central European Mines, Ltd., Mezica, Dravska Banovina, Jugoslavlja.
1918. Loh Kong Imm, 12, Kia Peng Road, Kuala Lumpur.
1930. London, G. E., C.M.G., Colonial Secretariat, Accra, Gold Coast, West Africa.
1933. Lopez, A. G., The Rosary, 238, Tranquereh, Malacca.
1930. Luckham, H. A. L., M.C.S., District Officer, Tampin, Negri Sembilan.
1936. Lyle, C. W., M.C.S., c/o Malayan Establishment Office, Singapore.
- *1907. Lyons, Rev. E. S., 1089, Wash, 39th Street, Los Angeles, California.
- *1920. MacBryan, G. T. M., 1, Woodstock Road, 11, High Street, Marylebone, W. 1, England.
- *1933. Macdonald, P. J. W., Laan Cornelius 7, Batavia C, N.E.I.
1929. Mace, N., Simanggang, Sarawak.
- *1910. MacFadyen, E., c/o The Association of British Malaya, London, England.

Year of
Election.

- 1934. MacHacopian, 26A, Orchard Road, Singapore.
- 1936. Macpherson, J. S., M.C.S., c/o The Secretariat, Lagos, Nigeria, Africa.
- *1935. MacTier, R. S., c/o Jardine, Matheson & Co., Ltd., Hongkong.
- 1935. McDonald, C. M., c/o Eastern Smelting Co., Ltd., Kuala Lumpur.
- 1936. McElwaine, The Hon. Mr. P. A. The Chief Justice, Supreme Court, Singapore.
- 1935. McLeod, D. S., c/o Bakau & Kenya Extract Co., Sandakan, B. N.B.
- 1932. McMullin, C. A. MacDonnell, c/o Martin's Bank Ltd., Victoria Road, Wallasey, Cheshire, England.
- 1936. McPherson, Dr. Daniel Ross, General Hospital, Singapore.
- 1936. Machado, G. A., 29, Branksome Road, Singapore.
- 1930. Madden, L. J. B., Taiping, Perak.
- 1937. Mahmood Mahyiddeen, Tengku, Kota Bahru, Kelantan.
- 1929. Mahmud bin Jintan, The Malay College, Kuala Kangsar, Perak.
- 1924. Mahmud bin Mat, M.C.S., On special duty in Perlis.
- 1936. Mahmud bin Tengku Haji Yusuf, Tengku, Education Office, Kuala Lipis, Pahang.
- 1903. Makepeace, W., 79, Henlease Road, Westbury on Trym, Bristol, England. (Coun., 1914, 1916, 1920; Hon. Libr., 1909-12; Vice-Pres., 1917; Hon. Sec., 1918-19).
- 1932. Malacca Historical Society, Malacca.
- 1926. Malay College, The, Kuala Kangsar, Perak.
- 1935. Mallal, Bashir A., 24, Raffles Place, Singapore.
- 1927. Malleson, B. K., Sungai Kruit Estate, Sungkai, Perak.
- 1916. Mann, W. E., P.O. 14, Batavia, Java.
- 1929. Majoribanks, Dr. E. M., Kuching, Sarawak.
- *1907. Marriner, J. T.
- 1934. Martin, J. M., Colonial Office, London, S.W.I., England.
- *1925. Martin, W.M. E.
- 1921. Mather, N. F. H., M.C.S., Commissioner, Trade and Customs, Johore.
- 1921. Maxwell, C. N., Maryland Estate, Lumut, Perak.
- 1922. May, Percy W., 6, Queen Anne's Gardens, Bedford Park, London, W. 4, England.
- 1928. Mee, B. S., Forest Dept., Kuala Lumpur.
- 1927. Megat Yunus bin Megat Mohamed Isa, District Office, Temerloh, Pahang.
- 1936. Meikle, R. H., Jeram Padang, Bahau, Negri Sembilan.
- 1928. Meyer, L. D., Revenue Survey Officer, Taiping, Perak.

Year of
Election.

1936. Middlebrook, S. M., M.C.S., Protector of Chinese, Johore.
- *1926. Miles, C. V., c/o Rodyk & Davidson, Singapore.
1925. Miller, G. S., c/o Mansfield & Co., Ltd., Singapore.
- *1921. Miller, J. I., M.C.S., District Officer, Lower Perak.
1932. Miller, N. C. E., Dept., of Agriculture, Kuala Lumpur.
1925. Mills, G. R., c/o Incorporated Society of Planters, Kuala Lumpur.
1926. Mills, The Hon. Mr. Justice J. V., The Supreme Court, Johore Bahru. (Coun. 1919-30, 1932-3; 1936-1938, President 1937).
1933. Milne, Mrs. C. E. Lumsden, Govt. English School, Muar, Johore.
1922. Mohamed Idid bin Ali Idid, The Hon. Tuan Sayid, Alor Star, Kedah.
1934. Mohamed Ismail bin Abdul Latif, District Office, Kuala Kangsar, Perak.
1922. Mohamed Ismail Marican, Superintendent of Education, Alor Star, Kedah.
1936. Mohamed Jaffar bin Mantu, The High School, Klang, Selangor.
1922. Mohamed Said, Major Dato Haji, Bukit Timbalan, Johore.
1933. Mohamed Said bin Mohamed, Dr., The Hospital, Pekan, Pahang.
1921. Mohamed Salleh bin Ali, Hon. Dato, Johore Bahru, Johore.
1921. Mohamed Sheriff bin Osman, Hon. Che', Alor Star, Kedah.
- *1926. Morice, J., c/o Customs Office, Kuala Lumpur.
- *1920. Morkill, A. G.
1926. Mumford, E. W., Railway Police, Kuala Lumpur.
- *1915. Mundell, H. D., c/o Sisson & Delay, Singapore. (Coun., 1938).
1930. Murdoch, Dr. J. W., Mental Hospital, Tanjong Rambutan, Perak.
1934. Mustapha bin Tengku Besar, Tengku, Asst. D. O., Sepang, Selangor.
1934. Nightingale, H. W., M.C.S., 2nd. Assistant Adviser, Batu Pahat, Johore.
1933. Nik Ahmad Kamil bin Haji Nik Mahmud, Kota Bahru, Kelantan.
1932. Nalli, Cav. R., 47, Scotts Road, Singapore.
1938. Noone, H. D., c/o The Perak Museum, Taiping, Perak.
1938. Norgaard, C. S., c/o The East Asiatic Co., Ltd., S'pore.

Year of
Election.

- 1916. Ong Boon Tat, J.P., 31, Robinson Road, Singapore.
- 1935. Oppenheim, H. R., c/o Peet, Marwick, Mitchell & Co.,
Hongkong Bank Buildings, Ipoh, Perak.
- 1921. Orchard, H. A. L., Chinese Free School, Cecil Street,
Singapore.
- 1935. Osman bin Haji Dahat, Supreme Court, Seremban, N.S.
- 1931. Osman bin Taat, District Officer, Kroh, Upper Perak.
- 1934. Osman bin Ujang, Klang, Selangor.
- 1920. O'Sullivan, T. A., Inspector of Schools, Taiping, Perak.
- 1913. Overbeck, H., Klitren Lor 48, Djokjakarta, Java.
- 1925. Owen, A. I., c/o Post Office, Seremban, Negri Sembilan.
- 1929. Pagden, H. T., c/o Director of Agriculture, Kuala Lumpur.
- 1919. Park, Mungo, P.O. Delivery 19, Kuala Lumpur.
- *1908. Parr, C. W. C., C.M.G., O.B.E., Parrisees Hayne, Howley,
nr. Chard, Somerset, England. (Vice-Pres., 1919).
- 1937. Pooley, F. G., Messrs. Presgrave and Mathews, Penang.
- 1922. Pasqual, J. C., Jitra, Kedah.
- *1921. Paterson, Major H. S., M.C.S., Commissioner of Lands
and Mines, Johore.
- 1937. Payne, E. M. F., Victoria Institution, Kuala Lumpur.
- 1937. Payne, Dr. C. H. Withers, c/o Drew & Napier, Singapore.
- 1933. Pearson, C. D., Survey Office, Johore.
- 1928. Pease, R. L. Telok Pelandok Estate, Port Dickson,
Negri Sembilan.
- 1934. Peel, J., c/o The Treasury, Taiping, Perak.
- 1931. Peet, G. L., c/o The Straits Times, Singapore.
- 1928. Penang Free School, Green Lane, Penang.
- 1926. Penang Library, Penang.
- *1921. Pendlebury, H. M., Selangor Museum, Kuala Lumpur.
- 1937. Pendrigh, C. S., Sedanak Estate, Johore.
- *1926. Pengilley, E. E., M.C.S., District Officer, Kuala Pilah.
- *1925. Penrice, W., c/o Mansfield & Co., Ltd., Singapore.
- 1914. Pepys, The Hon. Mr. W. E., C.M.G., M.C.S., General
Adviser, Johore.
- 1938. Persekutuan Guru-Guru Melayu, N. S., c/o Education
Office, Seremban, N.S.
- *1920. Peskett, A.D., c/o Barclay's Bank, Uckfield, Sussex,
England.
- 1935. Pilkington, Hugh P., Atherton Estate, Sitian, Negri
Sembilan.
- *1921. Plummer, W. P.
- 1928. Powell, I. B., Llanfihangel, Talyllyn, Breconshire, Wales.
- 1932. Pretty, E.E.F., M.C.S., Under-Secretary, Kuala Lumpur.

Year of
Election.

- 1935. Purcell, Dr. V. W. W. S., M.C.S., Protector of Chinese, Penang.
- 1926. Rae, The Hon. Colonel Cecil, C.B.E., Post Box 134, Ipoh, Perak.
- 1934. Raffles College, Singapore.
- 1934. Raja Hitam bin Raja Yunus, District Office, Jelebu, N.S.
- 1924. Raja Muda of Perak, Telok Anson, Perak.
- 1932. Raja Ratnam, A., Infant Welfare Centre, Ipoh, Perak.
- 1929. Raja Razman bin Raja Abdul Hamid, Kuala Kangsar, Perak.
- 1937. Ramani, Radha Krishna, Advocate and Solicitor, 47, Cross Street, Kuala Lumpur.
- 1924. Rambaut, A. E., Forest Office, Johore Bahru.
- 1932. Rawlings, G. S., M.C.S., District Officer, Kuala Lumpur, Perak.
- 1916. Rayman, L., M.C.S., Financial Secretary, S.S.
- *1924. Reed, J. G., Sungkai, Perak.
- 1937. Regester, P. J. D., c/o Messrs. Hogan, Adam, & Allan, Penang.
- *1910. Reid, Dr. Alfred, Batang Padang Estate, Tapah, F.M.S.
- 1930. Rentse, A., Kota Bahru, Kelantan.
- *1921. Rex, Hon. Mr. Marcus, Financial Adviser & Treasurer, F.M.S., Kuala Lumpur.
- *1926. Rigby, W. E., M.C.S., Deputy Financial Secretary, SS.
- 1934. Robinson, F. J., c/o Messrs. British Borneo Timber Co., Sandakan, B.N.B.
- *1926. Robinson, P. M., c/o Hongkong & Shanghai Bank 9, Gracechurch Street, London, E.C. 3, England.
- 1937. Robson, J. H. M., Post Box 250, Kuala Lumpur.
- 1936. Ross, A. N., M.C.S., Assistant Adviser, Besut, Kelantan.
- 1936. Rouse, J., Darvel Tobacco Plantation, Lahad Datu, B.N.B.
- 1931. Samuel, P., 489, Swettenham Road, Seremban.
- 1934. Sanders, Dr. Margaret M., c/o The General Manager, F.M.S. Railways, Kuala Lumpur.
- 1936. Sanderson, J., Bentong, Pahang.
- *1923. Sansom, Hon. Mr. C. H., Police Headquarters, Kuala Lumpur.
- *1919. Santry, D., c/o Westminster Bank, Glasshouse Street, London.
- 1934. Sassoon, J. M., 8, De Souza Street, Singapore.
- *1896. Saunders, C. J., The Lawn, Barcombe Mills, nr. Lewes, Sussex, England. (Vice-Pres., 1910-1911, 1914-15, Pres., 1916-18).

Year of
Election.

- 1935. Schneeberger, Dr. W. F., c/o Shell Oil Co., Shell Building, Los Angeles, California.
- 1935. Schweizer, H., c/o Diethelm & Co., Ltd., Singapore.
- *1920. Scott, Dr. W., Sungei Siput, Perak.
- *1915. See Tiong Wah, Balmoral Road, Singapore.
- 1922. Schested, S., c/o Singapore Club, Singapore.
- *1927. Sells, H. C., Satuan, Burnham, Buckinghamshire, England.
- 1937. Seri Maharaja, Tengku, Kota Bahru, Kelantan.
- 1934. Sheehan, J. J., M.C.S., Public Trustee, Kuala Lumpur.
- 1925. Shelley, M. B., C.M.G., c/o The Sports Club, 8, St. James's Square, London, S.W. 1, England. (Coun., 1930-31 ; Vice-Pres., 1934).
- 1929. Sheppard, M. C. ffranck, M.C.S., Federal Secretariat, Kuala Lumpur. (Vice-Pres., 1937).
- 1935. Simpson, H., Mambau, Negri Sembilan.
- *1927. Simpson-Gray, L. C., M.C.S., Magistrate, Ipoh.
- 1931. Singam, T. R., Govt. English School, Raub.
- 1934. Sivapragasam, T., Co-operative Societies Dept., Fullerton Building, Singapore.
- 1935. Skeat, W. W., "Pixies Holt", Lyme Regis, Dorset, England.
- *1926. Sleep, A., M.C.S., Deputy Financial Secretary, F.M.S.
- 1922. Small, Hon. Mr. A. S., C.M.G., M.C.S., Colonial Secretary, Straits Settlements. (Vice-Pres., 1936-38).
- 1936. Smith, G. A., c/o J. A. Wattie & Co., Ltd., Surabaya, Nr. I.
- 1912. Smith, Prof. H. W., Papeari, Tahiti, Society Islands.
- 1924. Smith, J. D. M., M.C.S., Kota Bahru, Kelantan.
- 1931. Smith, J. S., Forest Office, Kuala Pilah, N.S.
- *1930. Soang, A. I. C., Tanah Intan Estate, Martapoera, Netherlands S. E. Borneo.
- 1928. Sollis, C. G., Education Office, Hongkong.
- 1920. Song Ong Siang, Sir, K.B.E., V.D., c/o Aitken and Ong Siang, Singapore.
- 1921. South, F. W., 58, Bancroft Avenue, London, N. 2, England.
- 1934. Sta Maria, J. R., 51, Paul Street, Seremban, Negri Sembilan.
- 1928. Stanton, W. A., Brooklands Estate, Banting, Selangor.
- 1925. Stark, W. J. K., Emigration Office, Negapatam, South India.
- *1917. Stirling, W. G., 84, Rodney Court, Maidavale, London, W. 9, England. (Coun., 1923-5, 1927-9).
- 1930. Strahan, A. C., Education Office, Telok Anson, Perak.

Year of
Election.

- 1934. Straits Settlements Police Officers' Mess, Central Police Station, Singapore.
- 1937. Strugnell, E. J., Forest Research Institute, Kepong, Selangor.
- 1926. Sultan Idris Training College, Tanjong Malim, Perak.
- 1927. Sungei Patani Government English School, Sungei Patani, Kedah.
- 1923. Swarder, G. H., Survey Dept., Kuala Lumpur.
- *1918. Sykes, G. R., M.C.S., Kuala Lumpur.
- 1930. Symington, C. F., Forest Research Institute, Kepong, Selangor.
- 1937. Tacchi, A. C., Victoria Institution, Kuala Lumpur.
- 1908. Tan Cheng Lock, C.B.E., 46, First Cross Street, Malacca.
- 1937. Tan Keng Teow, Senior Chinese Interpreter, Criminal, District and Police Courts, Singapore.
- *1926. Tan Soo Bin, 9, Boat Quay, Singapore.
- 1934. Tan Yeok Seng, Chinese Protectorate, Singapore.
- 1913. Tayler, C. J., Telok Manggis Estate, Sepang, Selangor.
- *1928. Taylor, E. N., Official Assignee, Singapore. (Coun., 1933).
- 1933. Tempamy, Dr. H. A., C.B.E., c/o Crown Agents, 4, Millbanks, London.
- 1935. Thatcher, G. S., Executive Engineer, Kluang, Johore.
- 1938. Thomas, F., St. Andrew's School, Singapore.
- *1921. Thomas, L., Chief Police Officer, Ipoh, Perak.
- 1936. Thornett, B. R., 8, Perry Rise, Forest Hill, London, S.E. 23, England.
- 1937. Touche, R. F. de, c/o United Engineers, Singapore.
- 1926. Toyo Bunko, 26, Kami-Fujimayecho, Hongo, Tokyo, Japan.
- 1938. Traeger, Miss G.L., Principal, Anglo-Chinese Girls' School, Chamberlain Road, Ipoh.
- 1926. Tufo, M. V. del, Attorney General's Office, Singapore.
- 1930. Turner, H. G., M.C.S., District Office, Temerloh, Pahang.
- 1935. Turner, R. N., M.C.S., Federal Secretariat, Kuala Lumpur.
- 1932. Tweedie, M. W. F., Curator, Raffles Museum, Singapore. (Hon. Tr., 1936-8).
- 1923. Undang of Rembau, Dato Sedia Raja Abdullah, Rembau, Negri Sembilan.
- 1930. University Library, The, Rangoon, Burma.
- 1936. University Library, The, Triplicane, Madras, India.
- 1935. Veerasamy, The Hon. Mr. S. M., J.P., M.F.C., c/o Messrs. Saunders & Co., Klyne Street, Kuala Lumpur.

Year of
Election.

- 1925. Venables, O. E., M.C.S., District Officer, Kuala Kangsar, Perak.
- 1938. Vinen, G. H., c/o Christmas Island Phosphate Co., 86, Billiter Buildings, Billiter Street, London, E.C.3.
- 1937. Wade, G. H., Straits Times, Singapore.
- *1926. Waddell, Miss M. C.
- 1931. Walker, F. S., Forest Office, Klang, Selangor.
- *1926. Wallace, W. A., Tewantin, *via* Cooroy, Queensland, Australia.
- 1932. Watherston, D. C., M.C.S., Malayan Establishment Officer, Singapore.
- 1916. Watson, J. G., Forest Research Institute, Kepong, Selangor.
- 1938. Webb, G.W., M.C.S., Assistant Treasurer, Penang.
- 1935. White, L. E., Tebing Tinggi Estate, Kurial, Kelantan.
- 1927. White, The Ven. Graham, St. Andrew's Cathedral, Singapore.
- 1938. White, T.L., King Edward VII School, Taiping, Perak.
- 1923. Whitfield, L. D., Anderson School, Ipoh, Perak.
- 1933. Whitton, C. H., M.C.S., Deputy Public Prosecutor, F.M.S.
- *1926. Wilcoxson, W. J., Straits Trading Co., Ltd., Singapore.
- *1920. Wilkinson, R. J., C.M.G., M.Y., Helen May, Chios, Greece.
- *1926. Willan, T. L.
- *1921. Willbourn, E. S., Batu Gaja, Perak.
- *1922. Williams, F. L., M.C.S., Assistant Secretary for Chinese Affairs, F.M.S.
- 1935. Wilton, W. K., c/o Survey Dept., Singapore.
- *1910. Winkelmann, H.
- 1937. Winsley, T. M., c/o Asiatic Petroleum Co., Ltd., Singapore.
- 1934. Wolfe, Dr. E. D. B., Health Office, Sungei Patani, Kedah.
- 1920. Woolley, G. C., Jesselton, B.N.B.
- *1905. Worthington, A. F., Longclose, Pennington, Lymington. Hants., England. (Vice-Pres., 1924).
- 1937. Wright, A. Dickson, F.R.C.S., 43, Elsworthy Road, Regent's Park, N.W. 3, England.
- 1936. Wright, Miss E. Fowler, Sister's Quarters, General Hospital, Singapore.
- *1921. Wurtzburg, C. E., M.C., Glen Line, Ltd., 20, Billiter Street, London, England. (Coun., 1924-6, 1930, Hon. Sec., 1925; Vice-Pres., 1927, 1929, 1933-5; President, 1936).
- 1914. Wyly, A. J., 7, Piccadilly Mansions, 129, Oxford Road, Rosebank, Johannesburg, S. Africa.

Year of
Election.

1936. Wynne, A. J., Drainage and Irrigation Dept., Kuantan, Pahang.
1923. Wynne, M. L., Police Department, Singapore.
1926. Yahya bin Ahmad Afifi, J. P., 70, The Arcade, Singapore.
- *1923. Yates, H. S., 331, Jiannini Hall, Berkeley, California, U.S.A.
- *1917. Yates, Major W. G.
1932. Yeh Hua Fen, Rev., Christchurch, Malacca.
- *1920. Yewdall, Capt. J. C., "Seatoller", Meadway, Berkhamstead, Herts., England.
- *1904. Young, H. S., Rosemount, Tain, Rosshire, England.
1920. Zainal-Abidin bin Ahmad, Sultan Idris Training College, Tanjong Malim, Perak.
1938. Zainal Abidin bin Raja Tachik, Raja, Malay College, Kuala Kangsar, Perak.

LANGUAGE AFFINITIES

By C. N. MAXWELL.

Plate I.

Introduction.

The purpose of this article is to show that the simple technique which explains the fabric of Malay speech supplies the key to a real understanding of the secrets of the Sanskrit speech of India, the Bantu dialects of Africa and the modern languages of Europe.

In a previous journal (Vol. XIV. Part III. December, 1936 p. 94), my very kind critic, Mr. R. J. Wilkinson, C.M.G., wrote "Has Mr. Maxwell shown that all languages are based on onomatopoeia. Not exactly that. He shows that Malay is so based and that other languages may have been created in the same way".

One more quotation! In the same journal on p. 76. Mr. Wilkinson wrote "Mr. Maxwell———invites us to acquire his "language sense" and so feel the soul of Malay speech even as he feels it. He asks us to test his theories by learning to think in Malay. Few can afford to do this merely to find out whether he is right or wrong".

Those who read this may have created a mental picture of an erudite professor poring over ancient manuscripts and studying every feature of Malay life, laboriously, for a life time. May I tell those of you who do not know me that "this is none of I"?

The secrets of Malay speech are simple and superficial. The directional value of the onomatopoeic sonants can be learnt in a few days and applied with very little intellectual effort until every word explains itself: it is only necessary to listen always for the characteristic sonants and to make a mental picture of descriptive words.

The Malay does not analyse his words and yet he knows them. The Bantu does not analyse his words and yet he knows them.

The vocabularies of the illiterate Malay and Bantu are inexhaustible and they need no dictionaries. Words are fluid: they come as required, serve their purpose, and go. Words flow and 'flower'. Pick the 'flower' and put it in a book or a dictionary and it is useful to the foreigner, as a type, but valueless to the native who needs no help in retaining a grasp of his language.

So the handicap the educated foreigner starts with is that he cannot retain the sound in a word until he has seen it written down. He has been trained to use his eye. The Englishman, for example, understands, or thinks he understands, the letter-

symbols he has been taught to use, but when he has applied that knowledge in learning to read and write his own language he has to begin all over again to learn the sound-symbols in French, German, and other languages.

Primitive man had, and has, no such handicap. To him for a million years and more before writing was invented a sound conveyed a suggestion; and it does so still. Meillet allowed himself to say that *son* bore no relationship to *sens*.

When I was rash enough to mention onomatopoeia to a Sanskrit professor in an English university, this year, he told me that he agreed with Meillet!

The Universities of England are, *inter alia*, training men and teaching them languages in order that they may be competent administrators and fluent linguists in the various Colonies and Dependencies of the British Empire. The idea is that these students will speak the language of the natives of those countries, Malay, and the language of the Bantu, for example.

No doubt, they will succeed to some extent, but it will be hard work and they will never find the soul of the language if they separate sound from sense.

Quite recently, the Colonial Office has abolished the old boundaries in the Colonial Service. Men who have served 10 years in Malaya and have learned some Malay find themselves transferred to Africa with, as they think, an entirely new and distinct language to learn. This will, probably, be a dialect of the Bantu people whose language is spoken over an area of $3\frac{1}{2}$ million square miles: two-thirds of the African Continent.

I have it on the authority of the Professor of Bantu at the School of Oriental Studies in London, that no affinities have been found between Bantu and Malay.

My task is, first of all, to prove a relationship between the two languages. In doing so I hope to make it clear to my readers that the affinities between any languages can never be found by comparative philologists who rely on root-etymology.

The elements common to all languages are not roots. They are suggestive sounds: sounds symbolised in writing by letters of the alphabet. When they are better understood—and every child understands them—the elements of human speech will be carried from the nursery to the class-room.

Linguists will not waste years in achieving a bubble reputation because the learning of a language will be easy. Students will learn the elements in six months and then specialise in the one or two languages needful in the country to which their career calls them. Lecturers on Turkish, Arabic, Sanskrit, Malay, Bantu, or even Erse, will meet on common ground as far as the elements are concerned. Their task in their separate spheres will be limited

to explaining dialectal preferences and dislikes, differences in intonation, differences in culture, extended meanings, and the growth of imagery.

I am going to try to show you, in a single article, how true this all is. I will display the Bantu elements *vis-a-vis* the Malay elements and prove that they are common to both languages, and you must not mind if, at the same time, I introduce the same elements which are in Sanskrit, because it is not difficult to take three steps when one knows how to take two steps.

Sanskrit has an acknowledged importance. Every philologist will tell you that Sanskrit influenced the languages spoken in Europe to-day, but what they have not been able to show you is that the elements in Sanskrit are the universal onomatopoeic sonants.

One of these days I hope to produce (the book has been written) a simple work on the basic elements in all languages.

CHAPTER I.

In 1881, my father, W. E. Maxwell, wrote¹ "The syllable *bu* *bum* or *bung* occurs in a considerable number of (Malay) words conveying an idea of roundness :—

<i>Bu-lan</i>	..	..	the moon.
<i>Bu-lat</i>	..	..	round.
<i>Bu-ah</i>	..	..	fruit.
<i>Bu-yong</i>	..	..	a jar.
<i>Bu-tir</i>	..	..	a grain, a globule.
<i>Bu-sar</i>	..	..	an arch.
<i>Bu-kit</i>	..	..	a hill.
<i>Bu-sut</i>	..	..	an ant hill.
<i>Bun-tar</i>	..	..	round.
<i>Bun-ting</i>	..	..	pregnant.
<i>Bun-chit</i>	..	..	pot-bellied.
<i>Bun-tut</i>	..	..	the buttocks.
<i>Bun-toh</i>	..	..	a numerical affix implying rotundity (compare <i>lun</i> , Burmese) used with such words as <i>chin-chin</i> , a ring ; and <i>kail</i> , a fish-hook.
<i>Bung-kok</i>	..	..	hump-backed.
<i>Bung-kus</i>	..	..	a bundle.

Many others might be cited".

In 1892, the Rev. David Clement Scott, in his Dictionary² of the Mang'anja language of the Bantu race, wrote (p. 21.) "another class in *bu* is the *bula* family, in which the leading idea is roundness".

He cites *bulunga* round, *bulumunya* to roll or suck in the mouth, as stones or fruit, or as an old man without teeth rolls his food in his mouth in place of chewing it, *bulumwa*, a clod, *bulumunda*, roll on the ground, *buluwe*, round, or whole, cooked beans, and many other words to which I shall refer later on.

In 1932, I wrote³ "you will have gathered by this time that what I am trying to impress on you is that the Malay language is vivid and alive and that the majority of Malay words delineate and describe themselves as they are uttered. It is as though one man reeled off a series of mind pictures which his auditors can hear and see at the same time."

In 1911, A. C. Madan wrote⁴ "The translation of thought and impression into sound the interaction of mind and matter,

¹ Manual of the Malay Language. Kegan Paul, Trench, Trubner & Co.

² A Cyclopaedic Dictionary of the Mang'anja language. Printed by W. Blackwood & Sons, Edinburgh.

³ The Malay Language and how to learn it. p. 74. Agents, Kelly and Walsh, Ltd., Singapore.

⁴ Living Speech in Central and South Africa. Oxford. Clarendon Press. 1911.

the blending of spirit and mechanism—incarnation in fact, seems in Bantu to be going on before the eye." (p. 17) and on p. 20. we read in Part II. Word-Birth, Chapter IV. Germ-sounds, or Monosonants. "Life—life in sound, living speech, speech which is not to be found in books or is half dead if put there, which refuses to be photographed in type, and even if phonographed fails to make a trumpet really speak, speech which postulates life, the living speaker, the living hearer, and life around them, as its very atmosphere and condition of its intelligibility, indeed of its very existence as language—this if not the first, is the last and truest impression given by Bantu. It is certainly the dominant idea under which to attempt its interpretation. Life rather than mechanism, word-birth and word-growth rather than word-formation or word-building, and organic living rather than mere constructive processes, are the expressions suggested by the survey of even written specimens of Bantu speech. Not only roots and stems, words familiar enough in all works on language, but germs and seeds, branches, flowers, and fruit are terms almost demanding use as fittest for true descriptive purpose".

In 1902, R. J. Wilkinson in the appendix to his Malay—English Dictionary wrote¹ "the sense of 'curvature' runs through words like *ēlong*, *ēlok* (or *lok*), *tēlok*, *gēlong*, *jēlok*, *jērelōk*, *rēlong*, and that of 'angularity' in words like *biku*, *siku*, *bēliku*, *bengkōk*, *bengkong*, and *chengkōk*".

In 1933,² I ventured to attach directional values to some Malay letter-symbols thus

- B. expanding, gaping, broadening, widening.
- Ch. soft, pliable, flexible.
- D. solidity, hardness.
- K. projection, angle, angularity.
- M. broad-based, over-arching, dome-shaped.
- T. contact, connection, touching.
- R. directs to a rim, reaches out and recedes, radiates.
- Ng. centricity, circularity.

In 1888, the Rev. F. W. Kolbe³ gave values to Bantu consonants and wrote, *inter alia*, "The letter m is unique——its meaning being mother, female, partner, mate, and, transferred to localities, inner,—mother, womb, cavern, grotto, house", and in his Introduction "What, if, after all, in some obscure portion of the globe, a language or family of languages be in existence so primitive that the words can be traced to first elements, and that in it the first laws of universal speech can be discovered"?

¹. Malay-English Dictionary. Kelly and Walsh, Ltd., Singapore.

². The Elements of the Malay Language. Agents, Kelly and Walsh, Singapore.

³. A Language Study Based on Bantu. Trubner & Co., London.

In 1934, with increasing confidence in a technique which had been well tested, I added more values to the sound-symbols we have been taught to call consonants and showed that these values were constant. This article was published in 1936.¹

Madan (*op. cit.* p. 24.) wrote "it may be said that every Bantu word, however, lengthy and elaborate its form may be, is likely to be traceable to a single sound, which may be regarded as the germ of the word. As a sound it may be called a Monosonant—*i.e.* any sound capable of separate pronunciation, whether represented by a vowel, semi-vowel, or consonant—rather than a monosyllable. A monosyllable usually implies a vowel, or a combination of vowel and consonant.

Hence monosonant seems a fitter term than monosyllable to describe the rudimentary germ of speech.

Such monosonants appear to be the ultimate basis of speech of Bantu, and in the next chapter grounds will be given for believing that they can reasonably be recognised as such, also that a monosonant starts from the first with many capacities for differentiation and consequent expressiveness, that it can acquire further definiteness and distinction by juxtaposition with a similar element, and that at length the simplest form of what can be called a word in Bantu emerges by a union of two such germs.

Once united as parts of a whole, a new distinction appears between them, one taking (as it were) the lead and expressing the main or root idea of the combination, the other in a subsidiary position as qualifying the first, giving it a special aspect or bringing it into relation with other words.—Hence it is possible that the study of these basal or germ sounds may throw light on the early history of human speech—".

In the Elements of the Malay Language I wrote (p. 96.) "a single plasma (directional vowel or consonant) contains the germ of an idea and when it is joined by another plasma the result is a morphe.

This morphe can attract other plasmae and grow as *lok* grows to *pēlok* and *pēmēlok*, and each plasma plays its part in conveying a meaning. The important plasma pushes itself into a prominent place in the morphe in order that it may be recognised and understood.

Thus, when *l* displays its yielding, pliant, idea in conjunction with *k* which contains the germ of angles and projections, we find a curve, a bow, a bay, with the horns at each end, as in *tēlok*, *lūbok*, *kalok*, etc., and on p. 119, "If my evidence is accepted we begin to see that a word considered as a morphe is a complex structure. We can follow and explain the growth of that morphe and in it we see the radical plasmae (I am told I should have

¹. Light in the Malay Language. Journal Mal. Branch. Royal Asiatic Society, Vol. XIV. Part III. Dec. 1936.

written plasmata) rise and fall, emerge and submerge, change places and drop off”.

I have shown you that my father, R. J. Wilkinson, and I, found features in the Malay language which Kolbe, Madan and Scott found independently in Bantu.

The workers in Malaya knew nothing of the workers in Africa and yet they were all following the same trail.

W. E. Maxwell (*op. cit.*) gave several lists of Sanskrit words and the corresponding Malay words. The idea accepted at that time was that Malay was indebted to Sanskrit for even the most simple and indispensable words.

I combatted that theory in “*Light in the Malay Language*” and gave reasons. I showed that the Malay elements were the germs from which sprung both Malay and Sanskrit. My thesis has not been attacked. No critic has disputed my findings and no Sanskrit scholar has come into the field.

And, yet, when I wrote that article I knew no Sanskrit. That is to say, I had never opened a Sanskrit dictionary or any work on Sanskrit. All I knew were the Sanskrit words which appeared in Malay dictionaries, marked Sanskrit, and those words I analysed one after the other and found the primitive germs of speech in every one of them.

There was considerable delay in publishing my article : two years.

I spent six months of this time in learning Sanskrit and recording my findings with the aid of Monier Williams’ and Macdonell’s dictionaries. I wanted to be prepared to face the attack of Professors of Sanskrit and it took me just thirty sessions of an hour apiece with an interpreter to find what I wanted. The interpreter was necessary, to begin with, because I did not know the Sanskrit alphabet.

My interpreter was a Malayalam, Mr. Menon, a clerk on a rubber estate in Malaya. When I asked him why he knew Sanskrit he told me, that in all essentials, fifty per cent. of colloquial Malayalam was Sanskrit.

This was fortunate because I was able to study living, colloquial, Sanskrit. Later I was granted two short interviews with Sanskrit professors at English universities and gathered the notion that they preferred their Sanskrit dead. They were not interested in resuscitation.

However the point is that Malay, Malayalam, and Sanskrit are all akin.

To find kinship and relations in language the words must be associated in related series. Words of a feather flock together !

1938] *Royal Asiatic Society*.

Let us begin therefore with an abstract idea—moisture. Let us take the primal elements, earth, air, fire, and water and follow 'air', and 'water', and liquids generally, in Sanskrit. Here are the words from Monier Williams.

Air, *akasa*, *asuhu*.
 Breath, *suasitam*.
 Inspiration, *uchuasitam*.
 Expiration, *nisuasitam*.
 Moisture, *ardrasuhu*.
 Fog, *dhumikasuhu*, *khabashpaha*.
 Fluid, *dravaha*.
 Emanation, *nisravaha*.
 Distillation, *kshar*.
 Milk, *kshiram*.
 Exudation, *bhashpaha*.
 Sweat, secretion, *sveda*, *sueda*, pron. *suetha*.
 Sperm, *sukram*, *suklam*.
 Essence, *saraha*.
 Tears, *asru*.
 Weeping, *asrudhara*.
 Blood, *asrik*.
 Rain, *vrishiti*, *varsham*.
 Leak, ooze, *sravathi*.
 Percolate, *lavasasrava* (lit. drop by drop water flow).
 Absorb, *sushu*, *grasu*.
 Cloud, *megha*.
 Water, fluid, *sara*.
 Cream, *sara*.
 Hiss, gush, *suas*, *svas*, *sush*.
 Swell, *su*.
 Breath, vital energy, *suasa*, *svasa*, *susha*.
 Flowing, *drapsa*.
 Water, *ap*, *pa*, *apa*.
 Mist, *mih*.
 Make water, *meha*.

You will notice that the onomatopoeic sonant S exerts an influence in every one of these words except *dravaha*, *megha*, *ap*, *pa*, *apa*, *mih*, and *meha*.

I asked my interpreter to explain the omission of S in *dravaha*.

"*Dravaha*" he said, "was once *dravas*. Wherever we find *ha* we know that it has taken the place of S".

I followed up this clue. *Dravas* appears to be the primitive form of *drava* which Macdonell gives as meaning running, fluid, swift motion, flight, dripping, overflowing, etc. Compare Mal. *dēras*, swift, rapid.

Megha means 'discharger of water' according to Macdonell and therefore 'cloud'. The root is said to be *migh* = *mih*. *Mih*, *meha*, make water, emit semen. Compare Mal. *kēmīs*, *kēmih*, to urinate, *sēni*, urine.

I put it to my interpreter that *ap*, *apa*, and *pa*, did not suggest water and could not without the S.

I quoted sip, sap, sop, sup, express, pour, pull, push, expel, impel. As he knows a little Malay I explained the significance of pas, pes, pis, pos, pus and sap, sep, sip, sop, sup, both in English and Malay, and reminded him that the Malay word for smoke was *asap*.

"*Sarṣ*" he said, "means running water!" *Ap*, *pa*, and *apa*, therefore, have come to mean water, just as we say, it is simply 'pouring', rain or water being understood. Running water is serpentine and in Sanskrit *sarṣ* is both serpent and rivulet. P pushes and pulls; as a spirant it puffs, spouts, or spirts, and alternatively, sips, sups, and absorbs. Note that *b* and *p* are interchangeable.

Ap is translated, by Macdonell, be active, work, and *pa* drinking. Compare Mal. *isap*, imbibe, inhale, drink, suck, sup.

Now see *payas* (Skr.) juice, fluid: vital sap, strength, milk, water, rain; *payoda*, donating milk, water-giving, cloud; *payodhara*, water-deriving, milk-running, female breast, udder, shower of water; *payodhi*, water-reservoir; *payonidhi*, nest of water, repository of water, sea, *apomaya*, consisting of water, *apaga*, active goer, and therefore, river, *apas*, water, which according to Macdonell is a plural.

All that I wish to do in this article is to explain, as briefly as possible, the technique which abolishes the roots which have become so popular with philologists and which they refuse to discard.

Monier Williams (preface. p. ix.) tells us that there are 1900 roots in Sanskrit. Macdonell, who was a painstaking disciple of Max Müller, found himself compelled to refer his words back to a root though he gives evidence here and there that he attached values to sonants.

He does not seem to have been a free agent. He was working under a master, as a contemporary of his, at Oxford, told me this year.

My interpreter had studied under classical scholars in an Indian University and accepted the roots they gave him.

When we had worked together for a few session's and he had begun to sense the value of the sonants, I said one day, "Can't you split up all these roots?"

His reply was so remarkable that I asked him to write it down in his own words and here it is!

"Every word, *sabda* or *nada* is derived from what they used to call Nada-Brahma, the Spirit of Sound, and every root generally conceived to be singular can again be 'splitted' until it gets back to its vast region of the said Spirit of Sound. Then it will have varieties of meaning according to its 'construction' and that is why the old *Acharya* of Sanskrit have opined that every root or *dhata* has got every meaning in it (*sarvathavo dhata*) e.g. the *bijakshara* $O M = O + M$."

My student-interpreter was struggling to express himself in that very artificial language we call English and I was glad to hear him make our words sound as though they had vitality and volition.

Sarva, also *isva*, every, is the Malay *serba* or *sarba*, *thavo*, *tatua* that-ness, true nature, principle, Mal. *itu*, *atu*, *dhata*, component part, element, basic quality, Mal. *dapat*, *vaha*, convey, bear, bring, Mal. *bawa*.

Sabda, sound, voice, word, is *d*, divisional-nodal-element, + *s*, soft, liquid, nodal—element, + *b*, nodal—birth-element.

Nada, *nadi*, (Skr.), vein, tube (also of the rays of the sun, regarded as hollow and sucking up water), slit, crack, pulse. Compare Mal. *nadi*, arterial pulse.

All these words are fluid and can be turned any way. If we start from a well, centre, nub, or 'nab' we have *nabhas* (Skr.), speech from the sky, and *nabi* (Ar.) inspired prophet of God. Turn another way and we have *bhasa* (Mal. Ar. Skr.) liquid speech, *sabda* (Mal. Ar. Skr.), soft speech, *japa* (Skr.) muttering, *japaka*, soft recitation, to compare with *uchap*, (Mal.), soft, emotional, speech (out-pouring), and *chakap* (Mal.) speech, speak, statement.

Let us return to our moisture words which are also emotional! We find, for example, *dhara* and it is correctly translated, torrent, stream, shower (also of arrows, flowers), edge, blade. Now we all know what a torrent is. It is something that rushes and tears and lacerates. It may even be a torrent of abuse, but there is no onomatopoeic sonant *s* either in *dhara* or in torrent. Why not? Because the liquid idea has been established and it is not necessary to emphasise it.

But we can always bring back the *s*, if we want to emphasise, as in *dhara asara*, torrent of rain, and *dhara asru*, flood of tears, rush of tears. But *dhara* was once *dra* and it is obvious that *dra* was once the Indo-Malay *dēras*.

Dh was invented by grammarians. The true germ-sonant is *d* which denotes primarily, division, hardness, weight, density, solidity.

Now, you will find in Macdonell's dictionary that each vowel is accented in 3 different ways, so, with the unaccented vowel there are four differences in all. They are artificial inventions of grammarians and they disguise the fabric of the language. What is the fabric of language and how can it be illustrated? The answer to that question is that you must go back to the source, to the seed.

What is this seed or source, and where is it? It is the centre! The symmetrical centre, from which, and through which, every sonant passes and extends to the farthest limit of imagination.

Is it a wheel, or a globe, or a net-work? Yes, it is all of these, and dimensional language becomes simple when regarded in this way.

Is not a flower a fabric, and also a wheel with tangent rays? Of course, it is, though it may be cone-shaped, trumpet-shaped, or the shape of a cornucopia. Where is the centre of the corona of the sun or the corolla of a flower? At the core? Not exactly, because in *kor* the *r* shows rays and radiations, and the *k* shows projections and angles. The central point has no parts and no magnitude.

Every primitive word 'carries' and 'conveys' its own context and so did English words at one time.

Now to explain words we have to fall back on synonyms, though there are no synonyms in primitive speech.

Let us find equivalents for seed, source and germ, and show the sonant values.

Germ (J, as in energy, genesis, generate).

Seed (S as in sustenance, nourishment).

Source (S, sustenance, R, rain, as in *surya* (Skr.), the sun, because he nourishes).

Pip (P, as in pulse, pressure, palpitate).

Centre (Gk. *kentron*), K, as in *kha* (Skr.), hole, spring, well, and *khan*, dig. Compare Mal. *kali* and *gali*, dig, *kalian*, hole, hollow. See, also, *chandra* (Skr.), light (radiating from a centre), eye in peacock's tail, and compare Mal. *chaya* light.

Hole. This is a hollow. Gk. *koilos*, Lat. *coelum* Fr. *cul*, as in *cul-de-sac*, Tam. and Mal. *kolam*. See *kulya* (Skr.), translated rivulet, canal, which really means 'that which lies between banks', *kula*, bank, sloping bank (*k*, cutting, *l*, sloping, as in culvert) *kupa*, well, (*kuapa*) *k*, cutting, *p*, pressure, and so water pushing up.

Node. This is a *nada* (Skr.), pulse, *nadi* (Mal.), pulse.

Axle. This is an axis in the wheel of life, whence radiate the spikes, spokes, spake, speak, spoke, speech, cf. *aksha* (Skr.), axle,

aksha (eye-shoot), organ of sense, eye, *akshi*, eye *ak go*, *akta*, utter, speak, sound, *ukta*, spoken, uttered, word, *uksha*, spurt, spout, sprinkle, and compare Mal. *chakaṣ*, speak, *uchaṣ*, speak, and *kata* (Mal. Skr.), speak.

This is rather tiresome, so I will give you more central synonyms without explanation. The explanations should be fairly obvious before you finish the article.

Eye, orifice, crux, kernel, focus, view-point, coign, calyx, spring, fount, navel, secret-place, marrow, essence, pith, pudenda, interior angle, crevice, crack, vulva, anus, nidus.

From this centre, for which we have used every sonant, the germinal rays proceed in every direction.

These rays are real and metaphorical, some are visible, others invisible. The synonyms are ray, road, lane, line, thread, filament, lineament, cord, navel-cord, arrow, quill, hair, tube, grass, blade, spine, spike, spear, pike, pole, prickle, thorn, point, acme, rod, shaft, beam, stalk, shoot, rail, pale, fence, post, root, spout, rain, hail, shower, mace, club, stick, pivot, pestle, *membrum virile*, etc., etc.



Now if we draw a row of lines like this

|||||

you will agree that it might represent a row of posts, a field of grass or stubble, or a row of pins.

That means that, if you will only picture words, the same primitive word will apply, say, to arrows, rain, and blades of grass.

Now let us draw two pictures, thus

A  and B 
A is angular and B contains both angles and curves.

They give you, if you will see it, a picture of a mountain range, a row of teeth, or the teeth of a saw, and we all know that a sierra is a jagged ridge of mountain peaks, though we are not taught to carry that knowledge much further.

Sanskrit will tell you that hills are male and valleys female, so we go a step further and find that every interior angle is female and every exterior angle is male.

If the angles are dominant, as in A, the sonants *k* and *g* will tell you so, as in acute, Gk. *ake*, sharp; Skr. *agra* (*r*, ray, *g*, going) point, tip, top, beginning.

Note that in dimensional language the beginning is also the end. Monier Williams recorded, but was unable to explain, that Sanskrit is full of the most varied and opposite ideas. If he had looked at a length of thread he would have seen that the end was also the beginning!

This reminds me that Sir E. B. Tylor the "Father of Anthropology" wrote "There is no apparent reason why the word go

should not have signified the idea of coming and the word come the idea of going ”.

Let me answer the question !

Every *k* and *g* goes and comes, as every sonant goes and comes. *K* and *g* are erect and stick out, or in, in every direction. When I told my interpreter to build a house with a *k* or a *g* in it, he told me, in effect, that it was impossible to build or to make any erection, kraal, castle, kampong, gate, or barricade without a *k* or *g*.

Now see these Sanskrit words !

Ka—*kara*, making the sound *k*.

Kakud, summit, peak tip (*d*, divisional, *k* angle).

Kara, making, causing, hand, indicator, pointer.

Agara, house (erection) ; *agra-kara*, first ray, finger (directional indicator) ; *agra-ga*, going in front, *aga-agra*, mountain peaks (duplication connotes frequency, intensity, and so plurality) ; *ga* go or come, *gu*, go or come.

If you have now ‘gained’ ‘got’ ‘acquired’, or ‘gathered’, the value of *k* and *g* you will follow the ‘gait’ of language and ‘collect’ and ‘accumulate’ ‘cognate’ words. Shall we say that *ga*, *ge*, *gi* go, *gu* show progress in every direction ? Not quite that !

If you wish to display ‘proceeding’ and ‘progressing’ you must put in the *p* with its impulse, and the reaching-out *r*.

So take *para*ga (Skr.), going forth, which is the Malay *përgi*, proceed in any direction, and note that *para* means both backwards and forwards.

And, when you have sensed the onomatopoeic value of *k* and *g* in words like check, choke, cough, jerk, kick, hook, jag, jog you will realise that these angular sonants also show obstructions.

Primitive men build kraals to keep out enemies. The Malay makes a *pagar*, fence, and in Sanskrit you will find *parigha* (*pariga*), obstacle, bar, barrier, gate, streak of cloud across the sky.

Let me finish my reply to Tylor’s question !

‘Come’ has lost its original sense.

Kam, *kom*, *kum*, mean family-collection ; matrix if you like !

‘Come’ means ‘collect together’, ‘gather round’, ‘form a homogeneous enclosure or circle’, as in accumulation, composition, etc.

The true meaning appears in the sentence ‘O come let us sing’ and in the expression “come come” which means compose

yourself, collect your wits ! Compare Mal. *kumpul*, collect, *kampung*, collection of houses, Eng. camp. The m in 'come' is the surface-covering m which I have shown elsewhere in mother, mound, matrix, and mountain, and which Kolbe showed in mother, womb, grotto, cave.

Shall I show you, again, the Sanskrit *guha*, secret place, lair, nest, home, cave, and the Malay *gua*, cave, and the earth, as a homogeneous hollow, in the Sanskrit word *gēma* (*gma*) ?

To resume ! If you wish to show angles and curves equally, as in B above, the yielding *l* will help. *K* and *g* yield to the liana-like influence of *l*. So the angular peaks and crevasses (crevices) in A, are the peaks and 'valleys' (note the *l*) in B.

You can see these hills and valleys in the bosom, Gk. *kolphos* in the inverted bowl, cup, or arch, we call the sky, Gk. *koilos*, Lat. *coelum*.

I think I have written enough about the basic elements of language to enable my readers to follow the same trail, track, and traits, in Bantu.

Just one last word here ! My ideas are not new. They are the ideas the Sanskrit sages recorded but which the foreign compilers of Sanskrit dictionaries failed to understand.

An Oxford Don, to whom I showed a mass of evidence, six months ago, said to me, sternly and sadly. " Do you realise that if your views are accepted it will entail the destruction of the work of the many scholars who have laboured patiently on philology in this University for many generations ?

What I realise is that these ideas will not be received very gladly by professors whose reputation has been made and rests, on the principles of etymology which they were taught and have been content to pass on. My appeal must be made to men with insight and imagination : and, though my material is ready, I realise that I must produce a little at a time until, perhaps, more is asked for.

One idea, with which I am not quite in agreement, has been noted by Hulbert¹ (p. 3), " Tamil grammarians have recognised the vowel to be the basis of human speech. They say that the vowel is the life of the syllable while the consonant is the body ".

¹ A comparative grammar of the Korean Language and the Dravidian Dialects of India. H. B. Hulbert. Methodist Publishing House. Seoul. Korea. 1906.

CHAPTER II.

The affinity between the Malay and Bantu languages might easily pass unnoticed by the man who has gained a knowledge of these languages by studying a manual and learning long lists of unrelated words.

The time-honoured system of comparing languages by compiling lists of words alphabetically is not scientific. A list, for example, which begins with 'adze', 'animal', 'ant', 'ape', 'arm', 'arrow', 'axe', 'baboon', and ends with 'womb', 'wood', 'yam', 'year', 'yesterday', 'zebra', is misleading, but these words, in this order, are taken from "Johnston's Illustrative Vocabularies of Bantu Languages" and I remember using a similar list in Borneo, in 1891, which was issued by the Straits Settlements branch of the Royal Asiatic Society to vocabulary-collectors in the Malay Archipelago.

To discover the real meaning of a word we must list associated words together and look for a common element. If that common element persists and conveys the same idea in a series of words, language becomes simple.

I have given evidence in my previous works that every basic element in the Malay language is onomatopoeic and that every word carries its own context. I have carried the suggestions which I find in Malay (and now know instinctively) into many languages which I do not speak and shall never speak.

I have had to rely on dictionaries compiled by men who refused to see or hear how onomatopoeia influenced speech and who had never realized that an onomatopoeic germ or seed made an indelible and unforgettable record of its existence in every word.

Languages, as we find them recorded, have all been maltreated to some extent in the process of reducing them to writing, and I think that every explorer and missionary would agree that the niceties of primitive speech are beyond the grasp of everyone who has not a good ear for minute sounds and who will not take the trouble to attune himself by patient listening.

A standard dictionary of a primitive language is good or bad according to the number of qualified or unqualified word-collectors who have had their words included in it.

For the past two weeks I have been looking for Malay ideas in a Bantu dictionary and I find them in abundance. This is the 'Cyclopaedic Dictionary of the Mang'anja Language' by the Rev. David Clement Scott published in 1892. There is a more recent dictionary based on Scott's work—'Dictionary of the Nyanja Language', Scott and Hetherwick, but after reading the following sentence in Hetherwick's preface to the later work I decided to go to Scott though his Dictionary is now out of print.

" 'The Author's Guide to the Language' which appears as a preface to the original work has been omitted." If you have read what I have written about Malay the following quotations from Scott's *Guide* will require no further comment from me. "The classification of consonants . . . shows the word building of the language" (p. ix). "Other verbal letters ring the vowel changes, and bear their distinct meaning, such as *n* (*—ena*, *—ina*, *—una*, *—ona*, *—ana*) yet no word can be formed at pleasure: it must bow to usage and wont. However clear the formation of the language is (and it is really translucent to the last degree) one must serve the language, not create it . . .". "Each of those formative verbal letters has its distinct idea, which gradually appears when one puts together words with similar endings, e.g. *s* gives the idea of shake, rub, movement" (p. xix). "It seems to me that it is a question whether this verb is a verb at all in our sense of the word. I should be inclined to call it an attribute joined to the noun by its representative particle." (p. xi). I think these quotations will suffice to begin with. They show that Scott in Africa found features in Bantu which correspond to features which I found independently in Malay.

Scott gives what I have called 'a directional value' to sonants and tells us that *s* gives the idea of shake, rub, movement. The great thing is that Scott, Kolbe, and Madan, whose books were the first that attracted my attention to Bantu, all give definite values to Bantu sonants and thus confirm my independent morphological investigation of Malay and other languages. I can now show that we agree in principle and also show where we differ in detail.

Scott does not attach much importance to onomatopoeia: he tells us, on p. 726, that "onomatopoeia is really scarce." In this view he appears to have followed Kolbe who gave distinct values to sonants but denied the existence of onomatopoeia.

I am not going to learn to speak Bantu. I am too old to learn at first-hand and it would probably be difficult now to find a people whose speech had not been subjected to foreign interference.

All I can do in the short time I can, now, devote to the subject is to give evidence, based on Malay and on common sense, that, in some details, Scott's work might be revised. I will begin with *S* and take Scott's words. I want to prove that the primary onomatopoeic sonant *S* connotes moisture and that Scott overlooked this fact.

"The Mang'anja form part of the great River and Lake branch of the Bantu race, and Chimang'anja is the language of the River or Lake (*Nyasa, nyanja, ng'anja, nyanza*, meaning Lake, river or water)" Scott, p.v.

Now, take these moisture-words.

Madzi, water, juice, sap.

Mtsinje, nsinje, stream.

- Samba*, bathe.
Mwazi, blood, sap.
Tuza, blister.
Matsiriro, confluence.
Tsaka, sound of fat frying.
Suka, *tsuka*, wash.
Sungunuka, dissolve.
Meza, *kakachira*, to swallow.
Kakachi, noise of swallowing water.
Mluza, *mabsulu*, *lilusa*, embryo (seed), (lit. soft, succulent ; seed containing the germ of growth, C.N.M.).
Kuchamitsa, gargle.
Msuzi, gravy.
Maziwa, milk, mother's milk.
Chikungu, mist.
Chiwawa, *chifufu*, misty rain.
Sanganiza, *sokaniza*, *kodobsola*, mix, stir.
Godobsola, mix clay, etc.
Kandabsya, mix clay, flour, etc., with water.
Mcherenje ; *chemba*, moat.
Chinyonto, moisture.
Nyasa, ocean, sea.
Sefula, *sefu*, overflow.
Bwaza, splash.
Zira, plaster (z-moisture—*r* as in 'rub', C.N.M.)
Bvuadza, plunge.
Dzinja, rainy season (*d* hard, heavy, C.N.M.).
Chukucha, rinse, (*k* as in 'shake', C.N.M.).
Mchera, runnel.
Tsula, also *tsura*, scrub.
Msonta, *psonta*, *pzonza*, *psipa*, *tsipa*, *suta*, *mso*, *psi*, *pso*, *pi* *pi*,
sip, suck, sup.
Tsuwo, *tsuwi*, slough.
Fukiza, *fuchirira*, smoke, steam.
Etsemula, sneeze.
Mzimu, spirit. (*m* will be explained later, C.N.M.).
Nyembsa, *tabsya*, splashing (*b* will be explained later, C.N.M.).
Kapiza, sprinkle.
Tsoisorotsa, sputter.
Psinja, squeeze (*p* will be explained later, C.N.M.).
Chitungu, sweat.
Tsechemera, sweet.
Sasawira, swollen breasts.
Kwatsu, *kwatsula*, swish, slick, slice.
Zaluka, taste.
Kadza, *tsira*, *mbvula*, urinate, (*v* as in void).
Mtsitsi, *mtsempa*, vein (water-tube or pipe, C.N.M.).
Katsipa, swollen vein.
Mtsitsi, root (water-tube, C.N.M.).
Tsitsi, hair (growth with root, C.N.M.).
Dzuze, mane (growth with root, C.N.M.).

Udzu, uzu, grass (moisture up-growth, C.N.M.).

Utsi, smoke.

I suggest that there is an onomatopoeic suggestion of liquid in every one of the words above which the system of transliteration has not been able to conceal. I do not think myself that any Bantu would mix up *s*, *z*, *j*, *ts*, *mts*, *ch* and *dz* as we are asked to believe. I should therefore regard Scott's dictionary as a record of many distinct dialects, all mixed up. I cannot believe that the man whose dialect word is *nyasa* would ever say *nyanja* among his own people. If he does it would show that he finds a difference between them because *s* implies 'soft' whereas *j* implies 'energy' and a stronger movement. At any rate, for the purpose of this preliminary survey we must take it that *sa*, *se*, *si*, *so*, *su*=*ja*, *je*, *ji*, *jo*, *ju*=*za*, *ze*, *zi*, *zo*, *zu*=*tsa*, *tse*, *tsi*, *tso*, *tsu*=*dza*, *dze*, *dzi*, *dzo*, *dzu*=*cha*, *che*, *chi*, *cho*, *chu*.

I have not time or space to follow and record all these variants here, so I will just give the vowel range of water-words beginning with *S*.

Sasa, overflowing. This is a duplication.

Duplications connote frequency and excess so *sasa* explains itself. Excess means 'going too far' and so *sasa* can mean, and does mean, sour, bad, rotten, offensive.

Sefu, overflowing, of water.

Sipa, to suck.

Sopa, to suck.

Suka, to wash.

The next step is to bring into line with Malay and Sanskrit the extended ideas governed or influenced by *S*. They will be 'smooth', 'soft', 'sleek', 'shining', 'glistening', 'slipping', 'sliding', 'slithering', 'soft insertion', 'sewing', 'sharpness', 'sweetness', 'sourness', etc., and also 'shaking', and 'shivering', etc.

Scott defines *sa* as 'spreading out' and gives *salika* cut and lay grass flat, *salasa*, plane and smooth, *sambira*, spread out one's hands, swim, also *samba*, bathe, as well as other examples, and goes on to say, "hence also from the general idea, *sasa* to be sour, not like fruit, but like sour porridge; with its derivatives *sasamira*, the feeling of cramped limb: *sasata* and *sata*, be proud, *sasawira*, swell of breast with pain, and one sees that the root idea of *sa* carries consistently through leaving room for all modifications and mingling of other ideas."

I don't think that Scott would have decided on 'spreading' if the moisture idea had occurred to him earlier.

I feel sure that he would have gone on to 'soft', 'smooth', etc., as I have done. At this point we find him giving four values to *s*, viz., 'shake', 'rub', 'movement', 'spread', but he found

another idea when he analysed *madzi*, water, *nkazi*, woman, and *Lezi*, God. I will quote him ! “ *Madzi*, water. The derivations seem to be the softness and mobility contained in ‘*zi*’, as perhaps also in *nkazi* (woman). The Yao is *mezi* (= *ma-izi*), the Chuambo *mai**ji*, which all bear out the idea.”

“ *Lezi*, a name for God because he nourishes man.”

Here again Scott overlooked the primary meaning of *sa* (*za*) which is water, milk, essence ; the essential elements of existence and nourishment of all life on earth. (*Nkazi* is woman as a nourisher).

Cf. *Suriya* (Skr.) the Sun, as a water-giver, *susu* (Mal.) milk, breasts, and *Dzuwa* (B.), God (also as a nourisher, C.N.M.).

If Scott had known this, surely he would have seen, in *sasawira*, a suggestion of an excess and overflow of milk, and would not have translated it ‘swell of breast with pain’. Although Scott (p. xx) recognised duplication (which he and many others call reduplication unnecessarily) he only saw it as implying repetition and emphasis.

He noticed that this re-iteration was common to Greek and Bantu and I can now say that it is also common to Malay and Sanskrit, with the additional values of ‘frequency’ and ‘excess’ which Scott overlooked.

His explanation of *sasa* and its derivatives is unconvincing. See and hear in *sasa* a suggestion of excess, and at once *sasata* explains itself, as proud because it is overbearing, *sasawira*, because it is overflowing, and *sasamira*, cramp, *i.e.* pins and needles, is simply the result of remaining too long in an unnatural position, *i.e.* over-exertion or over-doing it. Cf. *sēmut-sēmut* (Mal.) pins and needles. There is a relationship between *sasa* (B.), *sasa* (Mal.) exceptional strength, and *sahas* (Skr.) exceptional power and wealth, as in *sahasragu*, possessor of a thousand cows and *sa’asara* (Skr.), raining (in torrents).

The excess we found in *sasa* is also in *sisi*, *e.g.* *sisima*, which Scott translates to be ‘tainted’, ‘high’, ‘bad’, ‘rotten’, and finds an echo both in Malay and Sanskrit where *sisa*, *sesa*, means ‘excess’, *i.e.* the leavings after a meal, residue, unwanted surplus and *sirnaua* (Skr.) rottenness. We may now read slightly different meanings into *salika*, *salaza*, *samba* and *sambira*.

Salika (*s*, soft, *l*, yielding, *ka*, cutting as in *kakata* (B.), to cut) defines the soft cutting of grass so as to leave a smooth surface. Why grass ? One explanation is that grass and all soft growths are regarded as shoots which require nourishment. I have shown the affinities between moisture, water, hair, roots, veins, grass, in the list of Bantu words above.

If we go to Sanskrit we find the same ideas. *Sal*, *sala* (Skr.), are pointed growths, *salala*, is applied to hair, quills,

bristles, etc., which sometimes stand up and sometimes lie flat, while *sali* means rice. If we go to Malay we find that soft words apply to soft actions: thus *tētas*, *tēbas*, *rēntas*, *dētas*, *chantas*, *gēntis*, *gēntas*, *kēntas*, all apply in different degrees to soft severing and slicing actions: *tētas* may sever a thread or apply to the action of a chick as it cuts its way out of the shell, while *tēbas* is to cut grass or undergrowth, and *sabit* is a sickle.

Salaza (B.) planing and smoothing, explains itself. The duplication *sa* and *za* shows the repeated soft smoothing action. *Samba* (B.) bathe, and *sambira* spread out one's hands, swim, do not suggest 'spreading', though *m* has some connection with spreading in the sense of covering as I have explained in a previous work. *Samba*, to me, means bathing in the sense of immersion or getting wet all over. Cf. *mandi* (Mal.), bathe, purify, mundify, *sēlam* (Mal.), immerse, go under the surface of the water, dive, and *sēlimut* (Mal.), a covering, a sheet, blanket; cf. also *mira* (B.) dive, and *amba* (Skr.), mother, as the coverer (Kolbe noted that *M* in Bantu meant mother, female, mate, and transferred to localities inner, mother, womb, cavern, grotto, house), *ambara* (Skr.) garment, firmament, sky, (which are all coverings), *ambu* (Skr.) water i.e. as a sheet, *ambuda* (Skr.) cloud (cover), *ambhas* (Skr.) water, *ambhoja* (Skr.) lotus (that flowers on the surface of the water), and see again *basoh* (Mal.) wash, *basah* (Mal.) wet. Note, also, that a small section of the Anyanja tribe are known as *Ambo*, Dict. Scott and Hetherwick, preface, p.v.

Let us, now, check Scott's 'shake', 'rub' and 'movement' as connected with *S*. In the first place, every sonant moves; no sonant is stationary, and so 'movement' as a definition must be ruled out. But if we picture the ideas the sonants convey, as they move, we may ask ourselves "what kind of 'shaking' or 'rubbing' or 'movement' is this?" and we find that each suitable sonant answers the question. For example 'shake' calls for 'k' because there is a 'jerking' movement, whereas 'shiver' and 'quiver' call for 'r' because there is a tremor or current running through the words. So we say "what kind of rubbing?" and if the answer is 'scrubbing', the *s*, as defining water, or one of the soft variants *ch*, *ts*, etc., must come in and play its part in the word.

Here is another list of Bantu words. Every one is based on onomatopoeia and every one is self-descriptive, but many of Scott's translations are weak.

Madzizi, perhaps startling, or cold feeling down one's back.

Zizwa, sensation of hair standing on end.

Zizi, I, the feeling of cold.

II, lacking savour.

III, the feeling of fear.

Zizira, I, be cold.

II, lack savour.

III, be loose limbed, soft, feeble.

IV, be calm.

Zizimbezimbe, dizziness, mist over the eyes.

Zizinga, be calm, brave, firm.

Zi, calm.

Zia, faint.

Zinja, the rains.

Zira, to smooth by smearing mud, clay, etc. on a floor or wall.

Zimbiri, rust, also of anything which covers over (*vimba*, root), as moss on a stone.

The explanations are that primitive men who wear few garments, or none, feel bitterly cold when soaking wet. Fear is associated with cold (cold feet), as warmth is associated with ardour and bravery. Just as man loses heart when cold and wet so does salt lose its savour which is the heart of it. Dizziness connotes a lack of clear vision, faintness and slackness. Scott tells us that *r* and *l* are interchangeable, but that is an over-statement, and Macdonell (Sanskrit Dict.) had the same idea, but qualified it by stating that *l* was a later form of *r*, viz., *rohita*, red, *lohita* (later form of *rohita*), red, which is not correct either, as I have explained elsewhere.

Zizira should not be translated loose-limbed, soft, feeble. It describes 'shivering' (with cold or fright). The loose limbs and feebleness are secondary symptoms.

Zizwa, which would be better spelt *zizua*, is a duplication as you can hear, cf. *zezu*, overflowing. It describes itself as excessive cold sensation, strong *u* upward, or outward, growth, i.e. goose flesh and hair standing on end, as in *utsa*, out-growth and *utsama*, melting, which may remind you of 'his bowels gushed out and his bones turned to water. Cf. *zuzwa* stand erect, i.e. stood up (C.N.M.).

Zira, smooth by smearing, is good and self-explanatory, and in *zimbiri* we have the covering *m* again, here correctly noted by Scott, though he went astray over the *m* elsewhere as I shall show later on.

The following few cognate Sanskrit words which I have picked from Macdonell's dictionary are interesting. You will, I hope, agree with me that they represent words from more than one Indian dialect.

Sithira, loose, slack, flexible.

Sithila, loose tremulous, languid, feeble.

Simba, legume, pod (i.e. seeds with a cover, C.N.M.).

Sirasi-ja, (produced on the head) hair of the head (lit. water-nourished-rising-growth, or tube with root-drawing nourishment C.N.M.).

Sirimbitha, cloud (wet, cover, C.N.M.).

Sisira, cold.

Sita, cold.

Sitala, cold.

Sitalu, sensitive to cold, shivering (note the excess when *u* replaces *a*, C.N.M.).

Let us turn back to Bantu and display a few more of the ideas conveyed by *s* in a short list.

Ng'azima, *nyezima*, *psetima*, shine.

Chezima, gleam.

Chezi, glitter.

Tsetsera, slip along (this is 'slithering', C.N.M.).

Tsetsereka, slip down. (This is a sudden slip; the *k* puts a jerk into it, and (or) there may be a declivity, C.N.M.).

Terezi, slippery.

Puluza, slip, as axe or hoe (*p*, pressure, *l*, relaxed, C.N.M.).

Seta, slip, draw along (No ! *S*, smooth, *t*, touch, C.N.M.).

Site, smooth (to the touch C.N.M.).

Sita, press down; burn; draw a line with a hot iron. (This is more expressive C.N.M.).

P presses and so may *t*, but *t* touches with tips, finger tips, and points, whereas *p* has a wider pressure. This is true of Malay and I will show that it is true of Bantu.

Scott says "the general idea of *p* is incisiveness; also openness." I cannot accept 'incisiveness' because it is 'cutting' where the false *c* is really *k*. *P* pushes and pulls and therefore 'openness' is only one attribute; one aspect.

Kolbe (p. 17) says "P = waving thing" but a thing cannot wave unless there is pressure behind it. He instances 'wings' and 'eye-lids', 'bellows', 'lips' as I have done in Malay publications, and goes on to talk of 'puffing' and 'blowing'. He displays the onomatopoeic impulse of *p*, over and over again, and yet repels the suggestions that it makes to him. It looks as though he could not trust his true language-sense against the preponderating influence of Max Müller. Here was a man who really listened, heard, and pictured, primitive words, and yet he wrote in his preface "Language in the offspring of sight, not of sound."

He quotes Max Müller, as I have done, and proves him to be wrong, as I have done, and yet allowed Max Müller to put a fence across his path. I have found both in Malay and Sanskrit the modificatory letters that Max Müller could not find, and Kolbe found them, also, in Herero and Bantu, but not the full force of them because he would not see that they were sonants—directional sonants. Here is the passage! "There is a third error, equally

misleading. It is this. Some scholars in endeavouring to trace a word to its ultimate root, are satisfied if they can only explain the first part, leaving the rest to shift for itself. Thus they derive Latin *paena*, suffering, punishment, satisfaction, and *purus*, pure, from Sanskrit *pu*, to purify, quite disregarding the undoubtedly radical consonantal element *n* and *r* in these words. Now nothing could be more unsatisfactory. It is therefore gratifying to observe that the untenableness of this mode of proceeding has at length been exposed. If we look, for instance, says Professor Max Müller (Selected Essays, p. 91) as I did myself formerly, on such roots as *yudh*, *yug* and *yaut*, as developed from the simpler form *yu*, then we are bound to account for the modification elements, etc. But what are these modificatory letters? Every attempt to account for them has failed. *Claims of Herero*. Yet we ought not to despair. There is a language still living, more primitive in form than Sanskrit, in which we can trace, in a convincing number of instances, every letter of a word back to its true primitive source. This language is Herero." (Kolbe, Introductory, p. 5).

Now if it had occurred to Kolbe (and to Scott) that the only convincing way of displaying the directional value of a sonant is to sound it (as well as to picture it) in the language into which they translate a word, whenever possible, they could not have overlooked onomatopoeia. Thus, if there is a *p* in the Bantu word the word to choose in English should also have a *p* in it with the same value. *Pëgang* (Mal.) clasp, grasp, *pëtek* (Mal.) pick, *kutip*, pluck (a flower), *këtip*, pinch with a finger tip, all show pressures of different kinds.

Now see Kolbe (p. 15) ! *Pa* (Bantu) give (why not present, proffer, push towards? C.N.M.) ; primarily make grasp (yes, C.N.M.) ; cause to take with the fingers (pick, C.N.M.) ; stretch the hand (put out the hand, C.N.M.) ; fingers, the finger rows being in Bantu looked upon and treated as wing-like objects (flippers, flappers, C.N.M.).

It is alliteration that helps one to see the life in language and the *mot juste* that carries the allied idea from one language to another. Though our identifications of the characteristic qualities of the directional sonants may be modified by later workers, Kolbe, Scott, and I agree to a very great extent : the genera have been recognized and it is only with the specific identifications that future etymologists need be concerned. I will go back to Scott and his *p* and *s* values.

"*Ps* is itself a distinct consonant." Scott. I will show you that *p* means pressure and that the *s* adds softness, or in other words that *p* and *s* are separate and distinct sonants. See, therefore, *psa* (B.) squeeze, As no two consonants come together and merge in primitive language *psa* should be *p'sa* or *pësa*.

Psasa, I, drag or draw along ; as a fish-net or drag-net to stroke the knife down the belly of a beast in cutting the line to take the hide off ; also of smearing oil upon the head or upon a wound ;

also *psyasa* and *pyasa* ; sweep along. II, a drag net (seine-net, sweep-net, C.N.M.). *Psata*, to press. *Psatata*, of a mouse caught in a trap, squeezed (pressure between two points, C.N.M.).

Pse, I, pressing in ; as a hot iron into wood ; the puff of the red-hot iron in the wood.

II, sweeping, *psyera*, *pyera*, *psera*.

III, over-cooking, *psera*, *psyera*, *psya*.

IV, flashing, *pyetima*, *psetima*.

V, gathering together, bows and arrows.

Psera, to sweep, sweep up, sweep together, gather also *psetsa*, *psyeretsa*, *pseza*, *sesa*, etc.

The idea at the base of all these words is soft pressure as in sweeping the floor of the sea with a net or the floor of a house with a brush. As the different sonants come in, the sound and the ideas vary from the 'swishing' to the 'slithering'. There is sham-pooing, as well, and if hardness is required you will find it in the hard *d* of *psiderira* as in the sentence, a *psididira mbvi ndi luzi laku mangira mibvi* :—they press the arrow tightly with the string for binding arrows.

We may now look in Bantu for the ideas and sounds displayed by *s* which arise from the 'swish' of a scythe and the hiss of an arrow or spear, and thus lead naturally to sharpness and speed, as I have already shown, elsewhere, both in Malay and Sanskrit. Scott saw no 'slicing' in *salika*, he only recognized the 'cutting' so we will go on to *se* which is only a tonal modification of *sa*.

Se, I, smooth, soft, gentle.

II, *se se*, of *sesa*, sweeping.

III, *se se* of *sema*, adzing (*m* surface, outer cover, C.N.M.).

IV, *Se se*, the noise of walking along a path.

"(The idea of *se* is softness ; this is associated in motion with soft sweeping, hence sweeping through, *sera*, *serera* (being soft for passing through) ; passing over, *sefu*, with *sefula* (overflow), *sembuka*, *seruka*, *sempa* ; also *sereza*, hence also *sewira*, dancing, because of passing in and out. Sweeping with a soft sweeping cut is also from this root, *senga*, now *sema*, to adze ; and the soft lick of the tongue, *seteka* ; *seta*, to slip ; also *seri*, from *sera*, to pass through)." Scott. This is splendid ! If only Scott had looked upon *sa*, *se*, *si*, *so*, *su*, as modifications of a single idea to begin with ; had realized that a word has not only one root, but, as it grows, puts forth several roots, and had not disregarded the onomatopoeia which permeates every word in Bantu there would be little need for my explanations. But Scott let *si* go past him unrecognized : so he identified with 'picking', although he saw 'sowing' which is 'soft insertion' of seed, in primitive cultivation ; *sodza* translated 'kill game', 'hunt', 'catch fish' is really 'spearing' (soft insertion), as in *songoka*, sharp-pointed, *soka*, sewing (soft insertion), and *kasinje*, needle.

CHAPTER III.

I can tell you, now, that there is so great an affinity between Bantu and Malay that it would be quite easy to go through Scott's dictionary, word by word, and find the ideas and the corresponding words in Wilkinson's Malay-English dictionary. I am not a Sanskrit scholar, according to the accepted view of what constitutes a Sanskrit scholar, but I dare to say that Malay, Bantu and Sanskrit are all akin. The only reason why all this has not been discovered earlier is that at one time every research worker on academic lines who refused to acknowledge onomatopoeia was accepted as an authority, whereas every linguist to whom onomatopoeia was a living force in language was regarded as a crank. Here then is the crux of the problem ; the parting or the meeting. Accept onomatopoeia and you meet : refuse it and you part and go your separate ways.

Working morphologically I find an onomatopoeic value in every sonant. That is the mnemonic germ or seed. That seed sprouts and puts out a root and then more roots and thus words are produced. The bigger the word the more the roots.

To explain every word and to point out every error made by translators and etymologists would be a never-ending business, but, if, once, people realize that there are only 15 onomatopoeic sonants and a simple tonal range of vowels, the words of every language become as ' catchy ' and as easily recognized as the music of every race. A musician deals only with octaves in different keys and can remember hundreds of complicated compositions : in fact he cannot forget them.

I have said before that a word with, say, an r in it is related to every other word which also has an r in it, and it is true, but it would be a never-ending job to prove, it word by word.

All that I can do, therefore, in this preliminary survey of Bantu, which is a new language to me, is to ask you to follow the meanings I have already applied to sonants, in Malay, and Sanskrit, and other languages. I will take very few Bantu words because one word can go so far ; yet that word will not go alone : it will take all its relations with it, if it is allowed to. On the principle that two or three notes of an aria will enable you to recognize and recall the whole aria, as well as the opera, of which it forms part, we will take it that a knowledge of the *motif* underlying a few selected words will lead you infallibly to fifty or a hundred more in the same suite. I will, therefore, take only a few words and try to give them life in order that other workers may recognize their voices, their features, and so learn to recognize their many relations who are too numerous to be included within the scope of this work. If a word suggests softness it will say so with soft sounds, if hardness with hard sounds, so it is necessary to recog-

nize soft and hard sounds and very easy to do. Thus *chaching* (Mal.) is a worm (soft), *chuchok* (Mal.) with a soft *ch* and an obstructive *k* describes soft sticking in, as a peg into soft ground, *Chachi* (Mal.) is actually a (wooden) peg, and you will say that a peg is hard, but, that is only because the cognate word in English is not forthcoming, *Chachi* means soft insertion, and this peg fits easily into a socket just as the bolt of a door does. So, make words describe themselves, and accept no translation that is not descriptive. Now hear and see these Bantu words: *uchete*, sharp, *cheke*, saw, *cheke*, eat, *salika*, slick, slice, *senga*, sickle, *chisenga*, sword, scythe, *sema*, adze (lit. a soft smoothing; m, surface, cover C.N.M.), *nsakadza*, spear, *nsa*, slash, *lasa*, shoot, hit, with bullet or arrow (lit: release swiftness, C.N.M.), *psimo*, *msonga*, *ncheto*, arrow, *someka*, also *tsomeka*, push in a pointed stick, etc., as *zika*, *zika*, stab, pierce. Out of these words I will pick one, *someka*, because it will take the whole of a chapter to explain its meaning to those who have not accustomed themselves to recognize that meaning as it explains itself.

We will put it with some relations, thus: *someka*, also *tsomeka*, poke, push in a pointed stick, etc., as *zika*.

Zika, stab, cf. *twe* (*tui*) split, cut, *twa*, sharp, *twi*, pierce, stab, *twika*, pierce, stab, prick: cf. *tikam* (Mal.) stab, prick, *tui*, (Chinese), prick, copulate, *tudavi* (Skr.) push, prick, goad.

Tsomeka, push in anything pointed, e.g. a head of maize into a basket, they are all set in points downwards.

Tsonga, on end, *ku kala tsonga*, to sit up straight as a man after a faint, set up on end; also a little sharp pointed stick on which meat is stuck to roast; also used of stringing fish.

Msonga, arrow, quill, sharp stick.

Nsonga, end, point.

Psola, to pass through, to pierce.

Likanga, plant, with sharp pointed leaves. You will say that *psola* is not related to *likanga*, but you will see that they are both related to *tsomeka* and *tsonga*. The latter are related because *ka* and *ga* mean points and they are related to *psola*, because you cannot pierce without a point.

Let us go back to *su*. *Su* to Scott was a negative. He missed the water suggestion in *s* though he described it, over and over again, as in *sukusa*, watery-shaking. *Sula*, to him, meant "hammer red-hot iron". The soft malleable quality of red-hot metal escaped him, though he gave *tsula*, wash, *isama*, smelt, iron (melt) *nsambo*, brass wire, *msuzi*, and *chipala*, blacksmith. The black-smith certainly 'hammers', but, what he hammers is soft, and the smith also draws heated, soft, metal into wire, by forcibly pulling it through holes of graduated size, *psola*, pass through.

If you say that *chipala* is related to *chipalipali*, sparks, I agree, and would remind you that every spark, flame, and fire is

pointed : that is why flames and arrows, spikes and sparks, are associated in Bantu and in Sanskrit.

To resume : *someka ku tsonga*, means 'to impale'. Now, what kind of impalement was this? To me it suggests not only the skewering of pieces of meat on little sticks, but also the form of torture practised in India, China and Malaya, at one time, in which the victim was made to sit on a sharp stake or growing bamboo-shoot.

There is a suggestiveness in the forcing of the maize-cobs into the basket (*tosomeka*); a suggestion of rubbing and chafing, and there is impalement in the 'stringing' of fish by passing a stick through their gills.

Following these suggestions in Bantu we find *tsango*, applied to fish strung on a stick and to maize-cobs bunched together, *tsangu*, rubbing, *sautsa*, torture, tribulation, to compare with *seksa* (Mal. and Skr.) torture, tribulation, and *tsatsa* (B.) stick. We get the impression here that sticks and sharp-pointed plants are, or were once, regarded as instruments of torture.

Following these suggestions further, we turn to Malay and find *sula*, spit, sharp stake; spitting, impaling; (cf. *psola*, B.) *sangga*, projecting wooden point, *sungga*, spike (cf. B. *tsonga*) *sugi*, *pēsugi*, quill, tooth-pick, stick used for cleaning teeth, *sugoh*, that which is set up before a guest, *sugar*, a spike or spine for combing the hair, *sukak*, of something stuck (in the throat) *sudok*, stab, *sudi*, of teeth filed (to a point), *suda*, bamboo-spike, stuck in the ground to keep off enemies, *sëgar*, I, spikelet, spike-like stick or twig, *sëgar* II, recovery after illness or a shock of any kind (e.g. after fainting, C.N.M.), *sadak*, rising upwards at an angle, as a raking mast, *salak*, a thorny palm, *Zalacca edulis*, *sate*, pieces of meat, grilled on a sharp stick, *sara* (Jav.) arrow head, *sagat*, grating, rasping, *sëgi*, notched pole, etc.

To understand these words we must realize that *k* and *g* define peaks and angles; they may be teeth, as *gigi* (Mal.), tooth, spear-points, or sharp stakes (*sëligi*); mountain peaks, *sërangga*; the toothed comb, *sikat*, or the king-posts of a house *suga-suga*. The *r* defines rays and arrows, which may be the shafts and arrows of misfortune, as in *sangsara* (Mal. Skr.) pain, misery, misfortune, torture; and if you want a word that gives the idea of something gnawing at your vitals *sënggîrek*, auger, gives the necessary onomatopoeic gripping, griping, irritation, and this term has been applied to the heraldic unicorn. The *d* is hard and where it seems to usurp the place of *k* and *g* you will find that it defines, say, a broader, or flatter, and relatively heavier subject. Thus *sudu* is spoon-shaped, *sodok* is a spade-like spear, and *sudang* is the pointed spathe of an unopened palm-blossom.

Scott gave to *so* the root idea of 'poking', 'pointed', 'going into', but, as you see, it cannot poke without a *k* as in *soka*, to sew, or 'dig' (a spear) in, without a *d*, as in *sodza*, kill game, or explain a

'soak' or 'sock' on the jaw, without the *k* as in *soko*, closed fist.

Here follow the corresponding Sanskrit words: *sa*, sharp, *sisa*, *sisi*, sharpen, *sala*, sharpened, *sita*, sharpened (sharp tip C.N.M.), *sita*, line drawn (with a sharp tip, C.N.M.), *sula*, roasting spit, spike, dart, spear; acute pain; pointed stick for impaling criminals, *soka*, flame (*i.e.* because all flames are pointed C.N.M.), burn, suffer violent pain, *suk*, flame, glow, heat (inward burning) *sudhya*, capital punishment, removed (of impurity), expiated, completed, cf. Mal. *sudah*, finished, and Skr. *suddha*, pure; *sringa*, horn, tusk, peak, extreme end, cf. Mal. *sënggirek*, (*supra*), *sringin*, horned animal, *suki*, needle, sharp point or tip, *suka*, sting (sharp point), *sakti*, spear, *sangku*, peg, nail, spike, stake, arrow, spear, *sara*, reed, arrow, *sara*, fluid, water, *sala*, staff, quill, *salaka*, *salya*, sting, small stick, pointed instrument for piercing, arrow-head, needle, *sedha*, porcupine (*d* emphasizing the hardness and sharpness, C.N.M.), *sunnga*, sheathe of a bud.

The great advantage of comparing languages by taking a series of related words from one language to another is that one finds new ideas, or what appear to be new ideas, in one language which explain words which would otherwise be inexplicable in another language. But one must enter into the spirit of the language and let the sonants guide: the translations must be in harmony with the sonants to be adequate. Thus the sonants teach us to accept the fact that a spike or quill is sharp and pointed, and so take us on naturally to horns (Lat. *cornu*) and ears of corn.

That being so, if an animal, say, is horned or spiky like a unicorn or a porcupine we shall find the fitting word for the animal in another language by looking for the fitting sonant. So *landak* with the yielding *l*, hard *d* and peaked *k* describes the Malay porcupine; *nungu*, with the hard *g* (= *k*), as in *guta* (B.), stockade or kraal, and *hamungu* are both porcupines in Bantu, though I suggest that *nungu* was once *ngu-ngu*, the duplication illustrating a large number of quills or spikes. See also *ngondo*, hartebeest, and *ngombe*, cow or bull.

This suggests another method of approaching a new language in order to find and recognize a new word.

The bull and cow have many attributes. They are valued for meat, milk, hide, and horns, and as they are valued so they will be described. They also bellow and will be so described.

I will take *ngombe*, bull or cow. Taking the whole word together we get an impression of deep booming or bellowing (onom.) and if you have ever listened carefully to bellowing, bleating, or even braying, you must have noticed that there is a double sound—an inspiration sound and expiration sound. This is the double-action of a pair of bellows. Bellows work by pressure, *i.e.* by the pulling apart of two surfaces to draw air in through an orifice and then by pushing them together to push the air out.

Therefore puffing, blowing, breathing, bellowing, and spouting are all associated, as we all know very well, but, what we do not all know very well is that, that is one explanation of the fact that *b* may take the place of *p*, though basically they differ.

For evidence of the double-action idea finding expression in words, we go to *ēmbus* (Mal.), breathing, puffing, blowing, *ēmpaus* (Mal.), whale (spouter, blower), *lēmbu* (Mal.) bull, cow, ox, *embe* (Bali) goat, *embe* (Mal.) bleat of a sheep, or goat, *bēbiri*, *biri-biri* (Mal.), sheep, *ēmpit* (Mal.), pressure between two surfaces, *paru-paru*; *pēparu* 'ungs (lit. two pressures, in and out) (Mal.), *lompat* (Mal.), leap, jump (lit. *l*, light, *m*, surface, *p*, pressure, *t*, touch). This is a double-action up and down. Here we may note that the only time two sonants join without a vowel intervening is when a double action is indicated. Nevertheless, there is an interval between the *m* and *p* and the *m* and *b* in the above words. It is just a rift, a fraction of a hiatus, a *spiritus lenis*. And, when we find, as we do, such triple combinations as *nts* and *mts*, in Bantu, I would suggest that triple or concerted actions are indicated and so *ntsinya* (B.), a frown, would apply to the 'knitting' of the eyebrows and to the multiple net-work of lines and furrows. Now, with our short list of Malay words which could easily be extended to a hundred words I will ask you to compare the Bantu *ngombe*, bull, cow, ox, *bira*, sheep, *pupu*, *mapupu*, lungs, *mpupupu*, flapping of wings (double action, C.N.M.), *mpwea* (*mpuea*, C.N.M.), air, breath, *lumpa*, jump.

We have attached a bellowing sound to *ngombe* and we have shown how the sound is made, but that does not exhaust all the characteristic descriptive elements in the word. The word though transliterated *ngombe*, to me, might also be *ng-gombe* (lit. *ang* body, *go*, horn or milk, *m* surface, skin, cover, hide, *b* bulging, blowing out. There are sounds in the word as well as pictures.

To establish the sounds and pictures in your mind I shall have to go, backwards and forwards, between the basic Malay and Bantu and the more polished and literary Sanskrit with its great range of extended meanings. The following words are Sanskrit.

Basta, goat, *basti*, bladder (double-action, but the double sonants do not appear). We look for the double sonants and find *ambu*, water, *ambhas*, water, (Mal. *ēmbus*). What kind of water? *Ambu-krita*, i.e. *krita*, brought about by, made by, *ambu krita*, accompanied by spitting, bellowing with foaming at the mouth, cf. *bueh* (Mal.) foam, and *bud-bud-a* (Skr.), bubbles. Therefore you may see *ambu* as water (because it comes from below and bubbles up on the surface). You can see the same idea in Bantu *bwabwada* (*bua-bua-da* C. N. M.), boil, *mvukutu*, bellows, where *v* has taken the place of *b*, and, again if you like, in *mimba*, belly, which fills and empties. Just turn for a moment to Malay and see *mēmbuak*, boil, bubble. Now that we know that *b* can blow bubbles, we can safely go on to 'bulging' and to 'roundness'. May I say that *basta* and *basti* were once *ēmbasta* and *ēmbasti*?

In 1881, my father, in his *Manual of the Malay Language*, wrote "*bu* conveys the idea of roundness in a number of words". He was jeered at, but I replied to his critic in my *Elements of the Malay Language* in 1932. Wilkinson, who has done more to show the structure of Malay than anyone else, has written in support of my father's work, and mine, and has given corroborative evidence. And now when I turn to Bantu I find that Scott, in 1892, wrote "Another class in *bu* is the *bula* family in which the leading idea is roundness." I will quote the whole passage. "The root idea in *bo* and *bu* is apparently 'to knock', as 'beat', 'bump', and is evidently onomatopoeic, for instance, in *bula*, to bellow, *buma*, to bum (like a bumble-bee, C.N.M.), *bunta* = to beat, *bunyula* = to break off, *bumunta* = to belabour, *busa* = to drive together, *butama* = to crouch in a bump on the ground, the root can be traced; and these are almost all the leading words for *bunta* includes, of course, its family *buntula*, *bunyula*, etc. (for *nt* and *ny* are inter-related in the verbal forms). Another class in *bu* is the *bula* family, in which the leading idea is roundness, *bulunga*, *bulumunya*, (where—*ny*—, —*mulu*—, —*muny*—, —*ng*—, etc., are related in verbal forms), *bulumwa* (a clod), *bulumunda* (roll on the ground), *buluwe* (round or whole, cooked beans); and here again the primitive idea is *bu* = beat, burst, etc., as the lips break forth their labial. *Boola* = to pierce, *bonda* = knee, *bodu* = to break off, *boa* = mushroom, all show the same idea."

Scott got the idea, as W. E. Maxwell got the idea, and they each gave examples. Where Scott failed to pass on the idea was in his translations. As he did not make his explanations follow the onomatopoeic suggestions he gave 'pierce', instead of 'bore', in the sense of making a round hole.

He gives *boola*, to pierce, and *booleza*, to bore. He writes "*bu* = beat, burst, etc., as the lips break forth their labial", when he would have been nearer the mark if he had written "one gets the idea of roundness as when the mouth is fully opened to 'bellow' or to 'burst forth' into song, or the bud opens to bloom into a flower." He saw *butama*, to crouch in a bump on the ground, but he did not tell us that *bumunta* also contained the same idea of crouching, though we all know that a person who is being 'belaboured' rounds his body to prevent the blows falling on the angles where they do most damage. Cf. *balun* (Mal.) belabour, lambast, and *bēlabun* (Mal.), to bandy (words) backwards and forwards, 'keep the ball rolling'.

He tell us that *b* is related to *p*, but he did not carry the idea he saw (and heard) in *bu* through the whole gamut of vowels, *ba*, *be*, *bi*, *bo*, *bu* and *pa*, *pe*, *pi*, *po*, *pu*, which would have shown him degrees of roundness and the relative strength of the vowels. It is easy to criticise now! Anyone with a language-sense gained at first-hand in Africa, Malaya, China, New Zealand, India, or England, can take the dictionaries of Scott (Bantu), Wilkinson (Malay), Williams (Maori), Eitel (Cantonese), Macdonell (Sanskrit),

Chambers (English), and trace the common basic values of the words they will find, with ease.

Kolbe and Scott helped to make this possible and to them belongs great honour. By displaying the structure of Bantu words they made it easy for us to follow the ideas and the structure of all language.

Now that all these lexicographers have plotted their work it is easy for us to take cross-bearings and to check basic errors as well as minor details.

The dictionaries contain surveys but the dictionary-makers did not realize how true this was. They did not notice that all language is dimensional. They have told us, without realizing the facts, of the relativity in language ; of the importance of nouns which tell you of their relative size and importance with the help of vowels, and without the need of adjectives or the comparison of adjectives ; of the true place of verbs which are only nouns which move (active nouns) ; and of the unimportance of pronouns which are 'tabu' in impersonal primitive speech. They also show us that all so-called affixes, infixes, and suffixes are integral parts of the structure of a word, and not separate entities as we have been taught to believe.

And now I want you to see *p* with every vowel connoting 'puffing' (onom.) and the converse, and *b* with every vowel connoting 'blowing' (onom.) and the converse. You will find them closing, and opening, mouths as well as flowers, river-mouths as well as doors, and when the unfailing constancy of their actural has been revealed to you, you will go on with confidence to extended meanings. Your own language tells how the bud develops into the blossom, or the bosom, and becomes full-blown, and every language has the same imagery. Look for the bud and the girl in every language and you will find them ; not shaped exactly as you expected, perhaps, but always recognizable if you will only question them politely. It will pay you to work out extended meanings which have been overlooked : the extended meanings which are recorded without explanation though the train of thought has been lying there for years waiting for the spark of intelligence to give life to it.

Such words are innumerable and so I will just take the last Malay word we looked at, *bēlabun*, where you can see *b* twice denoting repetition and the same light *l* you see in 'leaping' as well as in *lumpa* (B.) and *lompat* (Mal.), a leap or leaping. So, you gather the idea that *bēlabun* pictures a ball leaping backwards and forwards ; that words are these balls of sound that are blown from one to another, and so we get to bandying words, back-chat, and badinage, and even the amorous conversation between two lovers which is exactly what it has come to mean. Scott took the Bantu word *omba* and translated it 'sound'. He did not hear it aright or he would have noticed that it was a deep sound as compared to *imba* which he translated 'singing'. It is the sound in *ombak* (Mal.) big waves, *gēdombak* (Mal.) drum, and *ngoma*

(B.) (*ng-goma*, C.N.M.), drum. This same *m* in drum is the membrane or *tegumen* (Lat.) or integument, or skin. Scott tells us that *ngoma* has a soft *g*, but what does that matter if the Bantu puts 'energy', and says so, in his drumming.

He also tells us that this drum is made of hollow-sounding wood covered with stretched skin, but he did not tell us that the word itself explains this. *Dombe* (B.) is also a drum, and if you will let the language speak for itself you will know why *dumba* means 'insolent'. Insolent is 'throwing a man's words back at him', 'answering back', as a drum does when you beat it.

And now, if you will let relativity work you will understand that *domba* (Mal.) sheeps, differs, only from *embe* (Mal.) sheep in that it sounds a deeper 'baa' and would therefore apply to a rutting ram. This term was unfortunately chosen by missionaries in Malaya to describe 'The Lamb of God', but it doesn't matter very much because they have never converted a single Malay, who is a Mahomedan, to Christianity. An extended meaning of *domba* may be seen in *damba* (Mal.), to have a pronounced hankering after, and the *d* brings in the idea of 'two', of couples and of pairs. Cf. *duamdva* (Skr.) (pron. *duamdva* C.N.M.), in pairs, pairs of opposites, males and females, Mal. *dua*, two, Lat. *duo*, Eng. two, etc. Cf. also Pers. *danbah*, sheep.

I think we may, now, say that any Malay, and anyone who knows the Malay language morphologically, would recognize and understand the Bantu words we have examined in this chapter and *vice versa*. Where there are differences of opinion in translations they will be found to be due to the translators and these may be corrected as words are checked backwards and forwards between the two languages. Basically Malay and Bantu are, or were, one language. Even in extended meanings I see agreement. Thus *songa* (B.), incite, stir up, quarrel, heap up fire, shows 'nagging', 'pin pricking', 'poking', 'provocation', just as a fire is aroused by poking. *Chuchok* which in Malay can mean sticking a peg in, can also mean sticking in a finger, pin, or needle, and so, to nag, incite, provoke, stir up. The only difference between *chuchok* and *songa* is that *ch* replaces *s*, and *k* replaces the hard *g* and you will see that *siku* (Mal.) *chikono* (B.), is the angle or point of, say, an elbow, while *sigong* (Mal.) is a nudge with the elbow. Both languages are fluid. Scott did great service to the Bantu language. He showed it as living, fluid and alive.

He also showed the Bantu people as they live, and explained many of their customs in his Cyclopaedic Dictionary. This anthropological evidence is not out of place in a dictionary as Hetherwick would have us believe. No one can understand a language unless he understands the people who speak it, knows their ways and their way of thinking. It is the thought that gives life to the word and the mode of life that models it.

Scott, we must remember, was a Christian missionary. He had a mission to convert the heathen, *i.e.*, to give them a new religion and destroy the old one. That implied a destruction and a

devastation over a wide area because the ancient religion of a people is linked up with every custom and every phase of life and labour. We see his difficulty, and we recognize the special pleading and the weakness of some of his translations which was the result of it. Missionaries Kolbe, Scott, and Hetherwick, and Madan, a lay-reader, have monopolized the publication of Bantu. Johnston's work is a compilation with, consequently, less first-hand knowledge.

Malay, from the linguistic point of view, has been more fortunate. The Malays, who are Mahomedans, have never been converted to Christianity and the average Malay is impartial. He keeps his old customs and his old beliefs and finds no difficulty in complying with the requisite observances of Islam at the same time. The old customs come in handy in emergencies! My point is that the linguist must be ready to see life in the raw: he must not gloss over or emasculate his translations as I suggest the Board of Missionary Translators of Bantu did and are still doing.

Hetherwick, after Scott's death, brought his dictionary up-to-date and this is how he did it. "Several of the Author's anthropological notes, as well as his descriptions of certain native customs have also been curtailed. Such notes belong more to the pages of a work on Nyanja anthropology than to the limits of a dictionary. Moreover, also, since the original work was written our knowledge of such habits and customs has been greatly enlarged, so that a reproduction of these notes would only afford an incomplete idea of the habit or custom described.

The more important of such notes have however, been retained, such as those under *Mulungu*, *Mzimba*, *Mfiti*, etc. (Scott's note on *Mulungu*, God, is in my opinion of no importance. We hear the missionary speaking not the linguist, C.N.M.). It represents the type of the language into which the new and recognized translation of the Holy Scriptures is being made by the Joint Board of Translators appointed by the various Missions working among the different sections of the tribe. In the course of time the various dialectic peculiarities will disappear and the language will become fixed in that type, which has thus been adopted as the standard."

Does the good Mr. Hetherwick realize that no Bantu (and no Malay) needs a dictionary for the very good reason that he knows every word in his language? Does he also realize that the standard language which he compels his converts and conscripts to use, in their dealings with him, only affects one side of their life and that their ordinary avocations will necessitate the use of their own speech for a very large proportion of their time? Is he not inculcating a separate life of lip service; or, at any rate, a double life? Does he hope to kill their fluid language by standardization and crystallization and must the soul of a language perish in order that he may, as he thinks, save the souls of the people?

CHAPTER IV.

Though most of the Bantu words I have seen in Scott's dictionary appear friendly and familiar to me the task of going through them, backwards and forwards, until they all reveal their secrets would be a long business, while the work entailed in providing a morphological analysis would take an even longer time.

The books I have written on the elements of Malay have not yet attracted attention outside Malaya, as possibly Scott's work attracted little attention beyond Africa. So, it seems to me that it would be a waste of time to write exhaustively now. I borrowed Kolbe's book from one of the largest libraries in London, where it had been for 29 years, only to find several of the pages uncut !

Scott's dictionary was stored in the warehouse of another library while Hetherwick, who had cut out Natural history and Anthropology from Scott's work, had a place where he could easily be referred to. When professors of languages begin to see the real life pulsing in the languages they teach there will be a revolution in the method of teaching. It may not be in my time but I shall have done my little bit in showing "books in the running brooks".

I have thought of giving a Malay, Bantu, Sanskrit, vocabulary, but have decided that another chapter on associated ideas in Bantu will serve the present purpose, which is to display the simplicity of a well-tested etymological technique and to leave ample material for other research workers to work out on the same formulae.

I will begin with the Supreme Being, and go on to man. In the doing of it, I shall have to use every descriptive sonant and there will, therefore, be a demonstration of this technique which will apply to every word in the language.

Rezi, i.e. the God *Ra*, or *Re*, + *zi*, the nourishing attribute.

Ra, the rain maker, the shooter of rain-rays, of arrows. Cf.

Skr. *ra*, bestow, *rasa*, water, *sara*, arrow.

Also *Lezi*, where *L* is a dialectic variant of *r*. Cf. *El*, *al*, *Allah*.

Dzuwa, the Sun or *zuwa* a day. This is really *zua* or *dzua* the sun-god as a nourisher, more particularly of crops, i.e. grass and grain crops.

He is *Dyush* (Skr.), *Zeus* (Gk.), *Deus* (Lat.), *Jupiter* (Lat.), and *Jehovah*. He is also *dies* (Lat.) day, as opposed to night.

Dzua shoots rain-arrows and thus draws corresponding 'shoots' from the ground in the form of 'blades' of grass, etc., e.g. *sasa* (Skr.) herb, grass, corn, *sara*, (Skr.) arrow, pointed blade.

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Cf. B. *dzwa* or *dzuwa*, hitting, *zuka*, to come up from beneath (*zu*, moisture, + *ka*, spike), *udzu*, grass, *uzu*, grass, *uka*, rise up, *dzuka*, rise.

Dzua may use a bow, *uta* (t, finger tip touching a string), cf. *suti* (Skr.) production of crops, *sutra* (Skr.) thread, string, (*sut*, onom., shoot, shot, drive, urge on or out + *ra*, ray). *Sutra* (Skr.) may be a silken thread, and, if so, it is forced out by the silk-worm just as the rain shafts of *Dzua* shoot or squirt from Heaven.

But the Bantu gods must fire hot rays as well as rain-rays, and so it is we find *ukali*, sun, fierce heat of fire. Here we get confirmation of the metathesis I have explained at length in a previous work on Malay and Sanskrit. The *li* in *ukali* = *il*, *al*, *el*, *ul*. Following this clue I find *lelo* and *lero*, day, *leluka*, *leruka*, be light, and *mata-lira*, *matalala* and *matalara*, hail.

This tells us that *lero* and *lelo* are forgotten gods in Africa though they exist as the sun-gods, *mata-lero* in *Savu* (Malay Archipelago) and *mata-hari* (Mal.) Sun, and, as all Gods both nourish and chastise, it should cause no surprise to find *lera* (B.) to nurse, to nourish, be 'lenient'.

Scott gives an illuminating note on *lera*; "(Derivation *le*, gentle)" which is evidence that *l* and *r* differ basically though they have become interchangeable (Note. hail leaps, *lala* (Skr.) leaping and dancing). We then find *ulezi* or *ulesi*, want of strength of body; limpness, inertness, laziness.

The explanation is that the sun-god tires and is languid towards evening as every student of mythology knows. The gods nod, they sleep, and have to be roused, and knowing this, we read a meaning into *lesuka*, close one's eyes with sleep.

But we must get our ideas in the right order. 'Tired' comes first and 'sleep' follows. Here is a quotation from my *Elements of the Malay Language*, written and published in 1933, when I had not advanced very far in the morphological exposition of the sonant and vowel values, but the quotation will serve to show that I was working on the right lines.

"We have now arrived at the stage when it will be wise to summarize the knowledge gained so far. Here are the principles in a few words:

"Consonants are radicals with directional qualities, and tones increase or diminish the power of a word both literally and metaphorically.

Thus *bintil* and *bintat* mean pimples, pustules, or little bumps caused by mosquito bites, and *buntut* means the rump. *Lēteh* means languid or tired, but *lēsu* means intense exhaustion.

"And so in *bu*, *bun*, or *bung*, which convey the idea of roundness in a number of words, the radical *b* shows the expanding

quality and *u* supplies the emphasis." I hope you will read the rest of the book, but meanwhile compare the Malay *lêteh* and *lêsü* with the Bantu *letu*, flaccid, loose, without strength, and *lesuka* which really means the exhaustion which calls for rest and sleep.

If you want more evidence look up *lësa*, *lesa*, *lëсах*, *lëseh*, *lësi*, *lësir*, *lësit*, *lësoh*, etc., in Wilkinson's dictionary and don't let translations like 'pale', 'pallor', 'suck', 'subside', etc., put you off. These are very good translations and what you have to bear in mind is that strength is 'drained away' hence flaccid, pallid, suck, and subside. And note also that *lësit*, *lësut*, etc., are the onomatopoeic sounds of sucking through tubes as the sun-gods of old sucked up moisture from the earth and sent it down again, as rain.

Mulungu, God. If you would know what *Mulungu* means, read Scott's explanation first and then forget it, because he tells you of the God of the modern missionaries and not of the old God of the Bantu people. *Mula* (Mal. Skr.) origin, original, *ang* (Mal. Skr.) body, man, is the simple explanation.

There is no wisdom in refusing to see the views of primitive men concerning the Supreme Being who is the Heavenly Father, the Creator, the Beginning and the End. Abraham, Isaac, Jacob, and Moses, have been edited and their views have been revised, but these still show agreement with the views held in ancient Egypt, Phoenicia, and India, which have lasted until today. Imagery is not dead, and imagery means a lot today to many devout Christians who can read no ancient meaning in a picture of the Virgin suckling her Child.

It was imagery that showed God as a Heavenly Nourisher, and therefore as a Cow; hence a Golden Calf.

All this and more can be read into *Mulungu* when you have read the previous chapters and have used the material given there as a groundwork for further research.

So as *Mulungu* applies to supremacy and to chieftainship we go naturally to man who is the 'issue' and the 'tissue' of God, both to the latter-day missionary and to his fore-fathers whose well-reasoned views he refuses to accept.

Mpambe, God. This is God of Heaven and Earth: both Heaven and Earth being regarded as hollow, as I have said elsewhere. Cognate Bantu words are *ngoma*, drum, *ngomba* and *ngimba*, singing to the measure and the beat of a drum, *pimba*, cover, *mpimba*, place, region, as in *mpimba izo ndizo za-zi-tari*, these places are far away. What sort of places and how are they far away? The answer is that they are hollow places; places that things may be placed in; places that open and shut, cover and conceal; the sphere and the hemisphere, the pot and its lid, the tree and its shade, the handkerchief (or bundle) and its contents, and if you will look at melons, gourds and cucumbers as hollows

containing liquid, as the heavens contain rain, you will travel far and wisely in Bantu-land.

Scott had to ignore all this in his translations, but the language is too strong to be overcome by specious arguments, and so his translations of cognate words are in direct opposition to the interpretation he felt himself bound to place on *mpambe*.

"The derivation of *mpambe* is *kupamba*, to excel, just as *mpalu*, a clever workman... means one who excels his fellows. (Unfortunately *mpalu* originally meant to beat with a club or weapon, hence hammer, hence artificer, e.g. *palu* (Mal.) beat with a club, *mpale* (B.) grain after the husk has been separated by pounding in a mortar (*palu*, *mēmalu* (Mal.) pestle, C.N.M.). It is thus almost the equivalent of the Almighty and has nearly the same force.

"From this (not *vice versa*) comes *mpambe*, meaning thunder, and even the rains and weather.....

"This is quite the genius of the language, and the free talk about the Europeans they really respect, their free intercourse with their own chief whom they really fear, their free shouting in the world in a way we hardly dare to or think of, show that the native standpoint is very much freer in their talk of God than ours." Scott.

This makes one feel sorry for the Bantu who, but for a bit of bad luck, might have praised God in his own way in the Salvation Army! Is there no God or the voice of God, in thunder, and in *mpambe* which is both God and Thunder? Is religion to have no genealogy based on fact and on the facts that lie before us in every language and in innumerable books?

Must we stifle all sense of proportion and accept one book of Genesis as an exposition of facts when every churchman and scientist knows perfectly well that the chronology has been telescoped? Why be at variance with facts? Where there is anything wrong in an interpretation the language will put it right.

Scott hovered and wavered because he saw variance where none existed. He saw God in his dual capacity dealing with life and death, giving joy and sorrow, bestowing and taking away. All this is in *mpambe*: *mpambe* acts in two ways. Why then refuse to see the thief, who conceals himself and his purpose, moves in a mysterious way, puts out his hand and withdraws it to achieve his purpose, and who is also *mpambe*?

Cf. *ambil* (Mal.) take, i.e. reach out and withdraw. There is another explanation of *mpambe* because words have not a single etymology. *Mpambe* might equally describe a double-faced deity (cf. Janus), who may, or may not, turn the light of his countenance towards man. I find *mbali*, side, *mbale*, plate, *mbala*, one who separates from the others, *mbali*, thief, *mbalu*, splitting. The one idea expressed by *mb* in all these words is 'difference'.

There is a Malay metaphor for a double-faced person which distinguishes him from his brothers. He is a plate with two sides (*pinggan dua muka*). So *mbala* (B.) is a plate, because it has two sides, and the thief is a brother who leads a double life.

I will give one more instance of an inadequate translation.

Mpimbi, I, a species of fruit tree.

II, half; see *teka*: *tenga mpimbi ya kwina-yo*, take the other half.

Mpimbi, I, There must be a reference to a cover in this word. Scott should have told us whether the tree was a shade-tree or a tree with distinctive bark-covering.

We now return to *mpimbi*, II, half, see *teka*; *tenga mpimbi*, take half. In the vocabulary to Scott's dictionary, I find *teka*, half cup, and half *mpimbi* (measure), and in the body of the book *teka*, a portion, not the whole.

Mpambe, *mpembe*, *mpimbi*, *mpombe*, *mpumbe*, show globes; complete, rounded bulging shapes. Analysed *mpu* (onom.) blown out, + *mbe* (onom.) blown out, i.e. fully distended. You see the gourd, pumpkin, or cucumber, e.g. *mpombe*, a species of cucumber, very large.

Mpimbi, therefore, cannot mean 'half' though it can come to mean 'measure' because globular gourds (and coconut shells) come to be measures wherever primitive men grow them.

And is not God a measurer 'a meter' who 'metes' out reward and punishment? Now look at *teka* and *tenga*.

Teka, I, to be able, to be done.

II, of cutting the hair, evenly all round.

III, of meat, to be bad.

IV, to shake.

V, cry of the *manchichi* owl; it foretells death with the cry *teka-teka*.

VI, a portion, not the whole.

VII, *teka*, *tekani*, put, place.

Is it possible to find an association running through all these seven apparently different meanings? The answer is 'yes!' I can explain the connection both in Bantu and in Malay because these Bantu words are familiar to me; they tell me what they mean and why they mean it.

Analysed, *teka* is *t*, touch, as in tip, point, + *e*, strong vowel connoting bias, + *k*, indicator; and if you have read the previous chapters you will know that indicators may be sticks, pointed weapons, and fingers and that from fingers we go to hands and arms.

So *teka*, I, is hand-touching, this way—that way—making, i.e. handiwork, hence 'can make', 'can do', to be able, to be

done. *Teka*, II, shows *t*, tip-touching + *e* strong vowel, bias, edging + *k* sharp point, cut, *i.e.*, cutting at a definite point all round the edge. *Teka*, III, of meat, to be bad, is *t*, taint, touch, contact, + *e* bias, edge, over the edge, too far gone, rotten, + *k*, indication. *Teka*, IV, to shake, strong *e* from side to side, + *k* at in jerk, check. If you ask what *k* as in jerk means, imagine a sharp point, say, a bayonet, suddenly pointed at your waistcoat and you will 'know to a tick' what *k* means in jerk and check! The same idea is in *kokeza* (B.) to come to a sudden stop, hit a 'snag'. *Teka*, V, the owl that says *teka-teka*. What a pity it is that these dictionary-makers are not naturalists! This is an omen bird telling men to be wary, to beware, to take care. Go back to IV, and you will see that the owl is 'shaking' him, 'diverting him', putting a bias on his action.

Scott got near it when he translated *tukutwa*, fear without visible cause, with which we may now compare Malay *takut*, shaken, fright, and *teke-teke* (B.) shaking, alarmed. *Teka* VI, a portion. The bias is not so evident here though it may apply to the choice in the size of the portions. If the bias is not important the word might be *tēka*, instead of *teka* (*tay-ka*). As in II, *teka* means cutting at a definite point, as gourds are cut to make measures. It is a 'section' first, a 'portion' or 'partition' afterwards.

Teka, tekani, VII, put, place. I should say that 'put in its appointed place' would be nearer the true sense. *Tenga* is translated, 'take', 'carry', also 'bring' *ndi tengera icho*, bring me that, *i.e.* take it for me. Also, as in our phrase 'take and—', also *tenga ntenda*, to catch sickness *tenga manyazi*, become ashamed; *tengera luso*, to find wisdom. Analyse *tenga*, taking the *t* value first, as in tip, touch, take, catch, contact, and attain, and we 'catch' sickness, 'take sick' or are 'taken' ill, 'take shame' and 'attain' wisdom and the *r* in *tengera* shows the progress the 'carrying', the 'viator', and the 'vector'.

The *ng* in *tenga* is a distinct sonant in dimensional speech. It is distinct in Bantu, Malay, Sanskrit, and English. We hear the sound in 'singer' but the sound is concealed by bad spelling, in finger, which should be 'fing-ger' or 'fingga'.

It is quite easy to show casual affinities between Malay and Bantu; likenesses which might be coincidences, but for the fact that they are so numerous. To compare with *teka* (B.) and *tenga* (B.), I can offer you Malay equivalents in *tēkat*, also *takat*, as far as, up to; *takat itu*, as far as that; and only hope that you will see it as a sectional limit; *sēkat*, partition, partitioning, *tali sēkat*, ratlines, rope ladder, cf. scaling (Eng.), escalade, escalier (Fr.), escada (Port.), and trust to your onomatopoeic language-sense to see in *sēkat*, sectional cutting, sectional spacing, and even the sectional space we now call 'sky'. *Tēkan* (Mal.) means touching-pressure at a particular point and *tangan* (Mal.) is hand, which you will, perhaps, accept as a relation of *tenga* (B.), take. I

could tell you, with some truth, that *lengan* (Mal.) is an arm, which hangs down, and *lenga* (Mal.) means slack, languid, indolent, listless, and compare these words with *lenga* (B.) suspended, *lengu lengula*, also *tengula* (B.) without strength, but I should not be telling you all the truth because I have left the important sonant *ng* unexplained.

Before I studied Sanskrit I explained the meaning of *ng* in Malay. I took up Sanskrit and explained it again with more certainty and now that I find *ng* in Bantu (regarded as a nose-noise, a nasal !) there is no longer any doubt about it. *Ng* has told me some of its secrets and I only hope that I can pass them on to you. Perhaps the simplest way to get the value of *ng* is to see it as a hinge, say, the hinge of a pair of compasses, with arms or legs which open and shut. It is in angle, *angkylos* (Gk.). *Ang*. (Mal. Skr.), body, man, + *k*, sticking out member, limb, + *l*, pliant, flexible, between them, show you what an angle may be. It is a joint with movable arms (or legs). These arms swing, hang, depend.

Now a hinge is the pivot on which a door swings and as the door swings it describes an arc ; some of our swing-doors now describe a circle, that is to say, a complete swing.

Is that clear ? If so you will agree that to describe a circle, a curve, or an arc, there must be a pivotal, tangential swing.

Thinking along these lines we come naturally to ball and socket, to joints, and to articulation. *Ng* marks the pivotal point which has no parts and no magnitude and it also describes the curves and arcs. It marks a separation, a cleavage which is a tangential segment or a conic-sectional cut.

This may strike you as humorous, because you may immediately associate conic sections with primitive man, but don't be in a hurry. Primitive men know nothing about your view of conic sections, but they do know how to joint a pig, deer, or bison. Our most advanced ideas and words spring from the simplest sources. All language is dimensional—just focal points, lines, angles and curves, nothing more.

Find these ideas in the words of language and what was meaningless before displays a wealth of meaning. Etymology is no longer guesswork ; it is a science inseparable from anthropology.

So, now, go back to *tenga* (B.) take, and see, in taking, the swinging of a hand which is a 'hanger' the Malay *tangan*, and note that 'hand' lost the *ng* just as 'depend' did. The end in depend is Skr. Mal. *anta* (*angta*), as in Mal. *antalog* (endless curve), egg.

Lengan, the swinging, depending arm, now explains itself. *Langit* (Mal.), the tangential arc, the sky, also explains itself, and explains the Bantu *pa-mlenga-lenga*, sky, at the same time.

A very old idea, displayed in many languages, narrates how heaven was regarded as a suspended fabric, like an umbrella, to be reached by scaling a ladder or a series of ladders. There were even seven heavens and seven hells.

If we take the 'suspended' idea first we have *lenga* (B.) translated 'soar suspended in the air, do wonders, create, do things beyond the power of man', *lende* (B.) swinging, and *lengu* (B.) faint, dizzy, also used to describe the soaring of a hawk, and *lengula*, cut, pare. Is it not obvious now that some of these translations are inadequate and misleading?

Lengula is a circular cut, *lengu* 'dizzy' is an afterthought, conjured up by the idea of height, etc., in the wheeling, soaring, flight of an eagle (cf. Mal. *lang*, eagle, *layang-layang*, swallow), and where *lenga* is used of God 'creating' the rain, I should say 'flinging' or 'slinging' the rain, just as the gods of old used to 'sling' hail or shoot arrows. The nearer we get to language the nearer we are to truth. One more idea! *Tèkat* and *sèkat* (Mal.) and *sakata* (B.) show limited sectional spacing. Let us look at the partitions which separate the spaces like the rungs of a ladder. In Malay we get *tèkang* and *tègang*, stretch, athwart, and *sakang*, *sèngkang*, cross bar of any sort, and a host of allied words, including *tangga*, ladder. Turning to Bantu I find *tang'a-tang'a* step delicately, and a beautiful word *chikangalima*, bones showing through the skin; the lower ribs being most often seen, (from *makangala*, hurdle, *kangalama*, to be interspaced, spread out, etc., because of their ribbed appearance). This is, of course, sectional spacing and it has numerous parallels in Malay. Imagine, for a moment, that *chikangalima* is Malay and not Bantu and here is the analysis!

Ch, soft, *ka*, sticks, or anything that sticks out, as in *chèkang* (Mal.), stretched across, sectionally, *kang* (Mal.), boundary mark, *angga* (Mal.), jutting out, like branches one above the other, *angal* (Mal.), shelf, (sectional), *laman* (Mal.), level surface.

In Bantu, we find *chika*, hurdle woven of reeds for a bed (cf. *tikar* (Mal.) mat, *kanga*, thicket (closely spaced, C.N.M.), *kangala*, strip of bamboo or reed, used for making a rough mat, *kangalala*, separate from, to interspace, *ngala*, breadth (space between, C.N.M.), *ng'alu*, splitting, *ngamba*, to gape (cf. *nganga* (Mal.) to gape, to yawn), etc.

If you ask me why I don't go on to explain every word in the Bantu dictionary one answer is that the language is fluid and can be diverted into new channels of thought very easily. A sonant can take on an additional new and extended meaning in Bantu as it does in all languages. As I have said before, foreigners have misunderstood a word and given it an alien meaning. This meaning reduced to writing gives the word a status and so the native in order to be understood is compelled to use it.

Thus the language becomes disfigured. Nevertheless the original sonant values remain. The new additions are shallow

scratches or excrescences which can disappear when Bantu is better understood. *Au fond* the language is the same as it has been from the beginning of the communication of speech and the basic value of every sonant is onomatopoeic. No language can be called basic unless it is based on the true onomatopoeic sonants.

Scott finds onomatopoeia, again and again, and tells us so on many pages.

I even think that the evidence I have already published and the evidence in this article should suffice to show that the recorders and translators of Bantu have failed to find the heart of the language with the result that their explanations and translations lack force and vitality. That is why I have to give a long explanation of each word in order to remove a simple misunderstanding.

To me the language is vivid and alive, but the *joie de vivre* is absent in the Bantu dictionary which lies before me. Restore the onomatopoeic impulse and you restore the life of the language. The missionaries may tell you that you will be destroying the House of God, but they have never seen the enclosure which is the House of God in Bantu.

"*Kogolo*, the sky, the firmament, the blue heaven... it is derived from *Koka*, to harden over, so that it means literally the firmament, not in the sense of its wall and pillar-like stability, but because it stands arched up above and firm without moving." Scott. Why deny the existence of the very obvious walls and pillars? How can anything stand without legs or pillars or be arched without walls? To the Malay the horizon is not only a girdle; it is *kaki langit*, the leg, foot, or pedestal, of the sky. Another way of looking at the horizon in fluid speech is found in *harijang* (*Hari*, *Horus*, *Sun*) where *jang* is the daily step or pace of the sun from East to West.

The *k* in *koka* sounds hard and is hard. It is in arc, coelum, koilos, column, and culvert. It 'encrusts' as in *kuku* (Mal.), finger-nail, turns water into ice, or milk into cream, curd, or cheese, as any one can find out, in five minutes, by looking up these words in English, Malay and Bantu. Scott gives *koka* to draw together, harden; as skin or cream forms on milk, or as the juice of a tree hardens: or as ice, unknown in the tropics of course, a skin over the top of gruel is also *koka*.

If he had sensed the onomatopoeic force of *k* he would have said 'collect together' instead of 'draw together' and 'congeal' (in which the *g* should be hard as in Latin *gelidus*), instead of 'harden'. I have explained and illustrated every *kal*, *kel*, *kil*, *kol*, *kul* and every *lak*, *lek*, *lik*, *lok*, *luk* in '*Light in the Malay Language*' and have shown how the 'erecting' *k* and the 'yielding' *l* form hollows in every language.

Scott gives *kalimi*, a hollow, and *kalika*, hollow, without realizing that *kalima* is also a hollow in Arabic, Malay and Sans-

krit. He might have seen the hollow, which is a gap, or gape, in time in *kale* which he translates 'long ago', and in *kale-kale*—translated 'long, long ago' if he had only realized that *kal* is also a cleft, a 'cleavage'. I hope you see my difficulty! Without the sound, which Scott denies me, he and I must disagree to some extent in every interpretation of a Bantu word.

One final instance. On page 222, opposite *koka* on page 223, Scott gives *kobo*, and this has just caught my eyes.

It will help to show the ephemeral daintiness of the ideas which come and go, as called upon, in fluid speech.

Kobo (B.), in a heap, rising like a cloud of dust (or smoke), as a pillar of smoke, or a heavy bank of cloud.

If I told you that this had a parallel in the Malay *kubu*, a fort, you might agree that it showed a heap and perhaps earthworks and banks, but in doing so you would miss all the poetry. *Kobo* is a heap, because it is an 'accumulation', 'cumulus', 'cloud', 'clod', 'clot'. Restore the liquid *s* and it is *kabus* which in Malay and Sanskrit is a cloud or a bank of fog which draws a veil over your eyes, as in *kēlam* (Mal.) intervening veil (surface), and *kēlam kabut* (Mal.) not knowing which point (*t*) to follow, confused.

CHAPTER V.

I will take my text from the word 'carry'.

How exactly do we define 'carry', 'carrying', 'carriage', 'carrier', 'carting'? All these words are action-descriptive. A carriage may be a vehicle, and it may be a 'gait' or style of 'carrying oneself', say, 'port' or 'deportment'.

So, then we come to porter, portorage, deport, export, import, and to importance which is 'carrying weight'.

'Carrying weight' connotes pressure, exerting power, compulsion and influence, the influence that adds weight and affects the balance of power. Power, influence, pressure, etc. are 'sound-suggestive'.

A breath of scandal or of suspicion can upset the balance of power and the scales of justice. A whisper may be heavier than a ton of logic, and so we find relative importance and the relativity that is in all language.

This tells us that all language is dimensional and that to understand language we must understand the relative importance of each word.

The most ponderous pronouncement may be upset by a wink properly applied.

Here then are three vital elements of all language; sound-suggestion, action-description and dimensional relativity, and they are inseparable.

Sound connotes action as action connotes sound and dimensional relativity is the accompanying factor.

Grasp these principles and all speech becomes a living picture in its right perspective. All is proportional, as words speak to your ears, unfold themselves before your eyes, and 'carry' conviction to our senses.

Words carry, or convey, their meaning because every sonant has its importance. When this is understood you will not use high-flown phrases like "the importance of each language lies in its grammatical structure". Such phrases take you straight to the completed structure and the implication is that modern grammar with its artificial inflexions and complexities exhibits all the material that made the structure of each separate language.

The phrase contains a truth which is but part of the truth. It leaves out the idea, the germ, and the mental force. It gives you a structure made of bricks or stone, but disregards the elements which made the bricks and stones. It separates one language from another and overlooks the fact that all men have ideas

in common, such as food, drink, shelter, living, mating and dying. A grammatical structure to a professor of language, who is the accepted authority, is, of necessity, a literary structure, because it is impossible, this professor will assure you, to go further back than recorded writings and pictographs.

The accepted dictum is, that beyond literature, in its earliest form, lies a dead wall which no one can surmount, and so, when I say there is no wall, not even a flimsy veil, I upset all preconceived ideas which govern the teaching of language today.

The approach to all language is simple. Sonants are sounds—mnemonic sounds, mental melodies. Sonants are Nature's music, rhythmic and unforgettable. Every sonant conveys a meaning just as every note of music conveys a message, but you cannot write *finis* to the influence of a sonant any more than you can write *finis* to the influence of a note of music.

All sonants move in living speech: in dead languages they lie inert and embalmed. But, we are taught to learn our living languages by turning over the bones of dead ones. Thus we learn to see but not to hear. One sense is taken from us and without that sense men theorize, dogmatize, and differ.

Each school of thought has tenets to which its adherents cling and these tenets in turn become standardized. Build a structure of language and you build a stronghold to keep other people out. Language is fluid: it may be dammed but it cannot be confined: there must be an outlet for the living force of speech.

So, though every sonant has a value, and very definite values, there is no fixity. We can assign a value to a sonant and show that value, but as soon as we attempt to standardize and to crystallize we destroy. I will show you how language grows, and take you beyond the veil to the beginnings of all speech, and as we go we will pick a leaf here and a bud or blossom there. Those we pick will die, but their memory will remain, and myriads of similar blossoms will take their place to keep alive the sense of their values.

Sonants are musical sounds, and what is music, but the sounds and songs of Nature. As all Nature called to man so he imitated and composed garlands of connected ideas striving to be in tune with Nature in all her moods. Can you give one sense to a note of music and say "this note tells you this and nothing else"? No! Music requires no explanation; it speaks for itself; and in language every sonant begins with a simple suggestive appeal and carries the idea onwards and upwards, rising and falling *moderato*, *staccato*, *lento*, *crescendo*, links up with other sonants or leaves them, touches a responsive chord and finds a corresponding thought.

You cannot believe that any composer said to himself: "I know all that there is to be known about music!" "Here is

my masterpiece which cannot be bettered ! ” “ I cannot add or alter a single note without spoiling it ! ” “ It must be played exactly like this ! ”

This would make music mechanical, lifeless. The musician does not find a single value in one note or limit himself to a single interpretation in a concerto.

Here are some ‘ carrying ’ words, in Bantu, taken with their translations from Scott’s dictionary.

Carry, *Nyamula* ; *tenga* ; on pole, *temba*, *tembeta* ; also between two, *tanda* ; on head *dendekera*, *chidengu* ; and put elsewhere, *tuta*, *tunza*, *tututsa* ; in arms, *angata* ; at breast, *fukata* ; carry off upon, *tukulula* ; carry away, *ola* ; carry off, *fumfula*, *fumfunula*, *kapsyero*, *kwadza* ; carrying loads, *ko ko ko*, *tu tu tu*.

Cart, *garete* (Port.). No ! The basic rays and spokes of the wheel are universal ; not only Portuguese, C. N. M.

Lift up, *nyamula* ; *tukula* ; *weramula* ; lift up and carry, *pitula*, *piti* ; *pitsula*, *pitsu* ; lift off, *alukula*, *gabadula*, *gambatula*, *nyandula*, *andukula* ; lift to one’s head, *senza* ; lift down from one’s head, *tula*, another’s head, *tuza*, *tukusa* ; lift and transfer, *tunsa* ; lift down, *pitula*.

These words are significant. They tell us that every action in carrying and lifting is illustrated in the appropriate word just as, in Malay, every minute detail in the actions of carrying and lifting is illustrated in the suitable word, which has no synonym. In the rough translations, into English, above, five Bantu words are given for ‘ lift off ’, but those five words illustrate five different kinds of ‘ lifting off ’ and it would be perfectly easy to give a dozen more Bantu words.

Our English words have become too restricted in use to provide adequate translations.

In English we spend half our time in explaining what we mean.

Phrases like ‘ I mean to say ’ ; ‘ what I mean is ’ ; ‘ what do you mean by ? ’ and ‘ how do you mean ? ’ are heard wherever and whenever we speak.

The Malay (and Bantu) is explicit. He has the right word for every action and uses it. And mark this : he never uses the wrong word.

We start with the idea of ‘ carrying ’, ‘ lifting ’, etc. and demand Bantu or Malay equivalents which will be restricted to ‘ carrying ’ and ‘ lifting ’. We want to limit the idea and the expression of the idea, to, say, half a dozen or a dozen words.

But the words the Malay and Bantu are ready with are not restricted to ‘ lifting ’ and ‘ carrying ’. They illustrate each separate action : they go straight to what we call ‘ the root of the matter ’.

Each sonant plays its part in the interpretation of the necessary word and as 'carrying' is not one single movement but a series of concerted actions, the requisite sonants will say so.

In English there are a bare half dozen words which we banish from polite speech. Everyone knows them. They are onomatopoeic and describe sexual acts, and evacuations (motions). By banning these words, which are not banned in pure primitive speech, we raise a barrier against an etymological knowledge of natural functions in our own language and in other languages.

Bell translates *fukata* (*pukata*) 'carry at the breast', 'to embrace', and goes on to say "it thus comes to have the meaning of conjugal embrace, and in Chikunda the word *fungata*, which is the same, is unusable because of its associations, and the reprehensible custom of using small girls."

And so we find Bell, in an effort to avoid, what seemed to him, an impure suggestion in a word, going out of his way to implant in our minds a nastiness which is absent in primitive speech. There are no 'unusable' words in primitive speech. Words did not become usable until the foreigner saw impurity where none existed and indecency in the naked truth.

The sexual act is 'the planting' of a seed by poking or pushing it into its appointed place. There is nothing basically indecent in this idea.

The seed is fertilized. Is that indecent? The child draws nourishment at the breast! What could be more natural? In primitive society infants are fed in public; but the idea has become so 'unpleasant' among our 'upper classes' that it is a fashionable sign of superiority to deny to the child what is freely exposed to a possible father.

By refusing to allow a spade to be called a spade our missionaries have planted the seeds of eroticism and pruriency. Here are the simple words in Bantu with Bell's translations, and every one has its equivalent in Malay, in Sanskrit, and in all language.

Fu (*pu*), dig, poke, prod (*f*, as in force, fill, etc., *p*, as in push, pull, etc.).

Fukuta, translated 'to rub a skin' exhibits *pu* push, *puk* poke, *ku*, erect, *kut*, cut, crevice, *t*, point, tip.

Fukula 'to dig in soft ground' avoids the yielding 'l' which also illustrates the female share in the sexual act.

Fuladada, 'a blow' is really a 'prodding' as the 'd' connotes 'hardness'.

Fulufuta, 'flap and settle, as a fowl or sparrows', does not convey the true meaning as it applies to sexual movements.

Fulukuta 'move about in one place,' is right, but fails again to show the confined space or definite place it may refer to.

Fufuma 'to swell, as beans, as rice, also stomach with over-eating ; to expand, as bellows', tells us but a portion of the truth the word contains.

And, when Bell writes that *fu* gives the idea of 'rising' he overlooks the fact that *f* and *p* are spirants that blow through a 'pizzle' or 'nozzle' and that *p* and *f* are the onomatopoeic nodes.

Bell got a nasty, offensive, idea in his head and did his best to forget, it, as his translations show.

But what beautiful ideas he might have seen, as well as the beautiful thoughts he did see, if only he had allowed the language to tell its own tale. He saw *fuga*, as a nest, a hole in the ground. He might quite reasonably and rightly have seen it as the female, as opposed to male.

He saw *puka*, bud, open as a bud, mature, and *butu*, a little girl, not yet arrived at puberty, and yet saw no association between these 'buds'. He knew that *pudu* and *mpundi* (Chikunda) were also 'buds' and with all the evidence before him, in numerous related words, he must have known that girls were unopened flowers and women blooms and blossoms. He did not know, of course, that *pundi* (Tamil) and *puki* (Mal.) have the same meaning as *puka* and *mpunda*, and that in India and Malaya a host of related words illustrate the same universal poetic imagery. A lexicographer has a duty. It is to record, not to disguise or conceal, and when he has a range of similar words in his language including the word 'deflower' he has no right to find it 'unusable' in another language and to apply a sectarian secateur.

Fungata is related to Malay *bunga*, a flower, and to the immortal fungus of China. There is a dual imagery in all language which has lasted for countless ages. If it is only understood as a sexual dual it is but partly understood, because the Supreme Being is both Father and Mother.

I want to show you the real meaning and the directional value of the *ng* (nga) in *fungata* and *bunga*.

Ng is described by Bell as a nasalization. He writes (p. 435) "the proper nasalization is neither *m* nor *n*, but a third nasal for which in English we have no letter, and which in Mang'anja we represent by *ng*'; hence *nk*, *ng* are perhaps more correctly written *ng'k*, *ng'g*: but this is not distinguishable in speaking, and could not be borne in writing....".

What a pity! Just because he could not attune his ear to hear the Bantu sounds the language is distorted for every student.

It is, unfortunately, true that we have, in English, no letter *ng*, but we ought to have. It is in Sanskrit and Malay; in Greek, in Chinese, and in Bantu; and they are all akin. We make the sound *ng* in sing, song, sang, sung, and in a host of words including every present participle; coming, going, etc. We make the sounds

ng'k every time we say anchor, twinkle, tinkle, linking, sinking, etc., and the sounds '*ng'g*' every time we say finger, linger, longer, bangle, single, dingle, etc.

Ng is a distinct sonant as Bell has told us, but what he did not notice was that it is a terminal sonant, a sectional sonant. Terminal does not mean only 'one end': it means both ends, and a terminal stop which may be in the middle. It is the *Atmane pada* (Skr.) (breath-step) middle termination, caesura, *spiritus lenis*.

So we find *ng* at the beginning, in the middle, and at the end of a word, always conveying the same idea.

Ang is body, God and man.

K is the indicator, the pointer, the finger, arm or leg. It is a limb of a tree or of an animal. It is in every erection, hook, arc and angle.

Bell closed his approach to Bantu when he saw *m*, *n* and *ng*, as nasals with no directional values.

Nkazi, woman, is *ng-kazi* (body with limbs-nourishing).

Mkwinya (m'kuinya) wrinkle, is really *mëngkuinya* (surface-skin-body-crease-belonging).

So when I find *angata* (B.) carry in the arms, what I see is a miswritten and misunderstood word which should be *ang* the body, with an arm to do the carrying.

We have the very word in *angkat* (Mal.), carry, lift.

I hope I have made in clear that *ng'k* and *ng'g* are not single sounds but double sounds, just as *mb*, *mp*, *ml*, *md*, *mj*, etc., are all double sounds showing a double-action.

Wilkinson once thought that these were single sounds in Malay, but has since accepted the fact that they are double, and, in a letter to me, has explained how he was misled.

Now, regarding language as dimensional and taking *ng* as a hinge, pivot, fulcrum, or focus, we learn exactly how primitive man built a wide range of words. I will start with Malay, as I have done before, but more briefly, just enough words to establish the idea. If you want a hundred more they are easily found in Wilkinson's Malay dictionary.

Ang-ga, body + limb.

Ang-ka, body + limb.

Angga, jutting out, branching.

Angka, cypher, numerical symbol.

Angka, observing, thinking (reaching out mentally).

Angkup, pincers; opening and shutting (*i.e.*, two legs working on the pivot *ng*; *k*, projecting, *p*, pressure). Cf. Eng. tang, the tapering point of a tool that fits into a socket; and tongs.

Rang, rěng, radial members; bones, ligaments, nerves, fibre (r-radial).

Rangka, rěngka, skeleton, skeleton frame-work (of house, boat, etc.).

Rěngka, primitive pack-saddle, made of crossed sticks like a St. Andrew's cross.

Tiada reng, invertebrate, 'lacking backbone'.

Tulang, bone (socketed).

Putting, haft.

Sangka, thinking and doubting. (The extension of wisdom).

Sangkak, obstructing; interfering with. (The final *k* puts a spoke in the wheel).

Sangkal, denial, repudiation.

Pangkah, a cross, a mark.

Pangkal, first portion, beginning.

Pangkalan, beginning of road, landing stage.

Langkah, step, first step, stepping over.

Jangka, measuring off, especially with callipers or compasses; a pair of compasses (*i.e.*, one leg fixed and one leg swinging).

To show that *ng* is terminal I will give a dozen words in two halves where *ng* is the hinge that holds the halves together. Please picture the words!

Jangkang, generic term for a number of trees encircled and supported by stilt-like roots (*jang*, distance + *k*, sticking out, forking + *ang*, body).

Kangkang, straddling, standing with legs wide apart.

Sanggang, propping up, with a forked pole.

Changgang, intervening space.

Rěnggang, standing apart, divided yet united.

Punggong, the buttocks.

Pinggang, waist, of a person (central division).

Panggang, toasting, grilling (on both sides).

Ganggang, heating, sun-drying (equally on both sides).

Panggong, theatre stage (flanked by wings on each side).

Tunggang, bestride (a leg on either side).

Lenggang, a rolling walk (swaying from side to side).

Let us pursue the idea further.

Ng is a centre, focus, pivot, or fulcrum, and from that centre limbs radiate and show us angles and distances as well as angular measurements. I want to show *ng* both at the centre and at the circumference, *i.e.* at a central terminal and a circumferential terminal.

From the centre *ng*, describe a circle with the *jangka* and we get *jangkang*.

We now take the cross or frame-work *rěngka*, with radii of different lengths, and with *ng* as the centre, and the shortest radius as the distance, we describe a circle which bisects (*rěngkas*) the other radii and gives an even plane surface (*pangkās*).

We may now go to the diameter of the circle and the base line of every arc. *K*, is the line, *ng* is the arc, because as primitive man understood, and still understands, language, one characteristic of movement is a 'swing'. Man is a jointed animal and all jointed animals move in a series of undulations. Swing we must and sway we must! Even if we have a stiff leg we must swing it though we may use a crutch to help us! The flight of an arrow or a spear is also a curve and a river swings round every bend. Even a flower is jointed; it is pushed out as a cone, opens axially and swings each petal out from a central hinge.

So *putik* (Mal.) is a cone, or a fruit or flower bud, but *bunga* is the 'flanged' flower which has 'flung' open its doors. Go back to the cone and consider all cones as axial, vortical and apical and you can see dimensional language in three dimensions. You will see the calyx of a flower as a whirlpool (*puting bēliōng*) or as a 'giant's stride' or 'merry-go-round', (*pusing*), and again, as a revolving disk or windmill (*paling*, *puling*, *baling*, etc.).

Note the terminals in

Sengkang, holding apart (*i.e.* from circumference to circumference) as the thwart of a boat, cross-bar of a door.

Sengkat, over-short, limited (from one circumference but not reaching the other).

There are ever so many more words for which I have no space. I have to remember, and hope you will remember, that I am displaying motion in Malay so that you may recognize it in Bantu and other languages. I have not forgotten that we began with the word 'carry'!

Just three more words to be pictured!

Anggal, of the swing and roll of a lightly laden ship.

Anggar, estimate, of amount or distance, (body-limb-radius *i.e.* corresponding angle).

This is both Malay and Persian and defines, *inter alia*, the taking of bearings by angular measurements at sea. When you take bearings the 'answer' tells (*bilang*) you your position.

So *anggap* (Mal. is a signal, a beckoning, upturned, enquiry and *anggok* will be the answering nod.

I hope I have given enough evidence to show that *anga* (B.) 'to file the teeth'; to file them even, to file into little points, should be

Ang-ga, body-points, which may be teeth.

Anga, to net over, should be *ang-ga*, frame-work, network.

Angira, intertwine, should be *anggira*, radiating and crossing.

Angala, execute a war dance, should be *anggala*, body rolling and swaying from side to side.

Angalala, to spread out, extend, extend the wings as a bird ; of cloth, have the threads spread out ; should be *anggalala*, with its rise and fall, lift up and let down, or radial net-work. The basic idea in *lala*, is undulation, waving or weaving. It is in the rise and fall of dancing and in the rise and fall of waves of music. You can see it in Malay *lalu-lalang* going along, backwards and forwards ; passing and repassing.

Ang'ana, look at ; should be *anggana*, look at meaningly, *i.e.* inviting an answer.

Angata, carry in the arms ; should be *angkat* or *angkat*.

Angatula, put down what one holds in two hands, or lift up with two hands ; should be *anggatula*. *Tula* is undulatory. Cf. (Mal.). *olak*, wave-movement, eddy, *olak-alek*, eddying, in and out, backwards and forwards ; *tulak*, turn, turn over.

Anggatula defines dual motion, but not necessarily two hands. A hand is only an end, and as the language is figurative it may be a point, finger or filament. *Anggut* (Mal.) is lifting and lowering. *Anggas* (Mal.) is a rope support for lifting and lowering. *Anggau* (Mal.) is 'clutching at' and the explanation of *anggrek*, (Mal.) an orchid, is that it clutches, hooks on, and supports itself by filaments and rootlets attached to a tree ; *anggerka* (Hind.) defines the cross-threads of a gown ; *anggota*, (Skr.) are limbs, body-members ; and *angguli* (Skr.) may be fingers or toes.

Anika, spread out to dry, looks like *anginkan* (Mal.), hang out to air, *angin*, air (one of the primal body-elements).

With *anja*, love, compare *manja* (Mal.), to make a pet of. *Anka*, answer, should be *angka*, *i.e.* the return of the swing, the answer.

Ankasa, tie lightly, touch lightly, should be *anggasa* or *angkasa* (body-filaments-connecting), as I will explain more fully later.

Anzuka, to be light of foot, go swiftly, and

Anzula, to step out ; also be light (of weight) ; of one's arms to swing lightly, should be *angkasuka* and *angkasula* which give the idea of 'easy-going' and 'lightly-moving' members. Cf. *suangka* (Skr.) going well, *suangga* (Skr.) fair-limbed, *suangga angguri*, having beautiful graceful, or deft fingers, etc, as well as *suang* (Mal.) easy, light, *suang-suang* (Mal.) with the greatest ease, *suai* (Mal.), in perfect accord, etc, and so in Malaya there is a mythical 'Isle of the Blest' *Alangkasuka*, which may be translated as the land of 'go as you please' or the land of 'Heart's Delight'.

In English we use expressions in which 'fit', 'match', 'accord', 'answer' all give the idea of 'corresponding'. The nearer we are to corresponding thought, the nearer we are to our ideal, and so *sual* (Mal.) is the question which invites the suitable reply, *sualak* (Mal.) is the ideal love we look for, though it may pass by (*sualing*), and *suami*, husband, consort, may be translated 'soul-mate'.

There is a soul in language which no dictionary can reach. No dictionary can 'carry' or 'convey' to you all the implications in a word. To understand language one must always be ready to find the beautiful ideas in what may appear to be commonplace words.

When you see 'swinging' your thoughts should go on naturally to 'balancing', 'weighing', 'swaying' and 'persuasion'. all double actions. If you do so you will realize that the Bantu words for 'carry', 'lift' etc., at the beginning of this chapter contain ideas far beyond the matter-of-fact loads and burdens to which our translator has restricted them.

Though we find *tangalira* (B.) has been ignored except as a synonym for *tangalala*, we know it now as *tanggalira*, steps radiating heavenward; and the fact that it is applied to the radial bamboos reaching from the walls to the central point of the roof of a Bantu dwelling in no way disturbs the meanings the word contains. *Tanggalala* has just the differences that make all the difference. It shows the 'in and out', or 'over and under', of the rafters and purlins of a roof.

Shall I show you some of the little pegs men hang their thoughts upon?

Select, *sanka* (*sangka* ?), B.

a thought, *sangka*, Mal. Skr.

raise it, *angkat*, Mal. *angka* Skr. *angata* (*angkata*) B.

to honour, *pangkat* Mal. *angka*, Skr.

turn or change it, *sanduka* (*sangkatuka* ?) B., *tukar*, Mal.

into a peg, *sangku*, Skr. *angga*, Skr. *angga*, *rangga*, *sangga*, Mal

or upright, *sanja*, *sanjika*, B.

Poke, *kanka* (*kangka* ?) B.

or dig, *changkol*, Mal., *chuchok* Mal., *tsokota*, B.

this converted peg, *paku*, Mal.

into the ground and it

is a different peg again, *pasak*, Mal. *tsaka*, B.

or a leaf-shoot or spikelet, *puchok*, Mal. *puka*, B.

It sticks out and in, *pachak*, *chachak*, Mal. *tsaka*, B.

and is therefore a snag, *sangga*, Mal.

a thorn, *kank'ande* (*kangk'ande* ?) B.

peg, *nanka* (*ngangka* ?) B.

which hooks or catches, *sangkut*, *kokot*, Mal. *kowa*, *kwaka*, B.

because that is exactly what
angles angga, angka, Mal. Skr. B.
 and anchors do. jangka, Mal. nankura (nangkura ?), B.
Think, jangka, Mal.
open your mind, buka, Mal. B.
 and remember, kumbuka, B.
 that angles are also
elbows, chigonogona, chikongono, B. siku, sigong, Mal. kona, Skr.
 or jointed members, angguli, Skr.
i.e. fingers and toes, angguri, Skr.
 or fingers and toes, jari, Mal., chala B.
 when they are regarded as feelers or tentacles, or soft touchers—
chalak, chalit, chawi, lawi, Mal.
 which branch or bifurcate, chawang, běrchěläh, Mal.
 or radiate charang, Mal.
 and are extensions tsamvu (tsambu ?), B. sambong, Mal.
Imagine lingalira (linggalira ?) B. ingat, Mal.
 that you are a child, anang, anak Mal. mwana, ana, B.
 and crawl as a child, rangkak, Mal. (radial-body-arm-leg-jerk).
 and you will see angles
 in yawns, nganga, Mal.
gaps or gapes danga, B.
gullies, gaung, Mal.
 and interstices, nyangalazi, B. sělang, Mal.
 as well as hooks and crooks, nkowe, B. angkosa Skr., kait, kuit,
angkus, Mal.
 When you peg pangkah, Mal.
 a top, nanguli, B.
 you try to hit dead centre, pangkah, Mal.
 so as to split, ng'alu, B.
 the spinning top, gasing, Mal.
 as it is spinning, pusing, Mal.
 on its central pivot, puting, Mal.
 and before it
rolls over, guling, golek, Mal. ngulungunda, B.
 If you succeed, měnang, Mal. nga, B.
 the sides stand apart, rěnggang, Mal.
 and the thought you began with, tanga B.
 has splayed out, sangkar, sangka-sangka, Mal.
 and may show several angles.
peaks, or even mountain tops, changghah, chěrangga, Mal.
 and, now, your thoughts, angan-angan, Mal.
 like eagles, lang Mal. chiwombankanga B.

soar away, mēlayang, timbang, mēlambong, Mal.

into the limpid, aning, Mal.

air, angin, Mal.

to heaven, angkasa, Mal. Skr.

the place our thoughts like threads, sira, B. sirat Mal. Ar. B.

reach out to, but never reach, sirira B.

though they seem to touch it lightly, angkasa, angkasira, B.

they never pass over, selula B. lalu Mal.

to the other side, seli B. sēli Mal.

Again take your peg paka, B.

and call it a platform paka, B.

because it is a level surface

on the top of sticks, pakama, pakamika, B.

This peg is your pivot or fulcrum. It may be *ng* or the hiatus or break which is always between any two sonants in opposition *viz.* *mb*, *mp*, *ml*, *nd*, *nt*, etc.

I have shown a metamorphosis in Bantu, probably the result of foreign interference, whereby *ng* in Bantu has changed into *m* and *n* (nasalized) though *m* and *n* still have a separate existence and directional value.

Further research will explain verbal changes in Malay, as for instance the change from *ambil*, take, *i.e.* reach out and pull back, to *mēngambil*; from *angkat* lift, to *mēngangkat*; *tangkap*, catch and grip, to *mēnangkap*; and the euphonic form *mēny* when *mēng* cannot be used, *viz.*, *changkol*, dig, *mēnyangkol*, *sangkut*, *mēnyangkut*, etc.

I want to show again that there is a 'balancing' of opposed forces in every so-called combination, *mb*, *mp*, etc.

On the peg paka B.

we place a beam mtanda B.

which may be a thread tanda B. tanti, tantu, Skr.

and is therefore only

a sign, token or mark tanda Mal., angka, Skr. Mal.

we notch it takok, Mal.

or tie a knot in it simpul, Mal.

so that, it shows

division into two equal parts, tanding Mal.

or, if you like,

two surfaces or divisions temuka B. dua muka Mal.

so that we can

compare them banding Mal.

This beam is stuck, pēkat Mal.

so that the middle of it pakati B.

is on the peg.

It is ready to start paka, B.

all agog paka-paka B.

facing both ways pakamuka B.

Each side agrees, pakat Mal. muapakat Ar.

but the slightest touch will upset it, gulumuka, B.

or rock, it, guluka B. golëk, Mal.

It is ready to weigh timbang, Mal.

'carry' equal burdens at each end, tembe, B.

The burdens are opposed tentang, Mal.

and if they are suspended tembeta, B.

they must be tied, tambat, Mal.

We have discussed 'carrying' and 'weighing' and the beam-balance idea with opposed weights. What about the opposed weights of a tortoise or turtle—the calipash and calipee?

We begin with *tentang* (Mal.), opposed, which you have just seen, and go straight to *tuntong* (Mal.), turtle, which might appear to be a casual likeness, so we go further back, to onomatopoeia for the explanation.

Every beat on a drum has its 'bounce', every 'ting' on a bell has its 'teng', and every side has its other side.

The Chinese (Hokien) say 'I *chipeng gua chipeng*, he 'that side' I 'this side' and we may therefore surmise that *tentang* was once *teng-tang* and *tuntong*, *tung-tong*, i.e. two opposed hollows or sections, because both in Malay and Chinese *tong* means hollow and may apply to a barrel or a Chinese junk, *jongkang*, *tongkang*, or *wongkang*.

We may now be more up-to-date and scientific! So, please see.

Tuntong (Mal.), I, point, pointed, as the nose, beak, prow.

II, river-turtle (*Callagur picta*?).

III, invert, obvert.

IV, banded snake, karait, (sectional).

Now see

Kambau (Mal.), large sea-turtle. Unid. but probably *Dermochelys coriacea*.

Kamba (B.), tortoise:

Kambanombo (B.), turtle.

Kambanunda (B.), tortoise.

These words contain many ideas, but the easiest idea, to start with, is that which shows doubles, twins, duplicates, and bisections.

So, *kambar*, *kẽmbar* (Mal.) twins, is related to (š)*m̐pasa* (B.) twins (*i.e.* one seed two plants).

Kamba (B.) is a 'fault' because it shows a cleft, as in *kambula* (B.) gap, and *kambuka* (B.) break open, *buka*, (Mal.), open.

And this is the *m̐b* you find in *ambo* (Lat.) and the *m̐b* which becomes *m̐p* in 'amphibious' which is exactly what turtles and tortoises are.

There is much more that I am ready to tell you when this brief survey of Bantu has seen the light of day in print and the people who now refuse to listen to language are prepared to readjust their ideas.

CHAPTER VI.

A single idea, once understood, in any language takes one very far. If, however, that single idea is looked at in two ways it takes one not twice as far, but very much farther than that.

The single idea is x : the double idea is x^n .

The idea I have in my mind is found in all mythology. The idea of the celestial sphere as a hollow peopled by gods and spirits and the idea of the terrestrial globe, also hollow, people by gods and spirits. It is no reply to say that primitive men regard the world as flat. Language tells us, in *bumi*, (Skr. Mal.), that the world is round, and Maori history, handed down orally from chief to chief, tells us how, in the voyages from north to south and back again, the stars appeared above the horizon and were recognized as they rose in due order and thus showed the curvature of the earth.

In Malay, and in Sanskrit, I have shown that the hollow also connotes the spirit or being which occupies that hollow. So, the well may be water ; the cave, the cave-spirit or echo ; the stone (set in a ring) the setting or seating ; and the *genius loci* is identified with, and inseparable in language from, the place he haunts.

Primitive men who seek a living in a world peopled with spirits have to be polite.

The tree they want to cut down, for example, is not only inhabited by a spirit but is the spirit and must be propitiated.

The torrent or gorge the primitive man wishes to bridge is also identified with a spirit who must be placated.

So when the bridge is made it is also identified with and dedicated to the spirit.

We have now two ideas to follow :

- A. The hollow = the contents of the hollow, *i.e.* the space = that which fills it or spans it.
- B. The honorific applied to the spirit.

These ideas are contained in the two Bantu words we saw in the last chapter, *viz.* A. in *mtanda* and B. in *chiwombankanga*.

Following Bell's translations we have

- Mtanda*, I, a cross-beam, that which stretches (*tanda*) across.
- II, a handful, plateful, 'helping'.
- III, a hut for torture, to reveal the *mfiti* or witch accomplices.

- Tanda*, I, to extend.
- II, the middle of the pool.

Tawala, length, extend.

Tawale, a pool.

Miapo, I, a hank of thread.

II, dividing from.

III, a hole

Mpanda, I, a fence.

II, a hole in a tree, a hollow in a bamboo, a cave in a hill.

Mwala, I, (*muwala*) stone, rock, cliff, pebble.

II, go away, be lost, be scattered, die. Cf. *muara* and *kuala* (Mal.) river-mouths.

Kugwa, a valley; "simply the infinitive of *gwa*." Scott. But what is *gwa*?

Bell says '*gwa*' to fall, and as, in English, 'to fall', 'to fall out', 'to fall upon' mean to happen, so *ku-gwa* means also to be, come, happen, become.

But, things don't happen in primitive speech without a cause. A valley is not a 'happening': it is a hollow, an enclosure, a place confined by banks, hills, cliffs, etc.

And so we find, in Bantu, *gua*, sand bank, *guba*, hollow, *guda*, water-gourd or jar, *gudu* I, covering (enclosing), *gudu* II, many gathered together (collected, in one collection), *gulu* I, tribe (accumulation of one clan), *gulu* II, gourd (container), *guta*, stockade, kraal, *gwa* (*gua*) strong, *gwanda* (*guanda*) cut through, and a hundred more words to tell you that *gua* is a hollow or an enclosure which may be kraal, valley or cave, or the inhabitants thereof. Cf. *gua* (Mal. Skr.) cave, hollow, secret place and *chagua* (B.), lit. soft cavity; secret place, pudenda.

Kugwa is not the infinitive of *gwa*, in unspoiled Bantu, because *ku* is only a variant of *gu*. *Kugwa* is a valley because (i) it is a cutting, (ii) with two sides *ku* and *gu*, (iii) which if they meet (*t*) make an enclosure *guta* or a divisional (*d*) hollow *guda*, and therefore *kuga* explains, a herd, flock, tribe, clan, and *kuka*, a house as well as the household. Knowing, now, how clefts, cavities, and angles are described in primitive speech we see how Bantu has been 'bowdlerised' by Hetherwick who translates *chagada kugona*, 'lie flat on the back,' whereas it really means sexual intercourse, viz, *cha*, soft insertion, *gada*, club, *membrum virile*, *ku*, cavity, *gon*, female, interior angle, and leaves us to work out our own translation of *mimba iri kumwamba* lit. belly rubbing belly, though he does tell us that *kumoto* means the private members, male and female. Cf. Mal. *kēmut*, throbbing, movement, up and down.

No one who has read the previous chapters, or who takes the trouble to turn over the pages of a Malay or Sanskrit dictionary under the letters G and K, can fail to find ample corroboration of my explanations.

Need I tell you again that in Oriental imagery hills are male and valleys female, or that the pegs we looked at in the last chapter, match the holes they make?

May I leave it to you to see the true meaning of *pakugua* (B.) valley, cleft, and *pakugua-tsimba*, which is crudely interpreted 'arrive at puberty' of girls, or must I explain that *tsamba*, *tsemba*, *tsimba*, *tsumba* all show a 'weighing' or a 'parting of the ways', so that here we see the maiden "standing with reluctant feet where the brook and river meet"?

The explanation of *chirwombankanga*, eagle, begins with the honorific *chi* which is a polite form of address both in Malay and Bantu, and *chiri* (Mal. Skr.) is a secret formal address used on special occasions to propitiate the spirits.

Chewe (Mal.) may be translated 'that which must not be mentioned', and the word is used to avoid the bad luck which is supposed to attend anyone who mentions the actual name of an animal or spirit at the place where that animal or spirit lives and exercises power.

So *chewe mēngaum* (the thing with a growl) is the tiger; *chewe batang* (the thing like a tree-trunk) is a crocodile.

This avoidance of specific terms on special occasions is widespread, as we all know. It is the *tabu*, *pali*, *pēmali* or *pantang*, known in India, the Malay Archipelago, Polynesia, Micronesia, and New Zealand. It forbids not only the mention of, but also the doing of, certain things at certain times or during certain periods, say, at harvest-time or seed time. These *tabu* enter into every industry and are equally potent at sea, say, in fishing or making a voyage.

All these words *chiri*, *tabu*, *pali*, *pēmali*, and *pantang* have many relations and are easily explained, but the point that concerns us here is whether *chi* and *chewe* have parallels in Bantu. The general idea, however, is of a barrier, *i.e.* an imaginary line or thread which must not be crossed or broken. Cf. *tali* (Mal.) thread, rope, *těntang*, opposed, *tantu* (Skr.), stretched cord. It is customary to stretch cords wherever a 'tabu' is in operation and from these cords little rags, streamers, or leaves are hung. Passers-by are warned by these means not to cross the danger-line. *Chiri* (Skr.), has come to mean 'rags', 'pieces of cloth'.

Chi, B. means 'that of', 'they of', 'of that ilk'.

Che, B. prefix of politeness = Mr, Sir. Cf. *Che Musa* (Mal.), Mr. Musa, and *Che Minah* (Mal.) Mrs. or Lady Minah.

So if we begin with *chi* as meaning 'that which', we should translate *chibubu* (B.), as 'that which boils or bubbles up' *i.e.* a pimple, a boil, and we should be right. *Chiuta* (B.), God, explained by Bell, 'because He stretches the rainbow across the sky' may also be translated, 'he who stretches the bow-string and shoots'.

So *chiwombankanga* begins to look like the *chewe* that balances, with an up and down beating or 'banking' of wings out-stretched on either side.

Birds, and animals of all kinds, fish, insects, etc., have descriptive names in primitive speech, but there must be a special reason for the honorific. In the case of the eagle the honour is ancient and finds mention in Greek and Scandinavian mythology.

The elephant is held in high honour and has many attributes relating to size, power, and the points of the compass, all clearly set forth in Sanskrit, and it is not surprising therefore to find *chinkwinyimbi*, (B.) elephant, leader of the herd; big and strong man. *Ngkuinyimbi* may be *ng*, body, + *ku*, spikes, pikes, tusks + *i*, away from, differing from + *nyimbi* from *simbi*, separation, going his own way, but *ngku* may also mean those who wield power i.e. have spears or weapons, literally or symbolically, e.g. *angkosa* (Skr.) pike, elephant goad, and *ɛngku* (Mal.) is a royal title. Cf. *ngkosi* (B.), Lord, Master, Chief.

We also find *chipembere*, rhinoceros "so-called from the folds of its skin hanging down", *chirengwa*, a sort of apparition, strange things, *chirope*, supposed to be the spirit of a dead man, *chiruwi*, a mysterious thing.

There is some evidence here of the use of honorifics, but this evidence is badly mixed up and the system of transliteration employed in recording Bantu words is extremely confusing.

Let me try to straighten things out! *Che* and *chi* are sometimes honorifics? Yes! When they are not honorifics, what do *chi* and *che* mean?

They mean water, moisture, soft, sleek, shining, glistening, sharp, swift, etc., as we have already noticed.

Let us take *chipembere*, rhinoceros "so-called from the folds of its skin hanging down".

I don't follow this translation. I find *chemba*, notch, carve, *jeba*, notch, groove, also of a drum, and *nchembere*, an old woman who has ceased to bear children. Is she so-called because her skin hangs down in folds? *Chemba* also means a ravine or a moat.

Regarded dimensionally, *chemba* may apply to a groove of any size from a fold of skin to a ravine, as I have explained elsewhere. Like a 'scar' it may be a cicatrix or a landslide. The little cut *chiga* (B.), is still present in the cut-surface-slithering 'chigumu-chire' (B.) which gives a living, talking, picture of a landslide.

Another word for a skin or hide is *chikopa*, but *chikopa* is 'opening-closing'; as when two covers meet like eyelids. Cf. *chikope* (B.), eyelids, cotton-bolls, *chiko* (B.), cup, *chikombe* (B.), spoon, *chikup* (Mal.) to make a scoop of the hand, as in catching a fly without killing it, and *chikolowondo* (B.) a small spring of water made by scooping with the hands.

Chikopa (B.) also means a shield, i.e. "a protecting cover", and this supplies the correct explanation. *Chikopa* 1. shield, hide, is therefore the same word as *chikopa* 2. eyelid, and explains the next word in the dictionary, *chikopia*, hat without a brim, helmet, fez, i.e. (head) cover. Cf. *kopiah* (Mal. Ar.), fez.

But, if the *m* in *chipembere* is really *ng*, we have *chipeng* to compare with *jipang* Mal., shield, and *jipan*, tapir. Tapir and rhinoceros are considered as related by Malays, e.g. *tēnok* and *badak* are terms which apply to both. Cf. also *dhenuka* (Skr.), rhinoceros.

Sanskrit also supplies us with *charman* (that which spreads out), hide, skin, shield, cf. *chamang* (Mal.), shield. *Jēbang* (Mal.), also means a shield from the skin, and so we return to *jeba* (B.), *supra*, and the reference to a drum (made of stretched skin).

Subject to correction, I find no evidence 'of folds of skin hanging down' in *chipembere*, and no evidence of an honorific.

One difficulty lies in the inconsistent transliteration. We find *chikopa*, hide, and *chikwapa*, hide, shield, leather, and we are told that *chikwapa* = *chikopa*.

But that is wrong in primitive speech. *Kuap* does not equal *kop*.

We also find *chikuluo*, skin, hide, "like *chikopa*", but, it is not like *chikopa*. The *l* in *chikuluo* tells you the skin is loose: it may have been removed and rolled up, as in *bēlulang* (Mal.), hide, pelt.

On p. 70 of Bell's dictionary you will find under *chikungu* this note. *Chikungu*, plain pronunciation is salt; *chikūngu*, with rise and fall of voice, is victory; *chik'ungu*, aspirated, is the skin of an animal.

Let me explain that the aspirate has no real importance and that *chikungu* means a hide when it is stretched out and because it is stretched out. Cf. *chēkang* (Mal.) stretched tight like the parchment on a jampot, and *chikungo* (B.), the tautness of a bow-string.

So, now, if we take a series of associated words such as *chikoti* (B.) whip, we see the curling lash straightening out and coming to a tip (*t*) and cutting and nipping at that tip, as in *chēku* (Mal.) nip with a point so as to leave an impression, *chēkut* (Mal.) to pick with finger-tips, *chēkit* (Mal.) pick at, nibble at, *kotu-kotu* (B.) flexible, bending as a switch or lash, *kutip* (Mal.), pick, *kotek* (Mal.), a nip, a pinch, whereas the words *chabok* (Mal.), *chabuk* (Pers.), and the *sjambok* of Africa all illustrate heavy whips, 'basters', 'lambasters' and 'bastinadoes'. Turn to Tamil and we find *chēmēti*, whip, and this is a 'flicking' whip, cf., *chamti* (Mal.) whip. See also *chikula* (B.), lifting up easily, and *chikula* (B.), lever up, tilt up or over; as *pikula*.

Here we recognize the light 'l' and the fact that a lever lightens the load, whereas *chikuka* implies a difficulty or a crass clawing of the object being moved, viz. *chikuka*, overturn, of a stone firmly set in the ground or of a heavy stone or log. Cf. *kuku* (Mal.) claw, finger-nail, *kukukuta* (B.), gnaw anything hard, as a dog a bone, *kuku* (Mal.) clawing, *kokong* (Mal.) hooking, recurving, *gugut* (Mal.) gnawing at, *gonggong* (Mal.) gnawing at something big and round as a dog with a big bone.

There was a reference to *pikula* just now.

Bell tells us that *pikula* is the transitive of *pikuka*, but he is wrong.

If you will compare the words which are side by side in his dictionary you will see that my explanation of *chikuka* and *chikula* applies to *pikuka* and *pikula*.

Let us look at a lever !

umpil (Mal.), lever, with the double-acting *mp* shows the balancing process. One end of the lever goes down in order to raise the other end. Now see

pikula (B.) I, to overturn ; sling over one's shoulder, carry something heavy.

II, weave.

III, surpass.

IV, answer, with different size and time of drum.

V, of scales to weigh each other up and down : to lever up.

VI, to plait.

VII, as *tula*, to lift down to the ground.

Now *p* connotes pressure and every *kal*, *kel*, *kil*, *kol*, *kul* or *lak*, *lek*, *lik*, *loh*, *luk*, is a stone or weight, or the hollow that matches and synchronizes with that weight or stone, as I have explained at length in a previous work.

Pikula I, means to carry two weights slung at either end of a stick over the shoulder because that is the easiest way to carry the weights.

One weight answers or corresponds to the other : the weights balance each other ; one man surpasses another, and the plaits go in and out, and up and down.

One simple explanation covers the seven meanings, and though Bell gives lever, *chikula*, *pikula*, *mpiko*, *mchikulo* in his vocabulary, he missed the double-action and failed to make a complete picture.

Now see *pikul* (Mal.), to carry loads, on a carrying-stick, over the shoulder. 133½ pounds, i.e. the load of an ordinary man when carried this way. *Kati*, 1½ pounds, lit. a cut or notch on a beam-balance i.e. 1/100th part of a pikul, and every merchant in the

Orient knows what 'piculs' and 'ticals' are. They were all stones or rounded objects once; used for calculating and weighing, and it was the 'kal' that gave us our calendar.

There are in Malay words for 'matching', 'comparing', 'balancing', 'adding', 'deducting', etc., which are not generally recognised as such and therefore they are not associated as they should be.

Tulak turn away, reject, turn over, deduct, *tukar*, exchange, *tulan*, friend, alter-ego, *tuleh*, turn aside, turning-point, *tulok* (*tolok*) matching, comparing, *tolong*, assistance, aid, *tukal*, a measure, *tokok*, addition, etc., are all related, and *tolo* means a fool because he is unbalanced.

Their Sanskrit relations are the *tula* (*tola*) balance, scale, weight, *tulaya*, lift, weight counterbalance, equal, *tula-koti* (cuts on the beam of the balance) translated "end of the beam of the balance", (compare *koti* with *kati* and *tikal* 'tical'.) *tula-kaksha*, equal.

Why does *tula-kaksha* or *tulak-aksha* mean 'equal'?

There are several explanations which vary according to the dominance of the sonants, but the most simple one points to the eye or centre of the balance and the adjustment needed—adding or subtracting—to make the beam register equality.

K can be the sticking-out beam of the balance, and if you revolve that stick on its axis it becomes a wheel, *kaksha*, orbit, *aksha*, (eye-shoot) eye, axle.

So, we come again to the centre of the symbolic wheel and to the imperishable words which radiate from it. When we recognise *akshara*, imperishable, word-sound, and trace it back to *ak* which is the sound in 'speak', to *chakap* (Mal.), speak, to *ka* which is the sound in *kata* (Mal. Skr.), speak, we should begin to realise something of the dimensional symmetry of speech and that "through the ages one eternal purpose runs and the thoughts of men are widened with the process of the Suns".

Two months ago, the B.B.C. announced that the *gamelan* band of Prince Paku-buana Susuhunan would broadcast from Java. Who is this prince?

He is *Paku*, the pivot, fulcrum, king-pin, on which the world (*buana*) revolves. He is also *Susuhunan*, than which no title can be more exalted, the nourisher, the source of nourishment and light, the Sun! 'Prince' seems unnecessary on the top of all that!

It is not necessary to be learned, in the sense of being well-read, to understand primitive language. The mind of primitive man is an open book which can be read by anyone who is endowed with simple understanding. Primitive man is simple, thinks

simply and speaks simply, and he does so because his thoughts match his speech.

In nature everything is symmetrical, everything has its counterpart, everything balances. Hear this in the speech of primitive men, put it into speech yourself, and the door (and the dawn) of language swings open before your eyes.

Roll away the stone and you enter Aladin's cave.

And who was Aladin? Was he *Allah* the 'High', or *Din* the Egyptian God? Was he *El* or *Le* or *Ra* or *Re*? Was he *Di* (Skr.), the Shining One, *Deus* or *Dies*, 'Day', or was he *Id*, *It* (Skr.), 'It', or *Al*, 'The', or just the human being in God's image?

He was all of these and in each aspect shows a different attribute.

Din, is *d*, dividing; *i*, light; *n* or *ng*, being, causing. Are thoughts like these beyond the grasp of primitive man? Certainly not! Thoughts like these are in the Bible which missionaries take to primitive people.

To simple man who thinks symmetrically the stone is the shape of the hollow it is extracted from and man is the image or impression of the God from whom he proceeded.

In Volume XXIII of the Proceedings of the British Academy, published in the year, 1937, is an article by A.H. Gardiner entitled "Some Aspects of the Egyptian Language". The final paragraph of this article reads "It has often been pointed out how impartially the Egyptians dealt with the gods, the dead, and the living. These three classes of being had each their own houses and their own servants; all were daily washed and dressed before they proceeded to partake of their meals. The Egyptians often threatened their gods and sent letters to their dead. Could consistency of treatment be carried further? Again, Egyptian architecture reveals a strict symmetry of arrangement, the parts to the right of the central axis being regularly balanced by those to the left of it.

"Further, on the symbolic side, the scenes in Egyptian tombs show in their various chambers a progressive consciousness of the passage from the busy outer world into the solitude of the burial chamber, just as the visitor to a temple was confined to the outer walls, only the priests being allowed to penetrate into the holy of holies, the dwelling place of the god. Thus orderliness and symmetry appear to have been conspicuous traits in widely different domains of the old Egyptian culture. Does it not seem that the language of a people must necessarily bear the stamp of its national characteristics?"

Let us proceed to the examination of the three Bantu ghosts, *chirengwa*, *chirope* and *chiruwi*.

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We can see the body, limbs, and movement outwards (*ua*), in the first word, the shape and form (*rupa*, Mal. Skr.) in the second, and a suggestion of intangible and diaphanous in the third word. But, before we can diagnose, or analyse the words, we must see the symptomatic characters they reveal.

Chirengua tells one tale, but *chirenggua* would tell a different story: the former might be a cave-ghost, the latter a ghost with horns or talons.

If the third ghost is *chirui* or *chilui*, as it may be in Bantu, we hear an ululating or crying (*luluta*, *ntungululu*) shade or shadow (*ntunzi*).

Bell translates *chiru* as, heap of earth, mound. He did not see it as an 'out-pouring' or 'up-rising' as in *chirungu*, thunder, and *chiruwe*, flower.

If he had heard *chirungu* as the roar of hollow places and seen the hollow of the flower, he would have recognized *chirui* according to the way it was pronounced as a crying ghost or an inhabitant of open spaces.

He saw *chiruli* as an open space, but he did not notice that it is an open space because you can see across it and through it, as you see through a ghost, and when he translated *chirumba* and *chilumba*, islands, with derivation *chiru*, mound, *chulu*, *churu*, anthills, he failed to see that every bit of an anthill has its corresponding subterranean hollow or that the islands had their counterparts, mirrored in the water.

That the tabu exists in Africa seems to be unquestionable. I find *mzimu*, spirit; spirit of the departed; *azimu*, dreams; *mzimizi*, one who has died, and *mzimizi uja*, that one who is dead (*o-sa-chula dzina*, not mentioning his name).

In my preliminary survey of Bantu I have followed a number of trails picked at random, just to get an idea of the lie of the land, so to speak. In every case I have found similarities at every point in the traverse and along every line; enough to tell me that a survey of Bantu is a survey of Malay and Sanskrit.

The discrepancies I note are not in these languages but in the previous surveys of these languages: all that is necessary now is to replace the old time and compass demarcation by a topographical and trigonometrical survey. The rough and ready appliances should be replaced by instruments designed to read angles and arcs to the nearest fraction of a second.

These instruments (surveyors) must be trained on to the objects to be observed and must be capable of seeing those objects from every angle. Corrections for azimuth will begin with a check on the previously accepted values of sonants. The next step will be to note the angle from which two sonants radiate.

Let us take *mb* as an example. *M* is a directional sonant and so is *b*. From the point where they meet *m* and *b* radiate. That meeting point is not at one angle only : there is the opposite correlated angle ; and the angles can be read in four directions.

When, therefore, we find *chirumba*, island, and *zambesi*, the name of a river, our preliminary task is to find the true value of *mb* in each of these words.

Is it true that an island appears to rise above the surface of the water as you approach it and to disappear beneath the surface as you leave it ? Yes ! Then to understand *zambesi* there must be an equivalent idea. What is the idea (or what are the ideas) because there must be more than one in *mb* ?

Drop the *b* and you have *zama* (B.), to go right away, straight away, go far off, go straight down, as one does in diving. How far can you go ? Actually to the limit of your power or vision, to your horizon or zenith, where a contour cuts you off, though in dreams *mzimu* (B.) and *mimpi* (Mal.) you go much further. Your thoughts and dreams take you to *zaman* which is the fabric of which dreams are made. Plot your survey on a sheet of linen and you have a prosaic plan : to understand that plan you need imagination and a sense of proportion.

So *zamani* (B.) "thick white calico" is a fabric, a net-work of threads and lines : *zamindari* (Hind.) is a divisional tract of land ; *zamamdar* (Hind.) a cloth, *zamain* (Pers.), land, ground, soil, *zaman* (Ar.), *jaman* (Mal.), space (of time) long or short, *samanta* (Skr.), having their ends together, contiguous, from or on all sides, and, in all directions, and therefore *zaman* or *jaman* come to mean, and, do mean, age, epoch, period of time, as in *jaman dahulu* (Mal.) in the days of old.

So, the explanation of *zambezi* is not found only in *zamba* (B.) disappear, avoid by getting out of sight. *Zambe*, a mouse, certainly dodges, or dives, underground to get out of sight, but he comes up again, as you can see in *tsambe*, a mouse, if you will only compare it with *tsamba*, a leaf, which is an outward growth or out-flow, just as *usimba* (B.) shows us clearly the out-flow in the 'period' of women.

Duplicate the *za* and you find *zaza*, *zazu*, *dzaza* (B.), filling and overflowing, to compare with *zam-zam* (Ar.) water, copious and abundant.

Unless we begin with a basic explanation of *mb* and of *m* and *b* separately, we shall never reach the thoughts in Bantu.

Bearing in mind that *m* shows a surface or covering, that *b* (and *p*) show expansion, and the point where they intersect shows a divisional separation, we find in Bantu *amba*, begin, i.e., take your bearings or departure (looking both ways), *bamba*, bask, sun-bathe (back and front) ; *lamba*, belt, cincture, circle ; *lemba*, draw round,

'fetch a compass', make a dividing line; *lembe rembe*, draw a boundary line; *zambarara*, skirt round, run a traverse, *pamba*, dip (under the surface); *chumbi*, hump (above the surface), contour; *chumbu*, bullet (globe, circle, bead, bubble); *mombo*, tree, acacia, (because the bark makes cloth); *ng'amba*, bisect, split; *ngkombiro*, a fish (because, and when, it is split in two to dry or salt); *kombo* lotus (water-surface flower); *kakombo*, lotus (long-leg or stalk-surface-flowering); *ngkombe*, shell (bivalve), *chikombe*, spoon, ladle (dipper); *pambo*, double-railings, tied together between the posts of the fence to hold them in position.

It would be quite easy to give the equivalents of all these Bantu words in Malay and Sanskrit and I have done so for my own benefit and amusement, but the real equivalents are the ideas not the fluid words.

For the purpose of this survey we have transferred certain ideas from the field on to a plan;—we have tried to picture. And what is a picture? Is it a drawing, a painting, an engraving, or a replica. Which ever it is, the Bantu or the Malay would find the word that explained exactly what it was.

Thus *lemba* (B.), means 'lines drawn' as you have seen and can therefore mean 'writing', and *lembar* (Mal.) means 'lines' again in the sense of threads or strands or attachments. To get the double or duplicate idea we have *surat di-lembar-kan*, the attached letter.

Gambar (Mal.) though translated 'picture' really means a transfer from one medium to another, just as *kumba* (B.) means 'to dig' in the sense of transference, "turning over".

Amba (B.) translated 'begin' shows one 'node, germ, or beginning, and the word *lëmbaga* (Mal.) shows exactly what can grow from little beginnings.

Lëmbaga, I, beginnings, rudiments, germs. Of the foetus in an egg; the beginnings of a boil; the earth from which Adam was fashioned; the human embryo. II, tribal chief (from the original root-stock or egg-strain).

CHAPTER VII.

I have (unpublished) a considerable amount of material on the onomatopoeic sonants. From that material I will extract just enough to bring Sanskrit into line with Malay and Bantu, here, though I have found these sonants in many languages, including English, Scottish, Anglo-Saxon and Icelandic.

We begin with an explanation of onomatopoeia. In the New Oxford Dictionary, 1909, we find Onomatopoeia (fr. onomatoword + poios, making, onomatopoiios, making or coining a word.)

The formation of a name or word by an imitation of the sound associated with the thing or action designated, this principle as a force in the formation of words in a language, echoism.

1727-41. *Chambers Cycl. s.v.*, The surest etymologies are those deduced from onomatopoeia.

1852. H. Spencer. *Philos. Style. Ess.* 1891. 11. 338. That frequent cause of strength in Saxon and other primitive words—their onomatopoeia.

1861. Max Müller *Sci. Lang.* 346. If this principle of onomatopoeia is applicable anywhere it would be in the names of animals.

1875. Whitney. *Life Lang.* VII. 120. We call such words 'onomatopoeias', literally 'name-makings' because the Greeks did so.

1880. *Academy* 28. Feb. 153/1. The technique of such work is irreproachable : the onomatopoeial sense of sound is most discriminative.

1881. *Cornh. Mag.* July. 104. Lines containing two of the finest onomatopoeic effects in our language.

" I heard the ripple washing in the reeds.

And the wild water lapping on the crag."

From this consensus of opinions we learn that onomatopoeia is a force in language, a vital principle in the formation of speech.

That being so, why are we told that it means 'making or coining' when the appropriate words might well be 'producing' 'pushing-forth'?

Whitney says we call them 'name-makings' because the Greeks did so.

If Whitney had sensed the sounds in Greek he would have found the impulse in the *p* of *poios* which is the inspiration of poesy and says so. 'Making' and 'coining' are extended meanings of *poios*.

What of *onomato* (*onoma*), a word?

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Does this definition tell us all we ought to know of the birth and production of words?

Here is part of the answer! *Nama* (Mal.), name, *mana* (Mal.), what?, where?, which?, how?, why?, meaning, *manas* (Skr.), mind, understanding, intellect, imagination, *manya* (Skr.), honour, *nama* (Skr.) salute, greet, *maana* (Ar.), meaning, *kamana* (Mal.), whither?, *bagei mana* (Mal.), (how born) how made?, *namaka* (Skr.), carrying the name of, *nabh* (Skr.), node, aperture, spring, *manu* (Skr.), God, man, *nabhi* (Skr.), navel, nave of a wheel, hub, centre, home, relationship, relative, *nabhija* (Skr.), deriving energy from a navel, *nara* (Skr.), (node-ray, navel-ray) growth, man, *nama angka* (Skr.), marked with a name, *namin* (Skr.), having a name, *nomen* (Lat.), name, *gnoma* (Gk.), mark, token, *gnome* (Gk.), means of knowing, the mind, the organ by which one perceives or knows, *gignomai* (Gk.), to come in to being, to be born, to be produced, come to pass, *gignosko*, learn, know, perceive, mark, *gnosis*, (*gnonai*), knowledge, acquaintance contact.

I find in Bantu *namalowe*, echo, and *namaku*, to lie, speak falsely. Scott, in my opinion, misunderstood these and kindred words. *Lowa* or *lowe* is the Mal. *lok*, or hollow, as you can see by the meanings Scott tries to extract from them. When he gives *lowe*, wet place in the ground, he failed to recognise the hollow which is in every *kol* and *lok*, and in lake, loch, lough, lacuna, and lagoon.

So *nama* is 'name' and *namalowe*, the echo, because it comes from far away, or from hollows, or from hidden places: and the Bantu, who can invent a fluid name or word to describe anything, is not necessarily lying or speaking falsely.

Tylor (*Anthropology*) wrote, very wisely, "in many languages roots can only be found as imaginary forms, by comparing a group of words and getting at the common part belonging to them all. Thus in Latin it appears from *gnosis*, *gnotus*, etc., that there must be a root *gno* which carries the thought of knowing. Going on to Greek there is found in *gignosko*, *gnosis*, *gnome*, etc., the same root *gno* with the same meaning. Turning next to Sanskrit, a similar sound *jna* appears for the root form of 'knowing'. In this way by comparing the whole set of Aryan or Indo-European languages, it appears that there must have been in ancient times a word something like *gna*, meaning to know, which is to be traced not only in Sanskrit, Greek, and Latin, but in many other languages of the family, as Russian *znat*, know".

As a matter of fact, *gna* should be recorded in Sanskrit: it is the A. S. *cnawan*, Ice. *kna*, B. *nga*, know, be able. G and J have been confused, and dialectal differences, recorded by Greek and Sanskrit grammarians, have done much to destroy the significance of the hard g and k which are angular and say so, as in *kona* (Skr.) angle, corner, and *kana*, *kani* (Skr.), girl (hard, unripe, interior, angle). When these angles are flexible the softer letter J (confused as G) marks the difference and we find *janu*

(*ganu*) knee, and *jani* (*gani*) wife (soft, ripe, interior, angle). Cf. Gk. *guni*, woman.

The *gna*, that Tylor sought, is found in *kēna* (Mal.), come in contact with, *kēnal* (Mal.), know, recognise, acknowledge, *kēnan* (*bēr-kēnan*) (Mal.), be fond of, have a liking for, *kēnang* (Mal.), pondering over memories, *mēnong* (Mal.), turning over in one's mind, *manana* (prob. orig. *manang*) (Skr.), thinking, cogitation, reflection (concentrating on the navel), *nanang* (Mal.) turning over and over in one's mind, wrapped in thought, *mangana*—*mangana* (B.), round and round, as in *tonje la-mangana-mangana*, the thread goes round and round. Cf. Skr. *mangala*, radiance, and, therefore, auspicious, *mangara*, cluster of flowers, *mandala*, circular, disk (of the sun or moon), ring, wheel; and words like these gave a meaning and a name to our 'mangle' and 'candelabra.'

In my first book, I wrote, "with ideas such as these implanted in your mind, you will find it easy to understand much more than you can say. Malay will not be a multitude of separate disconnected words, to be learned, one by one, with great difficulty, but a language with a *liet-motif*, and with cadences and chords which harmonise so that you can not only follow the method of its creation and expression, but even anticipate the interpretation".

And in my second book, "Who can gauge the strength of the sympathetic undercurrents in a language which every one of us must feel differently, just as poetry and music make their individual appeal to each one of us. Relativity is the dominating influence in all language but how different is this relativity from that which orders the precise ascension and declination of the stars, the exact regularity of mathematical symbols, and the stark and rigid formulae require to explain affinities in organic chemistry.

And so there is a science which demands precision, but it is not the science of language, of music, or of poetry. Precision has a destructive influence on language. There would be no laughter in language, no *double-entendre*, and no individuality, if we were all made to conform to one precise mould. Languages make themselves as drops of water mould themselves on a lotus-lily leaf, run to meet each other, and grow when they meet. So languages grow and so mankind increases. "Knowledge is knowledge of relations".

If some wise old Greek could return to earth he would laugh at the rigid, lifeless, classic, interpretation that has placed to-day on onomatopoeia.

P pushes forth from, and to, an apex. Every *pa*, *pe*, *pi*, *po*, *pu*, is an expansion, an afflatus, and every *ap*, *ep*, *ip*, *op*, *up*, is the converse. They show opposing forces.

P is in *pneuma* (Gk.) breath, and, as life connotes breath, breathing, inspiration, as well as expiration, there is no need to emphasise the fact, and so we have *anima* (Lat.), air, and *anemos* (Gk.), air, wind.

We find *puspa*, *pushpa* (Mal. Skr.), flower, *putik* (Mal.), bud, and *puta* (Skr.), which are the little 'pouts' which 'push' forth. *Putā*, is, correctly, though rigidly, translated, fold, bag, cluster (of shoots), cavity, slit, cup formed of a leaf. Can you see the apical, vortical, development of a leaf, flower, and fruit from a centre? If so, you will understand why *phulla* (Skr.), flower, also means expanded, blown, full-blown, wide open, dilated (of eyes), puffed, inflated (of cheeks), and beaming, smiling (of the face).

So *pu* in Sanskrit is puff, blow; add the liquid *s* and *pushya* is nourishment as well as flower, *pura* means pouring, filling, satisfying, and *purnama*, (Mal. *pērnama*) full blown (of the moon).

The moon, we may say, has attained 'full knowledge' (*purnama*): it has fulfilled its destiny, reached its apotheosis, and achieved its purpose.

It is otherwise with man who still asks himself the eternal question *ka* (Skr.) who? what? *kamana* (Mal. Skr.), where? whither? what meaning?, *bageimana* (Mal. Skr.) how? from which hub? from which birth?

Monier Williams saw something of this when he wrote (p. VII. pref. Dict) "Sanskrit is peculiarly the language of poetry. Nearly the whole of its immense and wonderful literature is poetical; and the little prose that exists makes free use of poetical expressions. In fact the commonest names for some of the most ordinary objects are proofs that a rich poetical vein runs throughout the language. Thus one of the common words for 'earth', is repository of wealth, "for the sea, 'receptacle of water', for the cloud, 'water-giver'".

The 'rich poetical vein' is not, however, obvious in Monier Williams' translations. 'Repository' and 'receptacle' are not the words poets use! *Nidhaha*, sea, is 'nest of waters' and might be freely and poetically rendered as 'mother of waters', as in *mare* Lat. sea. Cf. *nadisa* (nave of waters), mother of waters, lord of waters, sea.

Max Müller is still reckoned as an authority on language and is quoted as such (*supra*) by the compilers of the New Oxford Dictionary in spite of his 'bow-wow' theory.

If he had really understood Sanskrit he would have found it to be permeated with onomatopoeia.

In the next chapter I will show the simple onomatopoeia that even Max Müller with his dialectal handicap should have been able to recognise, but here I will show that he should have known, and Macdonell, his disciple, must have known, of the existence of the onomatopoeic sonants in Sanskrit. It looks as though Max Müller having achieved notoriety by denying was afraid of imperilling his reputation by recanting.

This is what he wrote (See Kolbe's criticism in a previous chapter). "If we look, for instance, as I did myself formerly,

on such roots as *yudh*, *yug* and *yaut* as developed from the simpler form *yu*, then we are bound to account for the modification elements, etc. But what are these modificatory letters? Every attempt to account for them has failed”.

Turn, now, to Macdonell's dictionary and you will find evidence that the people of India invested every sonant with directional characteristic values.

See therefore *m-it*, having *m* as an indicatory letter, *s-it*, having *s* as its *anubhanda*, *k-it*, having *k* as its *it*, *n-it*, having *n* for its *it*, *it*, indicatory letter, *an-it*, having no *it*, *an-id-it*, having no *i* as an *it*.

Refer, now, to Dowson's Classical Dictionary of Hindu Mythology. (X. 129.) “In the Rig-veda desire is said to have been the first movement that arose in the One after It had come into life through the power of fervour or abstraction. Desire first arose in It, which was the primal germ of mind; (and which) sages, searching with their intellect, have discovered in their heart to be the bond which connects entity with non-entity.

So, *It*, in some form or another, was the bond (*anubhanda*) by which man was connected with the Supreme Being and the sages followed one thread (*t*) after another in order to find and to reach perfection. And the search is still going on!

But Macdonell fails us!

He gives *it*, technical indicatory letter or syllable attached to words or roots (*gr. i.e.* grammatical).

He records *id*, prayer, *itas*, from here, from this world, from this place below, *iti*, going, *ish*, strive towards, *ish-anu*, seek, search after, strive after, beg, pray; without recording the implications these words contain.

Is it not obvious, that as '*It*' was the primal germ above, so the '*it*' on earth applied to the prime-movers which the sages found in the words they hoped would reach heaven.?

Anubhanda, indispensable element, attachment, continuity, series.

What is *anu*?

We find *anu* as an adverb, preposition, adjective, and noun.

Anu, adv., afterwards, then, again.

Anu, prep., along, towards, over, after, according to (not against), with regard to, after (of time), on account of.

Anu, adj., minute, subtile, delicate.

Anu, noun, atom.

The *a* is accented for no apparent reason, because *anu* without an accent is found in *anuga*, following, corresponding to, and *anu-ja*, born after, younger, and in a host of words.

Anu, in Malay, has come to mean 'so and so' or 'such and such': the 'what-you-may-call-ems' and 'thingummy-jigs' of the dulled or tired mind. Cf. B. *ngana*, 'so and so', 'such and such'. To the sages of India, however, *anu* and *anubhanda* must have meanings more subtle, more advanced, than the dictionaries are able to disclose, and much too elusive to be reached by the system of root analysis Max Müller and Macdonell have taught our English scholars to rely on.

Primitive men were not bound to a limited list of minted word-tokens and their descendants, the wise men of the East, extended the range and power of words without altering the principles, and so we come at last to the searcher after the 'Light that knows no illusion' equipped with a word-sense and a language-sense which passes the understanding of ordinary men.

If we try to follow the imaginative flights of the man who concentrates on the navel and what it implies, should we be wrong in believing that he is seeking his soul and the secret of eternal life?

Would not such a man invest ordinary words with attributes hidden from his worldly brethren and would he not have perceptions far keener and a language-sense more acute than they? I think so.

If, therefore, we associate again, (see *Light in the Malay Language*) as we have every right to do, *an*, *en*, *in*, *on*, *un*, and *na*, *ne*, *ni*, *no*, *nu*, we restore the lights which have been obliterated in the dictionary.

If we associate life, light, and breath, and follow our words, anew, from a node, we rediscover and regain the meanings which a false and retrograde system of etymology has concealed.

Ma you know and *mana* you know! What are *anima* Lat., *pneuma*, Gk., and 'animate'?

Part of the answer, because no word has a single meaning or a single etymology, lies in the Sanskrit words *anumana*, inference, *anumarga*, seeking, *anubhava*, perception, feeling, spirit, *anusara*, following, conforming to, *anusaya*, repentance, *anusasana*, precept, doctrine, *anusamtati*, in uninterrupted succession, *anupadin*, pursuing, searching, *anupadam*, repeatedly, at every step, *anuna*, complete, *anuma*, conclusion.

Macdonell felt his fetters. He noted that *su* (Skr.), was the Gk. *eu* and compared it with *u-shu* and *u-loka*. He, even, gave a sonant analysis of *sundara* and compared it with *su-nara* and *su-nritra* and with Gk. *anir* and *andros*, like this, but because he did not understand metathesis he missed the beautiful 'light-rays' which are in *nara* (Skr.), man, *anir* (Gk.), man, in *rajan*, *rajni*, *rani* (Skr.), queen, in *arin* (Skr.), a wheel with tangent rays, which is the Sun, and in *Aruna* the dawn, the charioteer of the sun.

He accepted simple onomatopoeia and gives *sit* (onom.) *sitkara*, making the sound *sit*, the sound of squirted water, though he omits the 'onom.' after words like *sush*, hiss, gush, and *rush* and *ruh* where he could not sense the 'red blood rising' in words denoting virility rage, wrath, and anger, in man, as in the Gk. *andros*, above.

He records *as* as the grammatical designation of all soft letters, and that should have told him that when there is a suggestion of softness in a word, a soft sonant will say so.

He gives a good deal of evidence against his own system of root-etymology, and even evidence, which I read to mean, that his system was not accepted by Indian philologists, as follows—*Rudha*, grown, arisen, produced from; diffused, widely known, notorious, traditional, popularly accepted, conventional (of words the meaning of which, according to the Indian view, is unconnected with their etymology), *rudhi*, rise, ascent (also fig.), growth, conventional acceptance of a word (not immediately deducible from the etymology).

I should like the opinion of an Indian scholar, who has not been trained, on classical lines, by foreigners, on the root etymology of Max Müller and Macdonell. If a word is not immediately deducible from a root, root-etymology fails. You have to go further back to the seed from which that root or shoot was produced and arose!

Turn now to *sphota* (Skr.), and you will find "eternal and imperceptible element in sounds and words regarded as the real vehicle of the sense". Why 'regarded'?

The element in a sound is perceptible in that sound, and it is the real vehicle of the sense.

Sphota, as it stands, is a grammatical invention but it has hundreds of primitive relations. You may follow *sphat*, *sphit*, *sphut*, back to *phat*, *phit*, *phut*, which are all onomatopoeic and help to explain the expansion and bursting of seeds and find *sit*, *sat*, *sut*, or 'spit', 'spat', 'spout', and so keep on, until you find the first elements which will be single sonants.

CHAPTER VIII.

"If this principle of onomatopoeia is applicable anywhere it would be in the names of animals". Why did not Max Müller put this dictum of his to the test?

He might have begun with mankind because no man can cough, hawk, choke, ejaculate, or speak, without using the onomatopoeic sonant *k*. Man uses the *k* or a hard letter to mark hard evacuations, excrement, ordure, etc., and *s* to distinguish the passing of water and watery secretions. Cf. *saka* (Skr.), ordure, dung. 'Manure' means that which is rayed, sprayed, or spread, over the surface.

Take Malay, Bantu, Sanskrit, or any language, and you will find that this is the truth which lies at the bottom of the well.

'Urine', you may argue, has no *s*. But, 'urine' is a ray, rain, and you can always add the *s*, as in 'spray'!

The Greeks knew their etymology; urine is Gk. *ouron*, Skr. *uar* (out-ray); *ouranos*, Gk. is the heaven from which rays and rain come, and *oura*, Gk. is a 'tail'.

But, what kind of tail? A fan-shaped tail, a spreading, radiating, tail. We find this 'aura' or 'oura' in *mayura* (Skr.) peacock (*m*, surface, *u*, out, extreme, *r*, ray, as in *urari-kri*, spread out, display, *i* sideways, from side to side) Cf. *mērak* (Mal.), peacock, *rai*, *raih*, *rais*, (Mal.), separate rays which may be fingers, filaments, or feathers, *mayang* (Mal.), (mother-body), *mayang mēngurai* (mother-body-displaying-rays) the open, fan-like, inflorescence of a palm. Cf. also *meraiik* (Mon. Burma), peacock, Here follows the very obvious onomatopoeia which Max Müller could not find!

ONOMATOPOEIA IN SANSKRIT.

Adambara, drum, *dama*, sound of a drum. Cf. Mal. *dam-dum*, drumming, *gēdombak*, drum, *dēram*, low rumbling murmur, the sound of royal drums, *dēram-dērum*, the noise of bombardment, etc., and (B.) *dombe*, drum.

Dindima, drum. Cf. B. *dindo*, *dindilo*, where drums are beaten to keep away baboons from the maize-fields, hence, watch-house.

Baka, heron, *Ardea nivea*. Lit. *ka*, making (the sound) *ba*, bellow, *i.e.* the bird that bellows like a bull. Cf. Mal. *burong lēmbu*, heron. *Ardea sumatrana*. The bird that bellows like a bull. *Burong*, bird, *lēmbu*, bull or cow. Cf. B. *nang'ombe*, species of heron.

Bhaka-bhaka-ya, croak. Cf. B. *baka* (quack) duck, drake.

Bhamba-rava, bellowing of a cow (*rava*, roaring). Cf. B. *ng'ombe*, cow or bull.

Chataka, sparrow, Making the sound *chata* (chatter). Cf. Mal. *chiak*.

Chasha, blue jay, *Coracias indica*. Imitates the harsh scream.

Chiri, cricket, cf. Mal. *chēngkērēt*.

Chirivaka, (kiri-vaka). cricket, *i.e.* making the sound *chiri* (chirping, chirruping). B. *chikula*, (*ulu*, leaping, or ululating) cricket.

Chika, sneeze, making the sound *chi*.

Damar-in, kind of drum. Cf. B. *dama*, proudness, bumptiousness, 'big noise', wind-bag, and *gamba*, to 'talk big'.

Dama-ra, tumult, brawl.

Daru-aghata, woodpecker. (Lit. wood-cutter, wood-hitter, or wood-pecker). Cf. Mal. *pagut*, peck, *patok*, beak, peck, *gigit*, bite. Cf. B. *gogompanda*, wood-pecker, *gogo*, knock, knock, peck, peck, *goba*, hollow, *mpanda*, tree-hollow; and see *gobang* (Mal.), dug-out, canoe.

Dundubhi, drum. Cf. (B.) *duwa*, *dua*, hitting with stick.

Danda, stick, drum-stick, *i.e.* a stick regarded as a sound producer. Cf. Mal. *dendang*, singing to the music of a drum.

Dvi-pa, elephant (*dui-pa*, drinks twice).

Gada, club, B. *gada*, club, pound, Mal. *gada*, club.

Gar-gara, whirlpool, churn. Lit. grating, grinding, cf. Mal. *garis*, abrasion, *garut*, scrape, and *gara-gara* (B.) sound of the drum (*garanzi*).

Gharsha, rub, grind. Cf. Mal. *gērus*, rub, *kēras*, harsh, B. *guru-guru*, stirring.

Ghura-ghura-ya, rattle in the throat. Cf. B. *kakachira*, gurgling, noise of swallowing water.

Ghu-ka, owl, *i.e.* making the sound *ghu* or *hu*. Cf. B. *gulukutu*.

Ghut-kara, hoot, screech.

Hikka, hiccup. Cf. Mal. *sēdak*, B. *guiko*, *chidikuidikui*.

Humkara, snoring, hum (of bees). Cf. Mal. *dengkor*, B. *ngkonono*, *nkonono*.

Hum-kara, trumpeting (of an elephant), lowing (of cow), twanging (of a bow), roar (of thunder). Cf. B. *hu*, heavy breathing.

Kaka, crow, Mal. *gagak*, B. *kungubui*.

Kashtha-kuta, wood-pecker, lit. wood-cutter.

Kotika, frog (crooked arms and legs, squat), cf. Mal. *katak*, frog, *katek*, pigmy, dwarf, *kotok*, short trousers, 'shorts', B. *kota*, bent, crooked, *kalula* (angle-legged-leaper), rabbit.

Kukkuta, cock. B. *ngkuku*, *nkuku*, cock, Mal. *kokok*, crow of a cock, B. *kokolereko*, crow of a cock.

Kshnu, sneeze. B. *kosomola*, cough, *chifua*, sniff, *etsemola*, sneeze, Mal. *kahak*, hawk, *säläśma*, cold in the head, *bërsin*, sneeze.

Kukkura, dog (barker, growler, scratcher), cf. Mal. *kongkong*, *kengkeng*, *kongkeng*, barking and snarling, Ch. *kok*, dog, B. *garu*, dog, Mal. *garu*, scratch.

Kutaru, cock (scratcher).

Kri-kalasa, lizard, chameleon. B. *kasale*.

Krika-vaku, peacock (making the call *uak*).

Khangana, wagtail.

Khangatira, wagtail (*tira*, radiating threads, filaments, feathers).

Langula, tail, (prehensile tail, undulatory, snake-like).

Maka-maka-ya, croaking (of frogs).

Marmara, murmur.

Nakula, mongoose (exterminator of snakes. Macdonell.) Cf. Skr. *nakhara*, claw-shaped, *anuka*, claw, hook, thorn, spike, Mal. *onak*, claw-shaped thorn, wait-a-bit thorn, Mal *kuku*, nail, talon, claw, B. *koka*, hook, rake, Mal. *ular*, snake.

Pechaka, owl (Macdonell.) ? Cf. Mal. *pëkaka*, kingfisher, from its call.

I have given you some words and a few brief analyses. We have found onomatopoeia in the names of animals, but the theorem or proposition, advanced by Max Müller, when carried to a logical conclusion shows us a *reductio ad absurdum*.

In proving the existence of onomatopoeia in the names of animals we are compelled to prove the existence of onomatopoeic sonants in every word in the language.

The words descriptive of animals are not limited to animals, neither are they action-descriptive only, nor sound-imitative only, nor appearance-descriptive only : they may be all three, in one and the same word.

So we are compelled to use the onomatopoeic sonants. Without them no basic word can be understood or analysed.

Now for the proofs !

Let us analyse *dvi-pa* and *khangatira* !

Dvipa, the elephant, drinks twice (*dvi-pa*) through the two tubes (nostrils) in its trunk. The butterfly also has a double-barrelled proboscis through which it imbibes nectar. Cf. *dhumpi* (Malayalam), butterfly, elephant, *dhumi* (Skr.), pipe, *dhumipa*, smoking a pipe, imbibing moisture.

Khangatira. Macdonell gives a root *khang* with derivatives *khanga*, limp, and *khang-a*, lame. He also gives *langa*, lame, and *langula*, tail, but no root.

The analysis is (remember every word has more than one analysis) *k*, angular, *ng*, body, entity, *tira*, radiating, (tail) feathers Cf. B. *mchira* (*ngchira*) tail, *mchira wa ngkondo* a medicine-tail, it brings rain, they shake the tail and bid the rain come, *mchira-wa-nyumbu*, a kind of tufted grass. Scott. Compare this with the shaking of the *mayang mēngurai*, palm inflorescence, by Malay medicine-men, to drive away evil spirits and illness, and the sprinkling of holy water with an aspergillus. Cf., also, *nan-chinundu* (B.), wagtail, *ganchira*, to shake the tail, like a wagtail (in dancing), shake the buttocks, *ganchi-ganchi*.

Similarly, we have *kuang-kuit*, (Mal.) wagtail, which is an exact description of its cocked-up tail and jerky movements from side-to-side, and this takes us to *kuang* (Mal.) the Argus-pheasant, from its tail display, though it is also named *kuau*, from its call. Look for relations and you find *mēngkuang* (Mal.), pandanus, the fan-like screw-pine.

The lesson we learn from all this is not to belittle the mind of primitive man, our ancestor.

He learnt, and still learns, from nature and his grammar is the real grammar, the dress in which nature clothes herself, and the dress in which languages clothe themselves; not the artificial grammar of the pedants who dominated Sanskrit, Greek and Latin and who, today, dominate the class-rooms and destroy the language-sense in young people.

The simple basic words of our ancestors are our basic words today if only we will take care to recognise them.

Sir Alfred Lyall (*Encycl. Britt. Brahminism.*) wrote "The Hindus, like the pagans of antiquity, adore natural objects and forces—a mountain, a river, or an animal. The Brahman holds all nature to be the vesture or cloak of indwelling divine energy which inspires every thing that produces awe or passes man's understanding".

But, Brahminism is very modern.

The hymns addressed to the elements and powers of nature were recorded as the Rig-veda some fifteen hundred years, or so, before Christ, and the Brahmana portion of the Veda was not composed until the original simplicity of the Vedic myths had become obscured after many centuries. (Dowson. Class. Dict. Hind. Mythology.)

This article is addressed to those students who will seek and see simplicity where it has not been obscured by false-reasoning and fanaticism. They will find it every where and in every language.

CHAPTER IX.

I have given evidence of basic affinity between Malay, Bantu and Sanskrit. If more evidence is asked for I can give it. Dr. Tucker, Lecturer on Bantu at the School of Oriental Languages, in London, told me in October, 1937, just before I returned to Malaya, that no affinities had been recognised between Bantu and Malay.

That they were not recognised is simply and solely due to the fact that the Bantu sonants were regarded as peculiar to Bantu and no one seems to have thought of taking further afield. That has now been done, as far as Malay and Sanskrit are concerned, and knowing, as we do, that Sanskrit does not stand isolated from the languages of Europe the road that has been closed for centuries lies open once more.

We can begin to chart the movement of language from its cradle to the ends of the earth and the evidence on which our charts will be based will be found in the words and symbols of every race.

Words with no history, at present, will yield their secrets and show the trend of the language currents. I have shown something of these currents in 'Light in the Malay Language' and in the foregoing chapters, have shown you a little more. Let us hope, now, for more cooperation from linguists who are ready to read language as it should be read. One word will not show how the wind blows! Here is one word, for example, which seems to tell us that the Malays over-ran Africa, as they over-ran Madagascar, and it is the Bantu word *kotamiro*, a lintel, so called, Scott tells us, 'from one having to stoop under it for fear of knocking one's head.'

He gives *kota*, bent, crooked, *kota-kota*, bending, stooping, *kotama*, bend, stoop, crouch, and we need go no further, now, because we have proved that every *k* is angular in Bantu as it is in Malay. *Mira*, dive, immerse, shows the rim, margin, emergence and submergence, as it does, also in Malay. I suggest that this word, *kotamiro*, which now applies to the lintel of a door-way, is the *kotamara* (Mal.), breast work or high bulwark of a Malay privateer behind which the sea-rovers crouched to prevent their heads being knocked off, and in Macdonell's Sanskrit dictionary we find *kota*, fort, stronghold, and *mara*, killing, destroying, death, murder, obstacle.

The Malay pirates and sea-rovers had ships which have been likened by numerous chroniclers to the Viking galleys. The largest were over a 100 feet long and carried a crew of 150 who were protected by a breastwork of thick planks. This is history, but it is not yet history that these men, whom we know now know as Malays, sailed to Norway, Sweden, Denmark, Finland, and Iceland, and left their words and the craft of building ships behind them to bear witness. Picture a galley, or a galleon, a gallion gully, or gullet! See the hollow and the enclosure! A man's

house or his ship is his enclosure just as a cocoon is the 'home' or 'coaming' or 'combing', of a silk-worm; Skr. *kosa*, abode, cocoon, *koshtha*, encircling wall, store-room, stomach, *kausa*, silk.

The threads that make the home of the spider, or the silk-worm, have their parallel in the beams, or even stone walls, that superseded the leafy shelters of primitive men. A 'house', but for a dialectal preference, would still be a *kosa* just as a 'horse' might also be a 'courser'. Cf. *casa*, *cot*, *cottage*, *castle*, etc.

A wise linguist will avoid narrow definitions. He must think widely. If he has been told that Malay or Bantu borrowed from Sanskrit he can begin today to prove that his masters were wrong. A Bantu worker can begin, say, with *kal*, a hollow: picture it and see an arc, circle, or ring, and then look for them.

He will take Macdonell's *kri-kalasa*, lizard, and hear it call *kri*, or picture its curves. Macdonell gives *kalasa*, pot, jar, bowl, cup. Bowls and cups are circular, and Kolapur in India is the 'potters' city. But, our linguist, who is an observer and, therefore, a naturalist, knows that snakes lie dormant in a series of rings, lizards and skinks arch their bodies and tails, and ant-eaters (armadillo and pangolin) roll themselves up into balls. He will find the *kal* in *kalasa* and in *kasale*, B. ant-eater and lizard, and the *gol* in pangolin.

He will find this arched tail in *nangkalizi* (B.), scorpion; sense the piercing and the squirted venom in *izi*, and compare with *kala*, Skr. scorpion, and Mal. *kalajengkeng*, scorpion, the arching, straddling, 'spider-legged' one. These are not rare or strange examples. They are common and characteristic of the primitive nomenclature which is still evident in the dialect words of every race. These words are both explanatory and scientific as words should be.

The *tenggiling* (Mal.) *Manis javanica*, is the scaly ant-eater (*gil*, hollow, arch, and *giling*, *galang*, *gulong* are all rollers) rolls itself up into a ball, as does the chiton, a mollusc, also *tenggiling*. And, why chiton, (*kiton*)? Because every *kat*, *ket*, *kit*, *kut*, is related to the *kot* in *kota*, and *kiton* was the Greek tunic, so called because it was an outer cover and protection, in which you may still see the cocoon-threads in *ton*. Cf. Skr. *tanu-tra*, armour, cuirass. It was also a distinguishing dress, a uniform, cf. *ketana*, Skr. sign, token, banner, shelter, place, *tantra*, line, rank, troop, *tantrin*, soldier.

So, again, the threads which build our houses are the lines, ranks, troops and files, which comes from the ancient looms (Skr. *tantra*, loom, ground work, underlying principle), and, now, you should know what 'affiliation' and 'affinity' really mean. The end is the beginning! *Fils* (Fr.), son, *filius* (Lat.), son, and *filum* (Lat.) thread, tell you so, and the Sanskrit sages recorded it in *kula-tantu*, the thread on which the family depends, *kula*, family, community, lineage, *kulaya*, web, tissue (issue), nest, lair, node, nid, dwelling.

I will give the Bantu worker just three words, to start with, which have innumerable relations, not only in Malay and Sanskrit but in all languages.

Kolingo, gullet. *Kola*, sheep-fold, pen, cage, kraal, enclosure. Scott wrote 'probably the *kola*, to weave over.' He saw the thread, held it for a brief moment, and then let it go!

Kolo, ancestor, original founder or head of the race.

The wheel we have seen is the sun, or a spinning-wheel, and language as conceived was, and is, a woven fabric.

This Christmas, 1937, a friend, in Penang gave me an Irish Christmas card, printed in Dublin, and published by the Cluna Studio, as No. 41. I had been airing my views on the basic elements of all human speech and the gift of the card was in the nature of a challenge. I, knowing no Erse, was to explain the meaning of a symbol and a verse in a language strange to me.

On the card is a picture of an Irish peasant girl sitting at her spinning wheel and under the picture five lines of Erse (Keltic or Gaelic). Within the card is the translation which reads

"Mary's wheel is the lucky wheel
It travelled all part of Ireland.
And there's ne'er a hill or a glen it passed
But it left good luck behind it".

Let us take just two lines of the original!

Si tuirne maire an tuirne sasra
Mary's wheel is the lucky wheel.
Sni'l cnoc na gleann
ne'er a hill or glen.

Let me show you the basic elements! No English child would need to be told that *tuirne* is 'turner' and that it is related to 'twine', 'twist', 'twirl', 'twill', 'twiddle', 'wind', 'whirl', 'wheel', 'twinkle', 'tweak, tease, twit, twitch'. The child pictures the movements.

We abolish the false w and turn to Malay where we find *tuil*, turn, tilt, *tuas*, twist, *liok*, *liat*, *liut*, turning, twisting, lithe and lissome movement, *lipit*, twist of thread, *luli*, wind cotton on a spindle, *tuli-tuli*, loops of thread, *tulin*, pure, i.e. pure thread, pure line, pure strain, *tulus*, sincere, real, pure thought, *tulis*, delineate, make marks, figures (fabrics), *rian*, skein of thread, a sixteenth of a *tukal*, *rotan*, rattan, liana (twisting and turning creeper), *roda*, a wheel, rotary movement, *ruing*, revolving thread-winder used with a loom, *ruit*, curved, bent, twisted, *ruji-ruji*, spokes of a wheel, trellis work, *royat*, story, tale, narrative, because we still 'spin yarns'.

We go to Bantu and find *tuwa*, tease out cotton, *tuwe*, separated, *twanima*, twinkle, *kosa*, to twist threads, *ngkosi*, thread,

strand (cf. *ngkosi*, chief, lineal descent, pure strain), *ukose-kose*, twisted thread, *ulalo*, (passing to the further side, Mal. *lalu*), a bridge, *pota*, spin (cf. *putar* (Mal.), revolve axially, rotate, *puta* (Skr.) conical leaf shoot, and Eng. 'potter') *tiwa*, weave, plait, *sira* (soft-ray) thread, *tiringa*, going round in a circle (cf. Mal. *iring*, *liring*, etc.) *luka*, weave (cf. Mal. *lukah*, woven basket-trap for fish, and B. *luka*, also *ruka*, weave a fish-basket), *tandara*, *tandala*, *tandalira*, go round, (drawing threads round), *tanda*, thread, *tandane-tandane*, crossing and recrossing, *chindalandala*, spider, etc.

Taking Sanskrit, we get *turi*, weaver's shuttle, *tula*, tuft, cotton, *luta*, spider, *tira*, crossing, *kartri*, maker, creator, destroyer, spinner, *variti*, (*variti*) anything rotated, *vartula* (*varitula*) round, circle, *vara* (*uara*) gift, (i.e. gift of the gods), chooser, suitor, circumference, *varatanu*, (having perfect lineaments; complete, rounded-off, threads), having a beautiful form, lovely woman, *Varuna* (*uaruna*) Encompasser of the World, (The Great Spinner of the Wheel) chief among the Vedic gods, *Varuna-loka*, *Varuna's* sphere (*loka*, hollow, arc, circle), *Tuashtri* (*tuastri*) (thread-twister), Master of the Universe and Creator of the whole world, the artificer (*variti*) who corresponds to Hephaistos and Vulcan.

Scott, as we have noticed, did not like the free talk about God and could not accept, because he could not quite follow, the association between *Mpambe*, God, and *mpambe*, thunder. Max Müller thought it absurd to associated thunder with 'tender' 'tenuous', 'thin', etc. I explained the association in the *Elements of the Malay Language* (pp. 78-80.), and will now give more evidence that to understand language one must listen and one must picture.

Thunder-clouds are the covering protection of the warring gods, whose weapons, from time immemorial, have been thunderbolts and lightning. The Sanskrit war-covering *tanitra* is the Latin *tonitru*, Fr. *tonnerre*.

The Sanskrit *tanyu* (*tanju*) means shooting threads (*tan*, thread) and these threads are the whip-like flashes, and the lasso-like flashes, of lightning with which the gods conducted their warfare, as every student of Hindu mythology knows. But *tan* is not an element: the connecting element is *t*. The *ju* in *tanju* is not an element: the projecting energy is in *j*. See, therefore, Max Müller's alleged root *yudh* (*jut*) and *jut*, both in Sanskrit and Malay, is a thread, rein, cord, trace, and *tuju* (Mal.) means direct at, point at, shoot at. *Jat* (Hind.), race, lineal descent.

Learn this way and all the rays, races, traces, trails, trains, etc., will be associated without intellectual effort by children, but perhaps not so easily by old men who have spent half their lives in learning the wrong way.

Sasra, lucky, may be regarded, in the first place, as 'radial essence' 'the day-spring from on high', the gift of the gods, and,

therefore, good fortune. We find, in Sanskrit *sas*, rule, direct (*oratio recta*), correct, chastise, punish, and many related words which read aright tell us that men attain perfection by conforming with the 'rule', 'roll', or rotational design, of the Director of the Universe. Times and seasons are all rotational and man's conduct and good fortune depend on them, as Shakespeare has told us. Luck, in Bantu, is *mpume*, which may be translated, 'breath (or puff) from heaven'. Cf. *mpumpu*, roundness, wholeness, perfectness (full-expansion).

Sasra has hundreds of relations in Sanskrit, Malay, and Bantu, but many are partially concealed by a preference, especially in Bantu, for the *l* instead of *r*.

The Suastika, regarded as a symbol of good luck, explains itself, simply as 'easy-going arms or legs' *i.e.* arms with hands, or legs with feet, revolving axially, like the 'Arms' of the Isle of Man. It is, if you like, a revolving cross, a windmill, or a water-wheel, and, as a windmill, it scared birds from the crops.

Suastika is related to Mal. *tikar*, a mat (connected-crossing-sticking-out, members), and *rakit*, a raft. *Kilas* (Mal.), strap thong, twist, explains itself, as a 'curling lash', and *kilat* (Mal.), lightning, as a curling, cutting, connecting, thread, which the Malays and Arabs regard as the whip of the angels of thunder (*malaikat-al-raad*).

The Keltic *cnoc* is a knock, knoll, knob, knuckle, hillock, *col*, or *collis*. Sir Herbert Maxwell (Studies in the Topography of Galloway, 1885.) gives 220 knocks in Galloway alone. *Cnoc* and knock dropped the *l* which 'knuckle' has retained. Cf. knoll (A. S. *cnol*), knock (A. S. and Kelt. *cnac*, *cnoc*). Restore the *kol* and you find relations in Sanskrit, Malay, and Bantu.

The Keltic *gleann* is English 'glen'. A glen is a hollow, an enclosure, but it is not synonymous with 'ravine' which is a riving, a ravishing, a laceration: neither it is synonymous with 'valley' which is a 'broadening'. A river is a 'river' which has 'riven', and a 'canal' (*kanalis*) is a 'cutting', though it is also a hollow, as in Eng. cane, canna, Gk. *kanne*, a reed (hollow tube), so, now, we have returned to the hollows and tubes explained in the previous pages.

The test of a good traverse survey is that it closes accurately at the point from which it started!

I have no means of knowing to what extent the views on Bantu speech, recorded by Kolbe, Scott, and Madan, find acceptance among the compilers of Bantu grammars and dictionaries today.

All I dare say, is, that until the colloquial principles are understood, it is useless to fetter any language with grammatical shackles

To me, the outstanding features of all language are rhythm, assonance, and time.

Kolbe, Madan, and Scott translate *pa*, 'beat': they might have seen the 'beat' of a conductor's baton, the 'beat' of the wing of a butterfly, or a 'puff' of smoke.

Recorded meanings become too rigid.

Time is tempo; it is a measure, and it is movement. Without nuance, without rise and fall, there can be no cadence, no harmony, nothing to hold the composition together.

Every one who has lived among primitive races knows that their sense of time is highly developed. Today, in England, people dance to the music of the African negro and for more than fifty years they have sung negro plantation songs.

So, I suggest that to understand the Bantu mind and Bantu speech it would be well to follow the beat of the drum and the measure of the dance.

Kolbe saw 'a beat' in *ta*, *ka*, and *pa*: a literal 'beat', when he could have found time, and space, and intervals.

Scott translates *tala*, inner wall, *talala-li-kulu*, where the owner sits and sleeps. I ask you to see, simply, time, and space, and intervening partitions: the rest follows by implication and suggestion.

The wall is simply a thread. Walls were, and still are, leaves, and leaves are made of filaments.

May I leave you with just a few of the innumerable words which might be called as witnesses and ask you to work out the association?

Sanskrit (Macdonell). *Tala*, palmyra palm, palm-leaf, palm, flapping (of elephants ears): clapping (of hands), musical measure, dance: *talika*, palm of the hand, clapping of hands: *tala*, surface, plane, sole of foot, palm of hand, *talava*, musician, *talpa*, bed.

Malay (Wilkinson). *Tal*, palmyra palm, *tala*, harmonious modulation of sound, *sa-talakan*, to attune, *tala suara*, voice-modulation, *bértala-tala*, (each side) replying in music to the other, *tali*, line, cord, rope, *bértali*, attached by a cord, having a tie or connection of any sort.

Bantu (Scott). *Tala*, I. inner wall of the hut: II. a path (flat surface, plane, C. N. M.): III. of walking badly: *tali*, distance, far away (time and space, C. N. M.), *mtali*, length (extension of metaphorical thread C. N. M.), *tulula*, pull out, lengthen.

CHAPTER X.

Dr. Zacharias, Professor, Fu Jen University, Peiping, in his *Prolegomena to a History of the World* (Catholic University Press, Peiping, 1937.) tells us (p. 8). "No education, indeed, can be complete which does not enable the growing individual to fashion for himself a philosophical and historical frame work which he will fill in as his knowledge and understanding grow" and, on p. 4, "we, who are so much accustomed to writing, are apt to under-rate what oral tradition can do to preserve intact literature through centuries and millenia, and to what extent the practice of reading and writing stunts and inhibits the human capacity for memorising. The Vedas, for instance, whose composition certainly dates back 3-4,000 years, were for the first time reduced to writing only two centuries ago. In India religious literature generally was habitually transmitted by word of mouth—and it is on record, that where nowadays one would borrow a book, Buddhist monasteries in ancient India used to borrow a monk, who had specialised in memorising certain doctrinal treatises or commentaries thereon. In similar fashion popular legends, sagas, ballads and the like existed for long ages by oral tradition only, until they found in a literary age a listener, enough of a poet himself, to reduce them to writing. Thus posterity has come to possess in the two great epics of the Iliad and Odyssey an account of the Homeric Age of three millenia ago; whilst the national epic of Finland, the Kalevala, was only written down a hundred years ago, though sung and recited by popular bards for at least a thousand years previously". I have given evidence in these pages that in ancient times the people of India and other countries fashioned a philosophical and historical framework in the form of an imaginary wheel. Every subject under the Sun, whether history, philosophy, language or religion, can be profitably discussed by people who base and build their metaphors on a common symbolic wheel. It is an encyclopoedic and mnemonic aid. It makes for simplicity, for a common understanding, and, so, for a wider knowledge. It associates the *chakravala* of India with the *Kalevala* of Finland but our Sanskrit scholars and etymologists in Europe, for whom the wheel (*vala* Skr.) has had no metaphorical value or association, have lost the guiding principle which keeps men (and their language) together. I will take the one word 'history' and try to show its implications. What is history?

Historia (Gk.) 1. learning by inquiry. 2. knowledge so obtained, information. 3. a written account, narrative, history. 4. historical, literal. 5. portraiture, painting.

The aim of the pre-historian is to produce a picture of life as it was lived by our ancestors. If that picture is correctly delineated it will bring into relief the various stages of man's life from the distant past, in uninterrupted succession, down to the present day. It will not be necessary to guess and it will not be necessary to theorise.

The thoughts and words of men have travelled down orally from generation to generation and it is these thoughts that we must capture and coordinate systematically and not too hurriedly.

There are living pictures and portraits in speech which we overlook because we have been taught to accept a single etymological explanation of a word and have looked no further.

The writer of history *historio-graphos* differs in essentials from the narrator *suggrapheus*; the former delineates literally and is satisfied if his rendering of an ancient inscription makes sense. He attaches narrow definitions to a cypher or to a symbol and is apt to overlook the fact that they contain many meanings and the *su* in the latter word is the suggestive essence or essential. That *su* or *eu* or *hu* is the human touch, the easy-going onomatopoeic *aide-memoire* that we can trace in English, French, Greek, Latin, Sanskrit and Malay. Wherever we find aspirated forms, as in *ha*, *hu*, etc., in Sanskrit, we know that they were once *sa* or *su*, with the liquid, easy-going and easy-flowing *s*.

And, so, for *histos* we can read *sistos* and system (Gk. *histemi*), and the Gk. *histos* is a fabric, or a web, or a narrative, if we understand it rightly, because even today we 'spin' yarns and follow the thread of an argument.

In *suggamos*, wed together, *suggeneia*, sameness of stock, *suggeneios*, akin, kindred, and *suggenis*, race, descent, spirit of one's race, it is the *su*, which might be *sa*, *se*, *si*, *so*, or *as*, *es*, *is*, *os*, *us*, which shows parity 'one-ness', sameness; and the ideas in these Greek words are not only Grecian, they are universal.

Suggaleniau, to be calm, smooth together, and *suggelau*, to laugh together, recall *linang*, the calm of the shining sea and *gêlak*, the chuckle of laughter which are both Malay. The '*tos*' of *histos* can be traced in *tosos* which like the Lat. *tantus* is just a thread, though dimensionally of Size, so great, of Space, so wide, of Time, so long, of Number, so many, of Sound, so loud, of Degree, so much.

Isos (Gk.) are confluent, and, therefore 'equals' 'equations'. cf. Lat. *aqua*, *aqualis*, *acquor*, *acquilibras*, and Gk. *isonomia*, equilibrium, *isorropia* (Mal. Skr. *sarupa*, same form, same shape) equipoise, equilibrium.

To you, gentlemen, who write pre-history, the arrangement of the successive layers of the earth's detritus which cover ancient man, his bones, and his secrets, tell 'tales'. I suggest to you that the 'talus' on which you work has meanings not yet worked out.

Every thread, every *tali*, and every 'talent', is a dimensional plane—a *tala*, and our 'tale' is a reckoning, A. S. *talu*.

We suggest, we make gestures, we gesticulate, and, if we accept the classic ruling of grammarians and root-etymologists, we derive gesture from Lat. *gero*, to bear, to carry, to convey.

But we do not derive colloquial words. No one word is the father or the mother of another word. We are using today the same sound-elements to express the same ideas that our ancestors used a million years ago. Once launched in the stream of language no words have priority of place; they are confluent drops with natural affinities. Furthermore, *de rivus* does not take us far enough: follow the river and we come to the 'riven' source.

Gero does not stand alone. Among its innumerable relations in language are the Eng. grind, groan, grate, gyrate, ingurgitate, guttural, etc. Then why derive ingurgitate from Lat. *gurgēs*, a whirlpool and overlook Skr. *gargara* which both sounds and pictures a whirlpool with its grinding, gyrating and gurgitating? Furthermore, *gargara* is also a mill and both the mill and the maelstrom swallow and disgorge. Another relation is *gērgasi* (Skr. Mal.) the giant with jagged teeth (*gērigis* Mal.) known to children as the 'ogre' in the nursery rhyme which begins "Fee, fi, fo, fum." This giant who "grinds bones to make his bread" is (may I say?) known to you as Charybdis. If there were no seed there would be no tree, but it does not follow, therefore, that last year's oak-leaves are the fore-bears, the fathers and mothers, of this year's leaves: and the words of men are leaves, both literally and metaphorically, as I have explained elsewhere in this article.

When heavy-footed pedants define too narrowly they write *finis* to a word-growth and when they particularise they overlook a particle in the texture of language; in either case they break a thread, a nerve, a fibre, or even a bone, in the very delicate articulation.

Ideas are as gossamer: more delicate than the web of a spider and yet so strong. Ideas are vision (Gk. *idein*, to see) they are mental pictures correlated with sounds in human speech. *Son* and *sens* cannot be disassociated and every basic word carries its context with it.

Vision enables us to divide, dissect, and bisect: to distinguish between the dubious thread and the true thread, and in our 'history' the true threads are the *toros* (Gk.) (*t*-connecting, *r*-rays), which in Greek are the literal boring for water(s) or a piercing glance.

These threads are in all language and in Malay we have *tērus*, straight to the point, direct, *turus*, series of layers or *strata*, and *tērang*, clear, distinct, plain (cf. *tranes*, Gk. clear, distinct, plain). They are all related because relatives are collaterals: just layers and levels in the planetary system.

The Greeks revelled in double-meanings and so did, and do, the sages of India, the Malays, and all people who retain a grasp of fluid speech. All poets are colloquial and poetic license as a term fails to explain the freedom to use fluid speech which poets demand.

We speak of symbols—without realising that *sum-ballein* does not, only, mean throw together, as the etymologists would have us believe, but revolve in harmony, swing in unison; *su* perfect, as in supreme and *balein* to turn like a ball. A symbol circles. We may begin with Malay *ali, eli, ili, ola, ula*, and build from *ali*, Mal. a sling, to *alis*, the curve of an eye-lash, to *lintar* in *hari lintar*, hurled by Hari, a thunderbolt with its curved meteoric flight, to every mill and maelstrom. Mal. *maling, baling*, Skr. *mila, mala, mula*, Eng. *mill*. But a symbol need not be a complete circle: every line yields, and every ray and arrow has its trajectory.

I ask you pre-historians, who fan, 'van,' and winnow, the dust of centuries in order that no seemingly insignificant atom of evidence be overlooked, to apply the same care to your words. False reasoning and an anxiety to catch the popular taste gave us a number of artificial terms such as Indo-Germanic, Austroloid, Mongoloid, Nesiot, Micronesia, Polynesia, long-heads, round-heads, Red-men, Yellow-men, etc. Even the word 'race' has been given a false meaning by anthropologists. When, within the next generation, all speech is traced to one source these false and arbitrary distinctions will be abolished.

Every symbolic sign has its corresponding sound and the shape of a symbol is perpetuated in the sounds which describe it. These sounds are the everlasting linguistic links. We call them now letters of the alphabet. As you historians limn, depict, paint, draw, or engrave, your picture, you will illuminate more truly and realistically if you follow each single sonant. Take the letter 'l' which shows the yielding undulating curl in every language. See these curls in every rivulet, every roll and roller, in every lilt and lullaby.

Now take Greek because we have no time to go further today. *Liknos, likmos*, a plaited, woven fan for winnowing, *likroi*, the sloping antlers of a stag (sloping, slanting, rays, of a royal), *liktes*, one that licks (cf. Lat. *lictor*), *limangkeo*, weaken by hunger, (cf. English clem, prov. Eng. clam, Ger. *klemmen*, to pinch), *limen, limenos*, harbour, hollow, haven, *limasu*, of water to form a lake, *limos*, hunger, *lineos*, linen, *limon*, to catch in a net, a line, thread, thread of destiny, cloth, flax, lint, *lino-poros*, sail-wafting breezes, which are expanding, pressing, eolian puffs.

What does *l* show us in all these words but the yielding or the billowing of a line, of a lake, a bay, a net, or a sail. The concavity which must be looked at from every angle—because concave is also convex—the hollow of the pinched and emaciated is the bulge of the fat and sleek, just as the dint or dent in your mudguard shows a corresponding rise on the other side. So, our 'downs' and 'dunes' undulate as in Lat. *unda*, a wave.

CHAPTER XI.

Lucian Bernhard, quoted in "The Digest" November, 1937, wrote "The ideal alphabet would have each letter stand for one sound".

This is a truism, but even in this one short sentence Bernhard shows how inadequate and limited in meaning our English words have become. "Ideal" is vision, *idein* (Gk.) to see, *video* (Lat.) *vid* (Skr.), to divide, discern, perceive, and therefore to know, *bida*, *beda* (Skr. Mal), *vida* (Skr.), to divide, bisect, dissect, and therefore to compare by splitting up.

So each idea should have its complementary sound and each sound its appropriate letter. Every sound was once recorded by its sound-symbol (picture-symbol), and sound and sense went together until grammarians dominated language and destroyed the sounds, rhythm, harmony, *nuance*, and perfect balance of self-explanatory words.

If we follow the elemental sounds we can restore every word, say, in English, with the aid of 15 sonant letters, so there is no need to invent new letters until we understand the old ones. It is claimed for Esperanto that its 28 letters have each but one invariable sound, but if those sounds do not correspond with those which form the basic foundation of primitive speech Esperanto cannot stand.

The test of Esperanto will be to trace its words back to the primitive source as we can still trace modern English words today if only we use the sonant technique.

Sir George Birdwood (SVA, Oxford University Press. 1915) gives many etymological explanations of Sanskrit words but never gets to the source though his renderings are mainly correct as far as they go. He shows the inherent, natural, inborn, quality in *sua* (Skr.) (Gk. *suus*, *sus*) though he spells it SVA; the priority idea in *pesh-ab* "fore-water", but makes it equal *ouron* (Gk.), though *peshab* is "spouting water" and *ouron* is simply 'out-ray' i.e. rain. (cf. also *eirein* (Gk.) in rows. A 'prayer', analysed, is a ray pushed heaven-ward, and a spray may be either liquid rays, rain, or the separate filaments of a bouquet.

Birdwood translates (p. 31) *patala-ganga* "Infernal—literally "patent", i.e. "wide-mouthed—"Ganges", but *patala* is a dimensional layer as in *chapati* which he explains correctly on p. 18 as meaning "four-leaved" (i.e. four layers C.N.M.). The same layers or folds appear in the Eng. and Scot. lap, lapel, lappet, lapper, flap, etc., in the Mal. *lapis*, layer *lapit*, fold, and *lipat*, fold, and in the Lat. *lapis*, a stone. Meanings must not be narrowed down precisely. *Patala* is "infernal" when it applies to seven hells, but palatial supernal and celestial when it applies to seven heavens as in *tujoh patala langit*, the Malay seven heavens, and it is the Greek *petalon*, "a leaf," and our word 'petal'.

So, dimensionally, the Ganges river opens its "wide mouth" like a flower, and lies open, "patent". Put into other words the *embouchure* (*m* surface, *b* broadening, *ch*, liquid, water, *r*, running) of the Ganges both 'expands' and 'expatiates.' Relations are found in Lat. *patere*, to expand, *patera*, a flat dish, Eng. *paten*, Lat. *spatium*, a space, Span. *patio*, a courtyard, open "space", etc., and associated with the *chapati*, which is a flat cake, we have Skr. Hind. *pani*, bread, Fr. *pain*, bread, Eng. *pan*, (flat-dish), *pasty*, and *patty-pan*, as Birdwood has told us.

SVA is the work of a great scholar. Reading between the lines one feels that Sir George Birdwood knew much more than he allowed himself to write and that in his analysis of words he preferred to keep pace with the philologists of his day while pointing out the steps that lay ahead of them. We have to remember that one of his contemporaries and correspondents was the Max Müller who built a dead-wall.

If we look again at *pata* (Skr.), it is a leaf, a wing (of a bird), and dimensional space, and if we look again at *tala* it may be a thread or dimensional distance and time. It is this same thread or distance that we find in the *tali*, Mal. *tela*, Lat. *tele*, Gk. and the Eng. telegraph and telephone. From the primitive *pa*, *ta* and *la* and the *ap*, *at* and *al* we reach (Mal. *dapat*) to the greatest 'depths' and to the greatest 'altitudes.'

Alla(h), God, is simply "Highest Elevation" and in *Allah taala* we have the duplication which means 'superlative', i.e. the ideal, highest, level. We see God in the *Highest* ideal. But, just as we pray to Lord-God-Almighty, so do we pile Pelion on Ossa, or Olympus, in the same way that the followers of Mahomed find the illimitable in *La ilaha il Allah* "there is no God but Allah" the opening words of the Moslem creed.

Many minds had been at work on the expansion of primitive ideas before we reached the heights we have now attained. But, there was no sudden leap. Language, always, was swayed rhythmically. The only difference is that we swing in bigger arcs, make larger gyrations and make higher imaginative flights. To the ancient Egyptians, Heaven was a 'heaving', an elevation, an exaltation.

Jespersen (Language, its Nature, Development and Origin. Allen and Unwin, London) came to the conclusion that "language proceeds from original polysyllabism towards monosyllabism" and "that early words must have been to present ones what the plesiosaurus and gigantosaurus are to present-day reptiles". (p. 421). "We find (he says) that the ancient languages of our family, Sanskrit, Zend, etc., abound in very long words". (p. 420).

Unfortunately (or wisely), he gave no examples and the fact remains that the longest words in Sanskrit are built up of formative onomatopoeic sonants. On p. 422 he wrote "what in the

later stages of languages is analyzed or dissolved, in the earlier stages was unanalyzable or indissoluble ; 'entangled' or 'complicated' would therefore be better renderings of our impression of the first state of things : " and on p. 424 " now, it is often said that the history of language shows a sort of gyration or movement in spirals, in which synthesis is followed by analysis.

But, this pretended law of rotation is only arrived at by considering a comparatively small number of phenomena, and not by viewing the successive stages of the same language as wholes and drawing general inferences as to their typically distinctive characters."

If Jespersen had viewed the successive stages more carefully he would not have misunderstood the word 'complicated'. A 'complication' is an orderly folding : a putting, placing, and pleating, of matched parts or members. It may be a reticulation, mat-work or basket-work. He should have studied *plico*, *placo* and *placate* Lat. and *plekos* Gk.

It is the 'complexion' not only of a face, but also of a flower or a leaf : and does not every thread and vein in this 'complexion' connect with an artery and with the blood stream ? The weaving of a mat, carpet, cloth, or basket, is certainly a 'complicated' process, but, it is not an indissoluble entanglement. Jespersen would have shown more insight if he had written "principles of rotation" instead of 'law of rotation'. He fails to explain the steps men have taken to arrange the words of language in orderly sequence in such a way that the 'history' of language supplies its own code and by denying the existence of the idea of rotation in the face of the evidence in folk-lore and mythology all over the world he exhibits an unreasoning petulance. The spinning and the weaving (*in orbem agere*), the coils and toils, we are caught in when we enter this world and shuffle off when we leave it, are not so easily dismissed. All symbolic circles, cycles, spirals and gyrations have become part and parcel of the constructive imagery of all language and the *Parcae* (The Fates) have exercised their office all over the world under many names and various disguises.

Human nature does not change. Men in distant ages watched the Sun, Moon and stars in their courses—all moving in rotation—and in their industries, and even in trivial matters, found that simplicity and a saving of unnecessary words was gained by linking metaphorically the sublime with the mundane and even the ridiculous.

Today the air-man (or his wife) does not confine the expression 'a flat spin' to the unpleasant vagaries of his plane and P. G. Wodehouse has recaptured the knack of using just the mirth-provoking metaphors that amused the ancient Greeks and Romans.

The *ridiculus mus* gains by association with *reticulus*, when one remembers its runways and underground galleries.

I will give you some primitive material from which to draw inferences without any further explanation or argument on my part. Following the beat and measure of the drum will be the tempo, time and measure of the dance with its circles, gyrations and spirals, and through all this will be interwoven the musical modes, the modulation, the rising and the falling, the swaying and the balancing in ascending and descending scales. Even today we praise God with music.

MALAY. *Patah*, a syllable, a disconnected part, fraction, *pētala*, level, stratum, *tapak*, stage, standpoint, palm (of hand) sole (of foot), *sa tapak*, one step, *tēlapak*, sole of foot, stopping place, resting place, stage, *rata*, level, flat, uniform, *tara*, even, flat, level, *taras* (*tēras*) smooth level, *tari*, dancing, *lari*, running, *tata*, order, arrangement, *tala*, harmonious modulation of sound, time, tempo (in music), *talam*, tray (level surface), *tali*, cord, connecting thread, *talibun*, connected verses, ode, *ela*, a measure of length, *ali*, a sling (duplicated as *ali-ali* to show the swinging movement), *aling*, *ulang-aling*, movement backwards and forwards, or round and round, *maling-maling*, windmill, *alai*, turning, twisting, *alas*, foundation, layer, *tuil*, turn (like a wheel), twist, *alas pēnuil*, fulcrum, axle, *alam*, the world, the universe.

ARABIC and MALAY. *Ala*, high, exalted, in the direction of, towards (dimensional, directional level); *aksa*, nodal point (cf. Skr. *aksha*), is now accepted by Arabs and Malays as meaning "distant" as in *masjid-al-aksa*, the 'further' of the two great Mosques: the Temple at Jerusalem, (just as we translate *tele* (Gk.) as 'distant' when it originally meant a 'thread' or a 'tie' or connecting cord) *alamat* sign of coming (rotational) events, portent, *alamin*, worlds, *ngalamin*, (Mal.) to experience, to undergo, 'to have been through the mill', *alat*, appliances, fittings i.e. arms, wings, etc., *ali*, high, exalted, *Alias*, the 'raised-one', the Prophet Elijah, *aliat*, exalted position, dignity, *alif*, the first letter of the alphabet, *alim*, learned, erudite, wise, holy, *alimun*, invisibility (furthest level), *alkah*, (Ar.) germ, earliest embryo, mystery (earliest stage), *amal*, (Ar.) (cf. *alam*) putting into operation, *amalan*, (Mal.) habit, natural way or trait, *aman* (Ar.) peace, *aman* (Mal.) comfort, ease, *amat*, correct, to the point, and, therefore, proper in every respect, as in *amat mulia* " 'right' from the very beginning", well-born, illustrious, *mula*, beginning (surface-level, mother-level, cf. Lat. *mulier*, mother, woman).

SANSKRIT. *Patala*, layer, stratum, roof, cover, veil, strip, section (of a book), *pāti*, piece (of cloth), curtain, *pata*, split, slit, open, patent, fraction, piece broken off (cf. *patah*, Mal. fraction, fracture, word), *patta* (*pata*, *patra*) tablet, plate (for writing or painting on) *pata*, winged-creature, bird, *pata*, fly, use wings, movement by flight, *pattra* (*patra*), wing, feather, vehicle (car, horse or camel), plumage (of a tree) leaf, petal, paper (flat surface) letter, document, *tala-patra*, leaf of Palmyra or Talipot palm, *talavya*, palatal (sound), *talū*, palate, *talushka*, palate, (cf. *ukta*, utterance, spoken

word and *akshara*, word-expression, sound), *tala*, surface, plane, *talava*, musician, *talima*, floor, *talpa*, platform, bed, couch.

LATIN *Lapis*, stone, boundary-stone mile-stone, platform, (flat surface) (cf. Mal. *lapis*) *patina*, a dish (flat surface), *paulatim*, gradually, little by little, stage by stage, *lapsus*, gliding, sliding, flight of birds, gliding of a snake, *later*, a tile (flat surface), *latus*, (lateral dimension) broad, wide, *artifices lateris*, dancers who posture and wave their arms, *palatum*, the palate, *palatum coeli*, the roof the sky, heaven (the highest arc or level), *pannus*, a piece of cloth, *palma*, palm of the hand, blade of an oar (flat surface), palm tree, palm leaf as token of victory and, hence, the reward of victory, *pallium*, a coverlet, cloak, mantle, *ala*, a wing, *alatus*, winged, *ales* bird. In augury *ales* applied to a bird whose flight was watched, as against *oscines*, birds whose note was observed, hence *ales*, *alitis*, an omen, sign, portent.

(*Oscen* bird, is not derived from *obs* and *cano*, to sing. *Oscen* is related to *cano* just as much as it is related to the Oscan, the Ochthons of Italy.)

Talaria, wings, the winged sandals associated with Mercury, Perseus, *tellus*, the earth, *tela*, thread, tissue, web, *Tellus*, the Earth as a nourishing goddess, *tapes* (Lat. Gk.) tapestry, drapery for walls, floors, couches, etc., *tabella*, board, tray, picture, letter, tablet, ballot-ticket (plane-surfaces), *talentum*, a weight (that alters the plane of the balance). And why was *Tellus* the Earth, as a nourishing goddess? Surely because of the net-work (*tele*) of rivers (*us*) !

CHAPTER XII.

We draw arbitrary boundaries between the so-called dead languages and the modern languages of to-day though the same living principles exist and are easily traced in both.

There is no death in language : there is change and decay it is true, but all the time there is a perpetual process of reincarnation and resuscitation.

When this fact is understood languages will be taught differently in our schools and colleges.

With a proper appreciation of the directional force of the onomatopoeic sonants anyone will go straight to the word he wants in any foreign dictionary, and I will try to show you how this can be done.

In the Journal of the Malayan Branch of the Royal Asiatic Society, Vol. XV. Part III. December, 1937, there is an article, by Roland Braddell, entitled *Ancient Times in the Malay Peninsula* in which this extract appears, "when the world was habitable God gave him a bird called *Hocinet*, that had the gift of speech". Roland Braddell decides that the "*Hocinet* here is obviously the *Garuda*.....".

The basic objection to *Hocinet* = *Garuda* is that the words contain different descriptive sonants and therefore describe different things. The axiom is that every word in every language is self-explanatory, *per se*, and has no synonym and no translation. You cannot translate from one language to another without destroying the vitality of the original. We all know this but forget its importance.

The first thing to do with *hocinet* is to put it nearer to its primitive form as *sokinēt* because wherever we find *h* we know it may mark colloquial decay and a hard *c* is really *k*. The Sanskrit *h* replaces the sibilant *s* to a very great extent ; in Malay *s* is decaying rapidly so that words like *lēpas*, *lēmas*, *lēkas*, etc., become *lēpa* (*h*), *lēma* (*h*), *lēka* (*h*), and in Maori the sonant *s* has vanished altogether, though not very long ago, because Hawaii was once spelt with an initial *s*. If the *c* in *hocinet* is *k* the sonants are *s + k + n + t*, but if the *c* is the Mal. and Skr. *ch* the sonants are *s + ch + n + t*. We have a choice between *chintā*, (Mal. Skr.), fondness, liking, and *kantā*.

Now, we are told that the *hocinet* (*a*) was a bird, (*b*) that it spoke, and (*c*) that it was a gift of God. These are the clues to follow.

The order of the sonants in *s-k-n-t* is not of first importance because each sonant has a constant value, and the vowels need not be noticed, to begin with, because they mark relative size and degrees of importance. So, we may safely go straight to a Sans-

krit, Greek, or Latin dictionary and look for birds that talk under *sok*, *suk* or *sog*, *sug*, or *osk*, *usk*.

In a few minutes we find *su-kantha* (Skr.), sweet-voiced, and this may be our *hocinet*. And, now, I have to prove how this may be, in spite of, and in the face of, translations, made by Sanskrit Greek, Latin, and English scholars who rely on root etymology. There is a Sanskrit *su* which is the Greek *eu*. It means inherent, inborn, racial sweetness; the pleasurable, instinctive love one has for one's own land, one's own 'soil'. It is in the *nāgri* (natal home) *asal usul* (primal source) of the Arab, Indian, and Malay.

Kantha (Skr.) is the throat or neck, because *kan* is a hollow, tube, or cleft. If you analyse *kan* it is a 'can', 'container', cane, canna, Gk. *kanne*, reed (which is a hollow tube), or reversed, a nick, notch, or cleft. If you follow this, the dimensional imagery in the following Sanskrit words will be evident and you will be able to improve on the dictionary translations which I have to give you. Each word will tell you what it means and why it means it. *Kana*, girl, *kandara*, cavity, cave, *kandhara*, neck, *kanya*, virgin, *dara*, crevice, hole, rent, *dara*, girl, wife, *dara-ka*, splitting, cleaving, *dara-samgraha*, marriage.

Now turn to Latin and we find *oscen*, *oscines*, birds. In augury the *oscines* were birds whose note was observed as against the *ales*, *alites* whose flight was watched. We are told that *oscen* is derived from *obs* and *cano*, to sing, but words are not derived though they may be borrowed, and we have the evidence of *oscan*, the autochthons of Italy, the 'sons of the soil', sons of the same hollow, of one mother, or of one mother-land. *Cano*, came to mean 'to sing' as *canor* came to mean 'melody'.

We look for omen birds in the Sanskrit dictionary (Macdonell) and find *sakuna*, belonging or relating to, derived from, birds (*sakuna*) bird-catcher; augury (p. 311), *sakuna* (root *sak*, strong) bird (esp. of large size and such as give omens); good omen (p. 305), and *sakuni*, bird (esp. large), *sakunta*, bird, *sakunti*, bird (p. 305). On this evidence, can we deny that the Latin *oscen* and Sanskrit *sakuna* and *sukantha* are offspring of the same source, "chips" of the same block, 'suckers' or shoots of the same tree?

Knowing that *g* and *k* are interchangeable we can accept *sakuna* as a speaking oracle with the *ak* and the *uk* (Skr.) which mean both speech and the hollow (throat) from which it comes, or as the alternative *double-entendre saguna*, in which *guna* (Mal. Skr.) is a fundamental virtue, an auspicious element. There is (*pace* Macdonell) no root *sak* meaning 'strong': both *sak* and *has* can be strong (cf. *khas* Ar. important). *Sakti* (Mal. Skr.), may be magical power, or strength, but it may also be a symbol of divine power such as a spear, a wand, a stick. See also *sakta*, attachment, *sakha*, friend, comrade, *sakhi*, female companion of a

woman on p. 327 and *sakha*, branch of a tree p. 311. The explanation is *sa*, one, *k*, make, *t*, connection, *i.e.* born from the same kernel, limbs of the same tree, cf. *saka*, (Skr.) united, Mal, *suku*, *saka*, descent from same stock, the same unit.

Talking-birds, in the old romances, are generally parrots, parroquets and lories. They are as a rule the companions, confidantes, carriers of secrets and gossip, to the beautiful unmarried daughters of Oriental rulers. These birds and the princesses spoke and replied to each other in verse.

The *suka* in *sukantha* means beautifully built, and therefore pleasing, pleasurable (cf. *suka*, Mal. pleasure, like, liking, fondness and *sukha* (Skr.), having a good axle-hole, (*i.e.* product of the same axis, having the same 'proclivity', and moving rhythmically together C. N. M.) ease, comfort, pleasure, agreeable, etc.

It should not surprise us therefore to find *suka* (Skr.), parrot, poet, and *suki* (Skr.) female parrot (p. 315).

Why both parrot and poet? Partly because *sakti* are shafts of light and inspiration, *sari*, are heavenly arrows and also sweet-voiced small birds (p. 312) (cf. Mal. *serindit*) and *sukra* are essential, pure, rays which are therefore bright, brilliant-coloured and resplendent. So the poet with the gift of flashes of inspiration is akin to the parrot which is not only beautifully made and beautifully coloured, but, also, one of the swiftest birds that flies.

In the romances these attendant parrots flew, say, from India to China and returned in an amazingly short time, and swiftness is *sighra* (Skr.) and *sēgra*, Mal, that is to say a ray of light which might be *sikra*, *sokra*, or *sukra*, and that is why *sak* as in *sakra* came to denote the strength of Indra who could hurl the brilliantly-coloured rainbow across the sky in a moment.

And now I turn to Liddell and Scott for Greek words under *sug*. We find the same imagery and the same atmosphere in Greece that we have already noticed in India in words like *suggeneia*, sameness of stock (the same axle-hole), *suggenios*, akin, kindred (from the same container), *suggenis*, race, descent, spirit of one's race, *suggamos*, wed together.

Under *eu* we have *eugalinos*, beautifully calm, *eugamos*, happily married, *eugeios*, good soil, fertile land, *eugenis*, well-born, of noble race, high descent, *eugiros*, sweet-sounding (related to Skr. *suga*, going easily, unobstructed passage, *sugala*, beautiful neck (Eng. gullet), *gir*, voice, call, sound, *rig*, verse), *eughinos*, bright-eyed, *eugonos*, productive (beautiful interior angle), *euguālos*, well arched (beautiful lines), *euguros*, well-circling (gyrating well, having a good axle), *eugonia*, regularity of angles, *euergis*, well made (of chariots) *i.e.* well-going rays, *eukilos*, Dor. *eukalos*, free from care, at one's ease (cf. Mal. *suka* and Skr. *sukha*).

So though each and every word is self-explanatory we do not catch the significance of foreign words unless we associate them and allow one word to lead us to its relations. When we do this we find that the 'foreign' words have relations in our own language which means that the elements are universal.

Sukantha is related, for example, to the *acanthus* which is explained as Gk. *ake*, sharp, and *anthos*, flower, but that is only one explanation. An acute accent is also sharp, and we are told that acute is derived from Lat. *acus*, sharp, and accent is from *ad* to, and *cano*, to sing. But all sounds in speech and song come from one source; the interior angle or hollow: viewed dimensionally, accented vowels come to a peak, or to a head (*kēpala* Mal. *kēphalos*, Gk.). These angles, corners, and the containers and enclosures they build have been exhibited in the previous chapter and we may now add canteen, cellar, cellular, oracular, and the Gk. *koinos* and It. *cantina*.

How and when the conception began to take form that language could be explained dimensionally in the terms which we apply to a wheel with its axle-hole, axle, spokes, and annular rim, is not for me to decide, but that this conception was formed, and is apparent in all the languages dealt with in these pages, is beyond dispute.

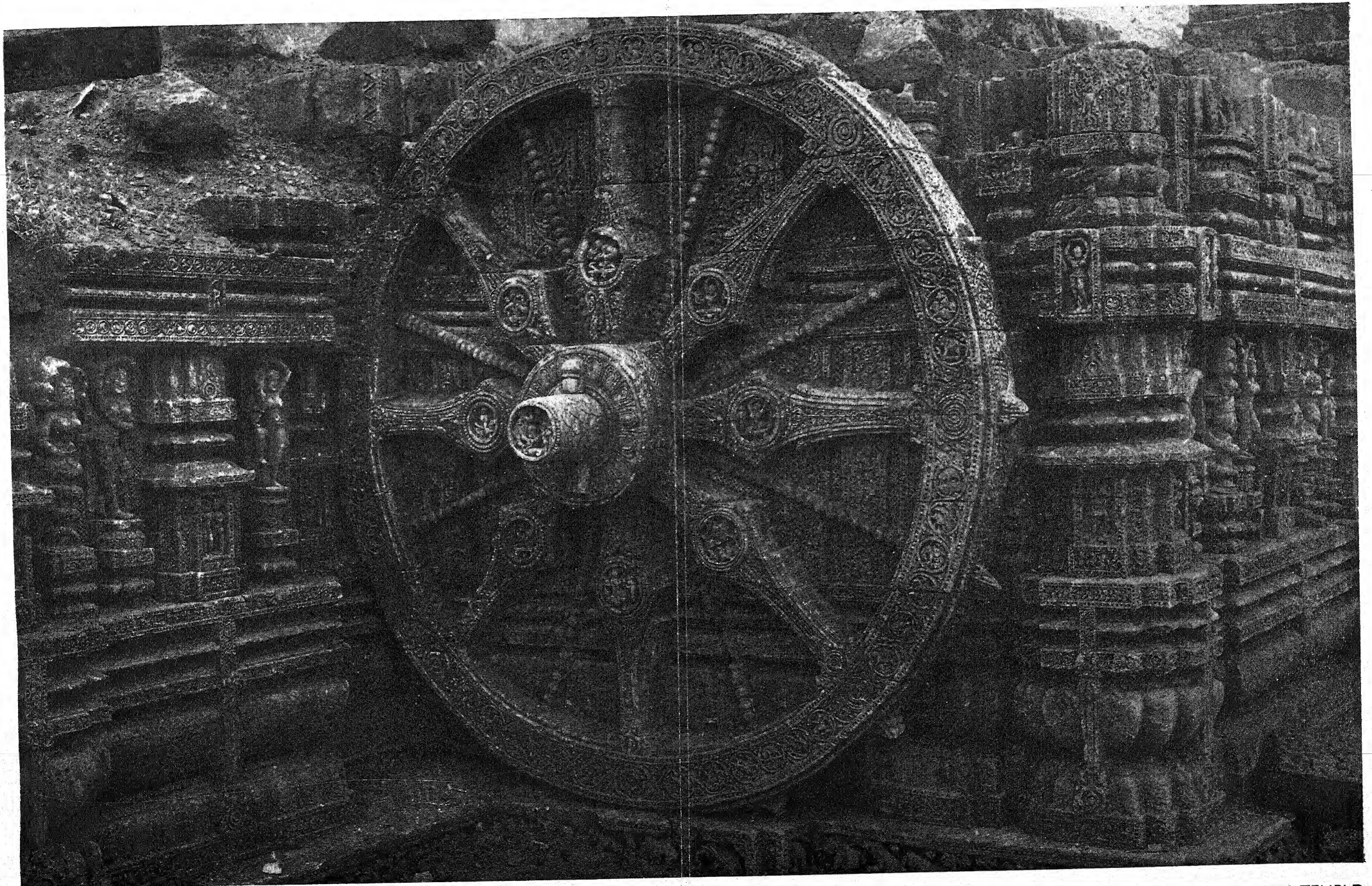
The Gk. *koinos* is a common feature and applies, *inter alia*, to people of common stock, kindred origin: it is the interior *coin* Fr. or *coign*. Our word 'look' is an ocular focussing to and from the optical hollow to give a 'sharp', 'acute' definition. "Look sharp" and "hook it" may be regarded as slang, but descriptive slang does a lot to hold language together and is an exhibition of sound, inherent, language-sense. The *o* in Greek is either the *omicron*, the 'mickle' *o*, or the *omega*, the 'muckle' *o* (cf. minor, major, *māgah*, (Mal.) great, *magadha* (Skr.), great, minister, magistrate), which is proof again that vowels mark dimensional degrees in size and importance.

The Gk. *oku*, with initial *omega*, means sharp, and if you will refer to Liddell and Scott, p. 1043, you will find *ops*, eye, (cf. Lat. *oc-ulus*), *ops*, voice, word.

Why *ops*, cf. Lat. *oc*?

Because this *ps*, *bs*, or *phs*, the 23rd letter of the Greek alphabet was a compound and not a basic sonant. It was a literary invention and marks a subversive dialectal idiosyncrasy. Nevertheless it gave us the 'psyche' with which we may compare the *suki*, as well as *sushma*, *sukhma*, (Skr.) spirit, *sokma* (Mal.) soul, *ossa* (Gk.) a divine message personified as messenger of Zeus, a voice of the muses, voice of a god or of a bird of omen.

The Sanskrit *soma* is related to *sushma*, spirit, and to the Malay *sema*, spirit, and *sokma*, as pronounced by a Malay, is but a variant of the older Malay *sēmangāt*, soul, *i.e.* *se*, essential, fluid, breath, *m*, permeating, *ang*, body, *t*, connection.



DETAIL FROM INDIAN TEMPLE

We have not been able to tie down the *hocinet* to the formula which etymologists demand. The printed word would kill it. But what we have found is the life and soul of speech : the twin elements *bios* (*bi*, double, divisional, *os*, soul, source) life, living principle. So our concept of 'biology' is too narrow ! *Logos* is *log* or *lok*, the hollow or circle, and *os* the elemental soul, again !

Legos, *ligus*, and *logos* (Gk.), and *locus*, *loquor*, *locutus* (Lat.) are all related, and *logos* does not only mean 'speech' but also 'reason'. It explains the symbolic production of speech, which cannot be divorced from cells, axles, spokes, spirals, wheels, and circles. *Os* (Lat.) is both 'mouth' and 'eye', *i.e.* it is the 'source' of sound or of sight.

I desire to record my gratitude to the Editor and Proprietors of 'New Britain' for permission to reproduce the illustration of the 'Great Time Wheel' which appeared in the Autumn number of that Journal in 1934, and also for their kindness in lending me the printer's block.

I have not ventured to attach a description. The Wheel is not limited to Time alone : it symbolises Speech and Space and a few brief words would fail to bring out all that the wheel implies. I thought of *os*, *ora*, *oratio*, *ratio*, *rota*, *regula*, *regio*, *religio*, *ego*, *relatio*, *relatus* which are alright, as far as they go, but the rule of the wheel *origo*, though absolute and complete, is endless, *Ananta*.

Anta-anta (*ananta*) Skr., end touching end, is illustrated in Moore's Indian mythology (frontispiece). The engraving shows a serpent in the form of a circle with its tail in its mouth and above are the cabalistic sonants OM which we may read as 'mother cycle.'

A MYSTERIOUS FIND IN BRUNEI.

By H. HUGHES-HALLETT, M.C.S.

About five years ago, a timber worker in the Brunei jungle encountered a century old fallen forest giant which when half sawn across was felt to be hollow and which exuded an evil smelling fluid; the tree was therefore abandoned. More recently, the tree again attracted the attention of a timber worker and this time was completely sawn through, some inches from the original cut, when it was found to embody a cavity containing four human skulls and a quantity of human bones, together with some brass bracelets, an earring, some blue beads and some pieces of earthenware. See Plates II, III and IV. This gruesome find is thought to have no criminal or sinister significance but the circumstances may be of sufficient ethnological interest to warrant publication in this Journal.

The tree had stood a chain or two from the bank of the Belait river on a site devoid of other interest. It was a merbau and measured some 83 inches in girth above the buttresses. There was no external trace of the secret contained within. Examination indicated, that when the tree was young, a panel about 6 feet in length was removed from the side, and the heart thus exposed was hollowed out to form a cavity about 11 inches in diameter, in which the skulls and bones were placed. It may be conjectured that the panel was then replaced and tied or plastered into its original position. In the course of time, callous tissue was formed on the two lips of the wound, and in growing, so fused together as to conceal the cavity—Plates V and VI show how the bark of the original callous can be seen on the *inside* of the cavity. The original wound is covered by a growth of about 10 inches of wood which at an approximate annual rate of growth of about one eighth of an inch radially would indicate a period of some seventy years since the tree was operated upon, with an inference that the bones were interred not less than fifty and not more than one hundred years ago.

The total number of osseous remains recovered amounted to 253, many other small bones or portions of bones may have been lost in the process of recovery. The bones of a complete human skeleton number only 206, but the remains found included four skulls, (one almost complete and the others represented by parts of the skull or incomplete portions and cranial bones), and other identifiable bones which proved conclusively that the remains were of more than one person, probably four and certainly three. The skulls belonged to two well built adults, probably males, and two smaller built or young adults one of which was probably a female from the inference of some attendant small long bones. One intact lower jaw mandible of small size had no wisdom teeth and as these teeth usually erupt between the ages of 17 and 25 it may be surmised that the bone belonged to a young adult not



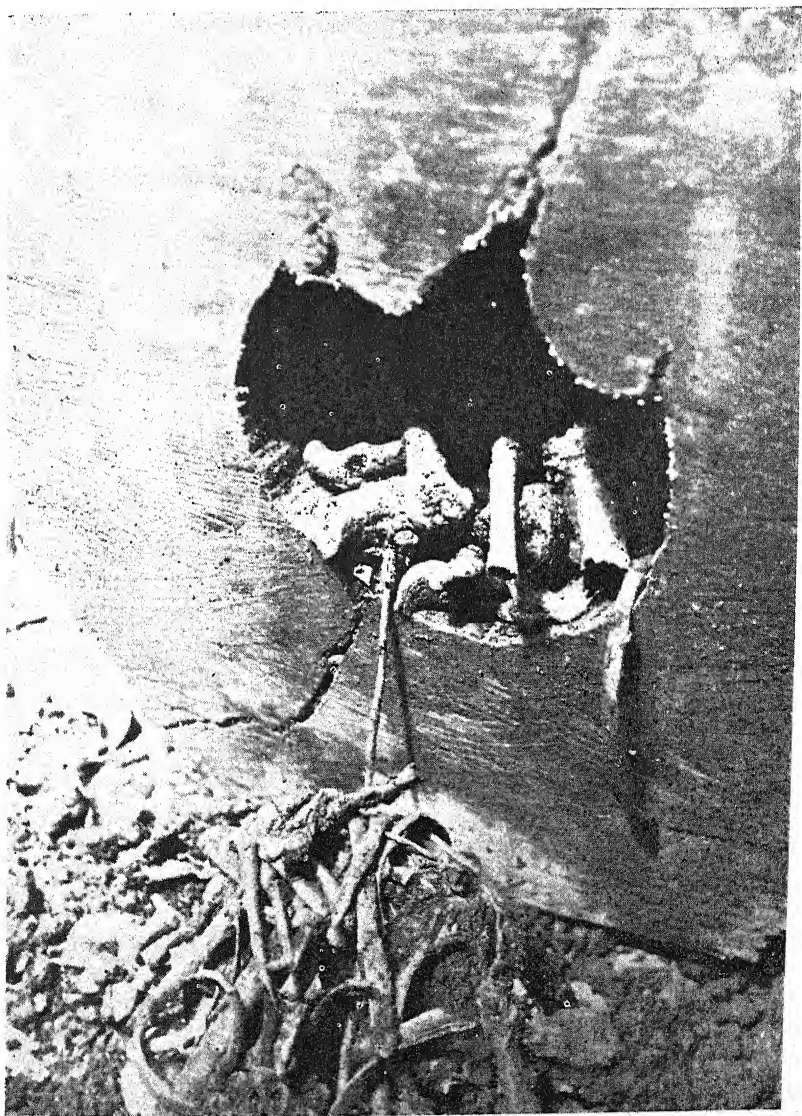
A mysterious find in Brunei.



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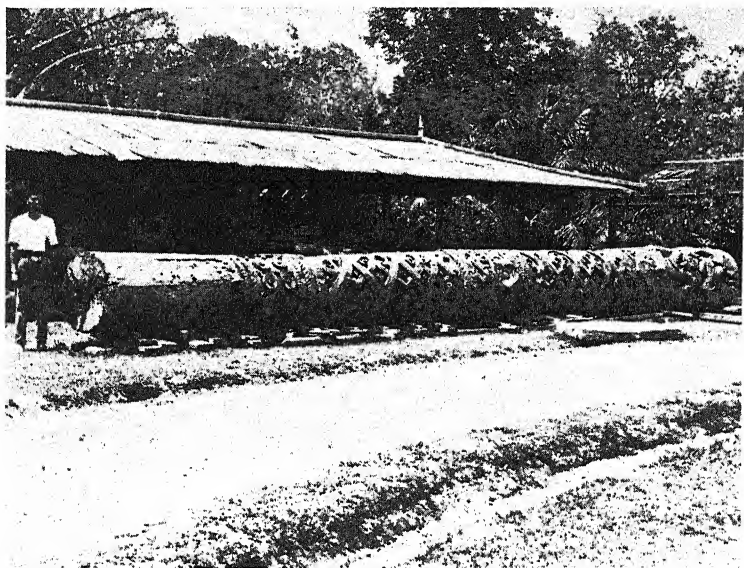


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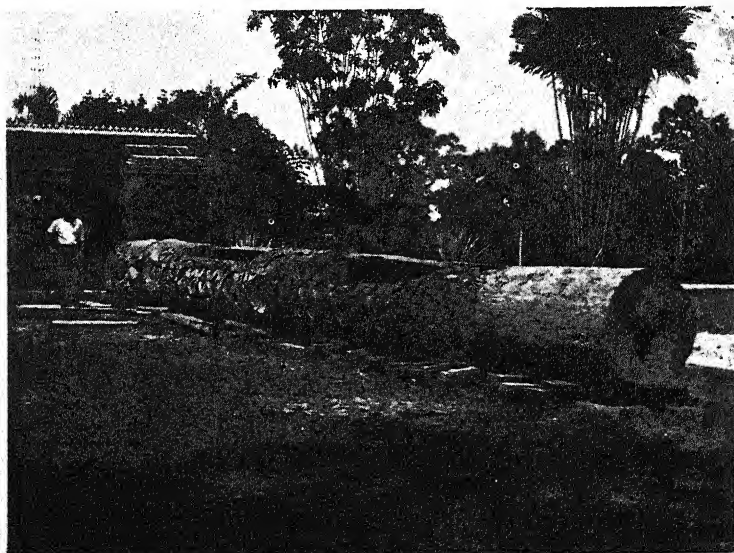


A mysterious find in Brunei.





(BY COURTESY OF MR. BANKS, CURATOR OF KUCHING MUSEUM.)



(BY COURTESY OF MR. BANKS, CURATOR OF KUCHING MUSEUM.)

A burial tree in Borneo.

older than 25 years. The teeth showed evidences of filing and discolouration. The cause of death was not possible to determine with any certainty from the available evidence, the skulls presented no visible sign of injury. From a consideration of the bones it would appear that they had been lodged in the tree for about fifty years.

The presence of brass ornaments and beads and the evidence of teeth filing and discolouration, exclude the possibility that the remains were other than those of an aboriginal or indigenous people.

Tree burial was once common in Borneo but not inside a living tree. Burial in a tree, specially cut down, carved and prepared for the purpose, was a custom of the Kayans, Milanos and the Sibobs (a small tribe living on a tributary of the neighbouring Baram) and Plate VII shows such a burial tree. None of these people would have been very far from their habitat had they been concerned with the mystery and it might be hazarded that in the absence of the usual burial facilities the bones were concealed for fear of subsequent discovery and desecration in those troubled times, but it seems unlikely that such an elaborate procedure has not been brought to light before ; also it does not account for the discrepancy in the number of bones necessary to complete the skeletons represented by the skulls.

The presumption being that this matter is not one of criminal significance it would be interesting to learn if any similar discovery has ever been made elsewhere in Borneo. Enquiries by the writer in Brunei and Sarawak have failed to bring to light any parallel instances, in the absence of which the mystery must remain one of conjecture only.

AN ACCOUNT OF A BERHANTU CEREMONY CALLED "PERAKONG" BY THE ORANG BELAIT OF BRUNEI.

By H. HUGHES-HALLETT, M.C.S.

The people of Brunei are complex. There are primarily the Bruneis, there are the Kedayans whose origin is supposed to be Java; there are the Dusuns who are known variously as Tutongs and as orang bukit, there are representatives of Dyak and Murut tribes, and finally there are the orang Belait inhabiting the lower reaches of the Belait river near the Sarawak boundary.

The people known collectively as orang Belait appear to be comprised of two elements which have become fused. There are the orang Belait proper, those who claim descent from the original orang Belait (the writer, in two years, met only one old man described as orang Belait jati, and capable of speaking a different language from the orang Meting—see below); and there are the more numerous orang Meting, the origin of whom was an expulsion from their particular river in neighbouring Sarawak, the Lemeting, a tributary of the Tinjar which is one of the waters of the great Baram river. The two groups have so fused that they speak of themselves, to a European, indiscriminately, as orang Belait. Their language, however, is that of the orang Meting and is somewhat akin to that of the orang Miri adjacent, where, again, the fusion of peoples is termed generally orang Lemeting. The orang Meting have some preserved human heads which are ceremonially laved periodically, the orang Belait have no such culture. The perakong ceremony was described to the writer as an essentially *Belait* culture. The whole group of peoples numbers at most only about 800 in all and intermarriage with other peoples will before long submerge their identity; moreover only an ethnological sentimentality could wish for the endurance of the species of this unlikeable people. Thus the value of an account of their perakong ceremony may appear doubtful. On the other hand, the observer is impressed by the infinity of detail which features in the performance and also the comparative antiquity of those particular objects which play an essential part therein, two factors which indicate that the custom derives from a tradition having its roots in a well established culture, improbable amongst such a small group of people. Moreover the writer was informed that he was the first European to have witnessed the performance. It may be that to the ethnologist familiar with the cultures of the Baram, an account of the Belait perakong ceremony will immediately suggest its origin, in which case it may be of interest to note any divergence which may be attributed to an alien environment for a period of from 50 to 100 years, which as near as can be ascertained represents the time since the flight of the orang Belait from Baram, and it is in this hope that the account has been written.

A perakong ceremony is held by the orang Belait approximately once every four years. It is a form of pagan harvest festival "berhantu" which lasts two or more days and marks the successful completion of the rice harvesting. Its purpose, as near as can be ascertained, is to sacrifice to the spirits in order to placate them and also to terminate the taboo (pantang) of the consumption of the newly harvested rice and the taboo of the flesh of fowls which lasts from the commencement of the harvesting until the ritualistic termination of the ceremony.

For the performance a special house had been constructed. It was a long-house, larger and different in plan from the customary, being divided lengthways into two portions, the front spread with mats for the assembly and proceedings and the rear portion devoted to the women and domestic appointments. Supported on the rafters was a framework spread with mats which played a part in the subsequent ritual.

On the first day the performance started at about 8 p.m. and lasted without intermission until about 1 a.m. It consisted essentially of a dance by male and female performers, to the accompaniment of a crude orchestra, around and around certain impedimenta in the middle of the room. Individual orchestrians were replaced and replaced and individual performers sought momentary respite at intervals but there was no actual break in the proceedings throughout, and most monotonous of all, the accompaniment was the same from start to finish. The whole performance generally was referred to as "mengalai".

In the middle of the room hung a wide seat called "atowi", suspended from the roof beams exactly like a swing, which in fact it was; the seat was padded and sufficiently wide to accommodate two persons side by side; both seat and suspension were decorated with plaited palm fronds. At a distance of about 12 feet from the swinging seat were suspended from the roof beams a collection of exhibits called collectively "penjungun", comprising a length of cloth, a model house carved of wood and a large bunch of "daun berhantu" or "daun silat". The model house was utterly unlike the type commonly seen, but resembled more a Balinese house with its upward curling gables. The daun berhantu or daun silat which will be a common feature of this account was formed by peeling a rib of nipah into innumerable white shavings to form a great bunch of streamers of the texture of paper. Around these exhibits were arrayed numbers of brass trays containing a mound of husked rice, an egg, a banana, areca nuts and other fruits of the earth; other trays contained cloth or bunches of the daun berhantu. Every family benefiting by the past harvest contributed to the array.

Around the whole moved the performers. Any number of performers may take part; on this occasion there was a male leader with one other man and eleven women. Both men and women carried fans. The men were dressed in narrow, close fitting,

anklelength trousers and a sarong belted about the waist, the torso left bare except for a scarf flung across one shoulder ; on the head a headcloth. The women wore the Brunei costume of sarong with the distinctive black baju with flared sleeves ornamented at the wrists with a row of bells and embellished with a great filigree buttonhole flower called "kebambian", on the left hand side ; in the ears, the large studs called "subang" ; around the waist, a second sarong, belted and cast over the shoulder. The women wore a queer head dress said to be peculiar to *berhantu* performances and called "detir pallang", formed by twining a rope twisted of two lengths of cloth, one of red and one of white, which was worn around the head as a circlet the ends of which fell down behind.

The orchestra consisted of a wooden percussion instrument called *perakong*, from which the ceremony takes its name, a battery of *tawak-tawak* and *agong*, and a drum. The *perakong* was a shaped board about 6 feet long, suspended horizontally at each end from the roof beams about 2 feet above the floor level. It was of some antiquity. A player stood at each end grasping in each hand a peeled rod some 5 feet long and 1 inch in diameter, with which, held vertically, a staccato tattoo was rapped out on the hanging board. The sharp double rat-a-tat was almost syncopated in its precise rhythm and was a pleasing embroidery of the gongs and drum. (At the conclusion of the whole ceremony we shall see how this *perakong* board plays an essential part in the ritual.) The battery of gongs numbered eight, consisting of five a gong and three of the smaller *chanang*.

The tune played was the *perakong* tune and did not cease nor vary for five hours although of course the players were constantly relieved as they tired, to return again when refreshed. On the following day the same tune was to be played without intermission for more than 12 hours.

The proceedings were opened by the leader and his assistant esconcing themselves upon the swinging seat and with their fans before their faces muttering and chanting some formula. This was the signal for the other performers, fans in hand, to start circumambulating the exhibits which have already been described as occupying the centre of the room. The circumambulation was in the form of a dance, in that steps were taken in time with the rhythm of the gongs but there appeared to be no set form and only a very free style. One old beldame would suddenly develop a theme either gyratory or stationary and all the others would be held up behind her or else would impatiently continue past her. When the leader and his assistant joined in the procession their places on the swinging seat were taken by another couple, it being explained that it was necessary to sit thereon in order to attain to the state of *berhantu*. Throughout the dancing there were those of the performers who were muttering or reciting and at times they would pause, standing or squatting, and commune with the *penjungun*; there were also informal halts for a cup of tea,

a quid of sireh or a smoke: this part of the performance appeared to be delightfully inconsequent although surrounded by an atmosphere of intense mystery. It was explained that the burden of the proceedings was to call the attention of the spirits to the offerings, with a promise of a feast on the morrow in return for the protection of the spirits against sickness and ill fortune. Whilst in a state of berhantu it was believed that the performers possessed the powers of healing, so that a continual interruption was the presentation of the sick and of ailing children, to whom the selected performer would minister with abracadabra and magic passes of the hands. The only variation introduced into the performance was when one or other of the dancers would take from the centre a bunch of daun berhantu and make play therewith; it was understood that to make passes with this rustling wand considerably intensified the atmosphere of magic as also did the queer sucking noise which the women constantly emitted. On the whole a singularly monotonous performance when continued for five hours.

Before the break of the next day the gongs were going again, the offerings on the brass trays were carried outside the house and exhibited to the spirits and then the rice was pounded into flour for subsequent ceremonial use.

The whole of this second day was occupied in preparing the scene for the performance of the evening. The women prepared new trays of offerings and sewed quantities of rice flour into innumerable packets of palm leaf ("nyirek"); the men constructed a "jambatan" at one end of the house, a structure of bamboo called "jong", and many decorated poles of bamboo.

It was an essential part of the programme to construct the jambatan that morning and the gongs played as the men set forth to cut the necessary timber. The jambatan was a small open air extension of one end of the building with a railing but no walls or roof—its purpose will be explained later. The jong was a sturdy boat shaped frame of green bamboos about 12 feet long, about 2 feet wide and 2 feet high at the centre narrowing towards the ends. Flexible slivers of bamboo were sprung into the framework so as to form a cage like container which was packed tightly with the packets of rice flour prepared by the women folk throughout the day. When complete, the jong must have contained about 2 pikuls of the rice flour packets, the retaining slips of bamboo were then tucked in over the top so as to retain the contents. The laden jong was then furnished with a massive carved head and tail, both were of some hard wood and some antiquity, having been handed down through the years for this purpose alone. The tail was simply a flat piece of wood elaborately carved but the head was a heraldic representation of the head of a crocodile with embellishments such as four horns and a protruded tongue.

The ornamented bamboo poles were of themselves a complex work: it was understood that they were to provide vantage

points from which the hantu would observe the proceedings. The longer ones were 20—30 feet in length. Near the top was set a double cross piece and at some 5 feet distance a second double cross piece. The space between was pierced with innumerable holes into which were inserted ripe heads of padi in bunches and in each case there was added a banana, an egg, an areca nut, a small bamboo phial of oil, and, most extraordinary, a cooked grub called "embatar" which is peculiar to the sago palm, and also a cooked fish called "keli". The fish was scored with a series of superficial parallel cuts along each side of its body and it was understood that the precision of preparation necessary in the case of this fish was typical of the tradition governing the whole proceedings. Into the top of the bamboos and into the ends of the crosspieces were inserted bunches of the daun berhantu. When the infinity of detail was complete, the longest were placed around the newly constructed jambatan, their ornamental tops reared high in the air; the shorter ones were decked about the jong which was thereby almost concealed by the billowing waves of daun berhantu. Around the whole were arranged the newly prepared trays of offerings, consisting this time of a varied assortment of heads of padi, yellow rice, pulut, eggs, beras, sireh, pinang and lime; other trays contained cloths and two uncooked fowls, one of each sex, split open down the middle with the organs revealed. More trays of offerings were placed on the specially prepared platform in the rafters. A model craft called "adjong pilang" was added to the exhibits and also a special type of wooden tray in two tiers which appeared to be of some antiquity and was to be used as a dais for a solo berhantu dance subsequently.

Thus the centre piece was set with the jong loaded to capacity and fitted with noble head and tail. Around it were arrayed the trays of offerings and about it the decorated bamboos festooned with daun berhantu. From the roof beams hung the penjungun and the ajong pilang and a few yards further away still hung the swinging seat.

The performance on the second and last day started at about 5 p.m. and lasted until about 7 a.m. the following day without intermission, the same tune being played throughout.

The dancing was as before but slightly more animated, even in the later stages of the early morning when the performance had been continuous for over 12 hours the performers seemed not to tire. As on the previous evening there were the slow steps, the stamping steps, the use of the swinging seat, the pauses to address abracadabra, the treatment of sick children and others, and the waving of bunches of daun berhantu. Variety was introduced by the two male performers dancing round with short lengths of bamboo embellished with bells, these staffs they bumped upon the ground in time with the music. The bamboos were some 3 feet in length, the leader using two and his assistant one. The leader took slow steps in strict time with the accompaniment and bumped the ends of the bamboos rhythmically on

the ground so that the bells rang in tune; his assistant, facing him, preceded him around backwards, bumping his staff in harmony with the tattoo beaten by the leader; the remainder tramped around behind these two in a measured progression which was the nearest approach to an ordered performance which the evening included. Another extra turn which was repeated at intervals was for the leader to array himself in fighting jacket, and girding himself with a parang, to brandish a sumpitan and prance around going through the motions of the chase, stalking a prey, shooting it and rushing upon the kill. The parang and sumpitan used were decorated with tufts of daun berhantu and both articles appeared to be of some antiquity and were said to be kept for this sole purpose.

By dawn the dancers had been at it for 12 hours and showed no signs of flagging. All the women were veiled and at last the scene was to be changed.

At a signal, all the men amongst the onlookers converged upon the loaded jong and in a series of short hauls moved the whole thing bodily some 12 feet towards the jambatan, to the accompaniment of a sustained cry. Before each haul the bamboo poles decorating the jong were given a hearty shake and at the end of each haul a tray of offerings was moved up so as to be always just before the carved head.

The performers then adjourned to the jambatan where they joined a party already esconsed there. The prior arrivals were the elders and waris of a certain family whose privilege it was to take this part in the ceremony. These persons together partook of the offerings upon several brass trays, first waving each mouthful in the air as if exhibiting it to the spirits. In this way they partook of cooked rice, banana, eggs and concoctions of rice flour. Finally the leader made play with a ceremonial pipe and the others took sireh and a smoke. All then left the jambatan and the dancing was resumed.

A peculiar shaped wooden tray should have taken the next part in the ceremony but apparently there was no qualified performer to make use of the stage property. The tray had a circular base about 3 feet in diameter from which four carved legs supported the slightly larger receptacle which formed the tray proper. Upon this tray a dance should have been performed but did not in fact take place for the reason stated. However, one ancient dame swayed about with one foot upon the tray and with much abracadabra, magic passes and fumbling in her scarf, produced, as from the air, a small bead, which was greeted with general awe as an ectoplasmic manifestation. The medium appeared delighted with the fruits of her efforts or with the credulity of the audience. The bead was of a substance unknown to the writer and must of course have been unfamiliar to the audience who however credulous would hardly have accepted a piece of some familiar substance (like jade) as a manifestation of the hantu. This supernatural

occurrence is apparently an essential part of the perakong ceremony and the substance so produced is called "manas".

Again a change was rung by the leader appearing, with, on his back, a carrying basket containing a varied assortment of articles demanded by the tradition of the ceremony, *viz.* a fire-blackened stick, a shell, and two species of fish, ikan tapah and ikan yu. The dancers fell into line behind him and around and around the jong they marched as a preliminary to opening it and carrying the contents away to the back of the house. The whole of the contents of the jong were thus unpacked and carried off, the work being done by volunteers from the audience. Immediately this was completed the perakong instrument was dismantled.

The perakong board was detached from its suspension and laid upon the ground where it was squatted upon by each performer in turn before being turned over and put away not to be touched until the occasion of the next perakong. It was said that any unwarranted interference with the board would provoke bad luck.

At last the two days old tune stopped ; for almost the entire time during the preceding 48 hours the gongs had beaten the same tune. As soon as the perakong board had been reversed the old tune was replaced by a new and more sprightly one and the final part of the ceremony commenced.

The leader and his assistant took from a tray in the centre of the room a plucked fowl which had been split down the front to disclose its vitals. The assistant took the bird by the legs and slinging it over his head danced once or twice around the room with the corpse on his back, and thence out onto the jambatan where the corpse was shown to the skies and portions of its vitals thrown to the hantu. Then and only then did the two performers partake of morsels themselves, holding the bird by the legs and gnawing at it. Whilst this was being enacted a third party threw handfuls of yellow rice from each end of the house. The identical ritual was then re-enacted at the other end of the house, at the door proper, the performers dancing with a light tripping step from one end of the house to the other with the corpse slung on the back. Thereafter followed a repetition using a bird of the opposite sex.

This was the virtual finale of the whole performance. The tasting ceremony on the jambatan had terminated the pantang of the new season's rice, the sacrificial tasting of the fowl had terminated the pantang of the meat of fowls.

* * * * *

Even this account is not as tedious as the actual performance, but the observer was so impressed by the infinity of detail and the myriad indications of an established ceremonial, that in fairness to the not highly esteemed orang Belait (colloquially and for good reason known as Belaiters), the account had to be written.

THE TRENGGANU 'RODAT'.

By M. C. *f* SHEPPARD, M.C.S.

Plates VIII—X.

In Java if a Malay of rank wishes to entertain his acquaintances or celebrate an event of importance in his family he probably arranges for a performance of a 'Wayang Kulit'.

In most parts of the Malay Peninsula the nearest that can be achieved to a traditional form of rejoicing is to summon a pair of 'Joget' and entertain the populace with a "Ronggeng". But in Trengganu religious opinion still nominally at least disapproves of professional dancing girls, and even the Siamese or Kelantan variety of "Wayang Kulit" is rare. For this reason an entertainment in which all the performers are male, and in which a suitable admixture of religious devotion is to be observed, has won the support of the elders, and of all but the most westernised of the younger generation. And since it is now rarely danced elsewhere in the peninsula, and has its origin in a far country, an account may not be without interest.

The preparations for a 'Rodat' performance are seldom elaborate. A sufficient number of planks are laid together, without fastening, on a level stretch of earth or sand. A sail from a fishing boat, supported on rough round posts, forms the roof, and the four sides remain open to the public. A low rail about two feet from the ground is fastened from upright to upright on one side, indicating the front of the stage, and against this the orchestra will eventually lean.

The chief guests sit on chairs facing the rail. With their backs to them, cross legged on the plank floor, sit four or five men of middle age, each with a "Tar",—an object rather like a Tambourine,—in his left hand. On inspection this proves to have only the top covered with skin; the curved dark wood sides, into which are let pieces of brass, slope inwards to a smaller hollow circle at the base. This is the orchestra.

In company with the 'Wayang Kulit' the 'Rodat' has resisted the allurements of Western musical instruments, and relies on the hand struck drum described above, as the only accompaniment. More variety of sound is to be extracted from Malay drumming than might be imagined, and the flexible fingers which play such an important part in the dance are also responsible for variations of tone and rhythm in the orchestra. Struck sometimes with two fingers only, either at the edge or full in the centre, the drums throb, the brass attachments ring and there is no lack of support for the singers.

Facing the audience—and the orchestra, but some five paces back from the latter, and sitting also on the floor, is a row of a dozen boys or youths, arranged meticulously according to size so that the shortest are at either end and the tallest is in the middle.

They are all dressed in Malay clothes, with the usual rainbow effect, each with tunic and trousers of one shade and silk sarongs, —all Trengganu made,—of a contrasting hue. They all wear black velvet Songkoks on their heads.

To the left of the stage along the edge are placed four chairs. There sit four quaint looking objects, dressed in the tinsel finery of a Western pantomime, wearing imitation jewellery and in at least one case a gilt crown. Not however the diademless Malay crown of Sang Sapurba but a bejewelled head-dress of Indian or Western design. Two of the children are dressed as Princes and two as Princesses but they are all boys. All have long white cotton stockings below short skirts or trousers.

The rest of the audience spread themselves almost all round the stage, sitting on the ground: all but these nearest to the lamps mere shadowy figures in the darkness.

The leader of the orchestra throws away the butt of a 'Daun Rokoh' and signs to the others. The low hum of conversation among the audience is hushed and the line of youths rise to a position with the left knee on the ground, the right knee raised and palms and fingers joined in front of the body.

The leader of the orchestra intones the first note and strikes his "Tar" with his right hand. His fellow drummers take up his opening phrase and strike in time with him, joining in a rolling Arabic verse, to a slow lilting refrain with a well marked rhythm. At the end of the verse the chorus of youths repeat it without moving. A fresh verse and chorus follow twice or three times and the line of youths then make a slow movement with the right wrist and fingers in time with the tune. Each chorus that follows is accompanied by a little more movement, and after about the seventh response the line rises simultaneously from their knees with a smoothness which will not admit of the slightest waver or hesitation, and advance two paces towards the orchestra.

This is the only time in the course of the performance that the chorus move from their position. Silhouetted and thrown into relief by bright petrol lamps against the darkness of the surrounding night they present an attractive sight.

The men of the orchestra sing a short verse at a time, while the chorus sway in time with the music, moving alternate feet half a pace forward and slightly across the other, with the toe pointed slightly down. The feet are, it is perhaps hardly necessary to mention, bare. When their turn comes to reply the youths swing sometimes half right or left, sometimes full right or left, according to the particular refrain which they are singing. They sway from side to side with arms raised, curved at the elbow, breast or shoulder high, bending hands and wrists with double jointed grace most commonly seen among Balinese dancers. As the right shoulder is raised, and with it the right arm the right knee bends, while the left foot taps the ground to mark the rhythm.

Then the left shoulder and arm are raised and the right shoulder drops as the right foot taps the floor.

Each verse is sung at a slow pace, but the speed quickens for each chorus and the refrain of the latter is vigorous and attractive. While the youths reply the leaders concentrate only on their drums and strike them with redoubled life and vigour.

One movement or chapter of the recital may last ten to fifteen minutes before the orchestra leader makes a pause. The youths then relax, tighten their sarongs, which have had every excuse for working loose, and then sit talking quietly till there is a sign from the leader perhaps two minutes later. All this time the objects on the chairs at the side have taken no share in the performance. They have now disappeared behind the chorus, who are standing erect.

The orchestra leader strikes up in quite a new tempo and gives the leader of the chorus a note. The latter then breaks into what can only be described as a Music Hall song, with the conventional romantic burden. While he is singing the first verse, rather shakily—because the audience are obviously finding the contrast rather startling and this is reacting on his performance—the four "pantomime fairies" enter, two from each end of the line. They enter sideways and step in time with the music. Bells round their ankles jingle an accompaniment.

The whole line of youths sing the chorus of the song, but only sway slightly from side to side and do not move their arms. One of the "fairies" then sings the next verse and the chorus reply. Each "fairy" sings a verse in turn, and as this part of the performance is very popular 'she' probably sings a second verse later, or if necessary the same one over again. The orchestra meanwhile accompany with their instruments only. The "fairies", in contrast to the main chorus, keep moving their feet in a sort of miniature tap dance while they sing, but make none of the graceful actions of the youths behind them.

When this item concludes the 'princes' and 'princesses' retire to their chairs, and after a short interval the leader of the orchestra opens another semi-religious chant, and fresh graceful posturing follows. Religious and popular music thus succeed one another alternately, and the performance goes on far into the night, regardless of the extreme youth of the smaller performers.

There is no applause, but as it is purely a western habit to clap and the Malay is naturally undemonstrative, no one seems to miss it. Nevertheless the grace and precision of the line of dancers in the semi-religious movements are deserving of high praise. The 'princes' and 'princesses' are sometimes multiplied till they make a complete row and displace the original

chorus altogether : and in addition to singing, one or more of the performers may enliven the proceedings by picking up a dollar note off the floor with ' her ' teeth, bending over backwards to do so.

There are professional instructors who, for a fee, undertake to train boys in this specialised art. They make up their team and train them together on the long verandah which is to be found outside all Trengganu Malay houses. When a performance is given the Guru (instructor), who is also the leader of the orchestra, receives whatever sum the host decides is his due, and very little if any passes to the performers.

The performers including the " princes " and " princesses " usually provide all their own clothes. They appear to enjoy taking part, and the element of monotony, which must exist, does not appear to trouble them at all.

Very few of the instructors or performers had any idea of the origin of this performance, but in one or two cases it was recalled that many years ago natives of Sambas in Borneo used to come annually in the fine weather for trading, and that during their stay in Trengganu they used to dance the ' Rodat '.

The dance had proved popular and the local people had learnt it from the traders. Though none of the music was written down the tunes of the Arabic chants, some of which are very pleasing, have become well established and are the same in different parts of the state. The popularity of this entertainment is spreading rather than decreasing, and fresh parties are being formed in more than one village down the coast.

If this dance came to Trengganu from Borneo it can only have been in second hand form and did not originate in that island, and there can be little doubt that it is, like the " Hathrah " which is occasionally found in other parts of the peninsula, the descendant in a modified form of the Arabic and Achinese ' Rateb ' about which the late Dr. Snouck Hurgronje has left a detailed account.

' Rateb ' is a kind of Mohammedan prayer consisting of the repeated chanting in chorus of certain religious formula.

In the 18th century an Arab called Mohamed Samman invented a form known as the ' Rateb Samman ', composing words and laying down rules as to the movements and postures which were to accompany them. Different divisions of this programme were separated by intervals during which one of those present recited what was called a ' Nasib ' or love poem.

There followed two caricatures of this, known as the ' Rateb Sadati ' and the ' Rateb Pulet ' and it is from these that the Trengganu Rodat is largely copied. From the Rateb Sadati came the ' pantomime fairies ' and a once much criticised institution

found safety in numbers. The orchestra of 'Tambourines' was borrowed from the 'Rateb Pulet'.

In the 'Rateb Sadati' there were 15 to 20 men called 'Dalem', without instruments, and one boy gorgeously dressed as a Princess, who was known as 'Sadati' (an Arabic word used in a lover's lament).

The leader of the Dalem was called 'Che' (Arb. Shaikh) and one or two who were skilled in the melody of the chant were given the title of 'Radat' (from the Arabic Raddad, meaning repeater or answerer): the origin of the Trengganu name is now obvious. But whereas in all the varieties of 'Rateb' in Sumatra there appear to have been two rival teams or parties who took turns to perform, and who endeavoured to excel each other in skill and grace and melodious chanting, there is no such rivalry in Trengganu.

Neither the Achinese nor the Trengganu varieties have now any real religious significance, and the Arabic recitations are I believe meaningless. An example of the opening verse of one used in Trengganu is given as an appendix.

Though the Arabic word formulas and their tunes now used in Trengganu may well be similar to those found in Achin, the light relief differs considerably. In the 'Rateb Sadati' it takes the form of Pantun and a dialogue 'kesah' shared between the 'princess' and the 'Dalem', but in Trengganu the "commoners" repeat only a single verse as chorus of the Bangsawan song which is the 'princes' and 'princesses' solitary medium.

The 'sitting Rateb' has not found favour in Trengganu, though the 'Rateb Pulet' is sung entirely in the sitting, *i.e.* half kneeling half squatting position, with which the rodat performance begins, and though there are many sitting movements in the first half of the 'Rateb Sadati'.

The Indonesian style of dancing emphasises the importance of the graceful movement of hands and arms and the swaying of the body, rather than that of the movement of the feet. The 'Rodat' provides an example of this, coupled with the only kind of untrained Malay singing which the European is likely to find tolerable—the Arab chant in chorus—where for once the shrill nasal tones of the Ronggeng girl or Bangsawan 'star' are absent. It is a graceful, colourful and restful evening's entertainment and well deserves its local popularity.

Religious opinion being now favourable to the 'Rodat' the only opposition usually comes from the local schoolmaster whose pupils, after a midnight session, tend either to play truant or to attend in a comatose condition.

A far cry indeed from the days of what Wilkenson called 'the infamous Sadati'.

*Opening Verse of Chant Sung at Kemaman, 1936.***BIS-MIL'LA-HIR'RAHMA-NIR'RAHIM**

Ila-hi-nasaluka bil-ismil adzim bija-hil mustapai parijalaina,
 Bis-mil'la-hi-maulanab tadaina (X) Wanah-maduhu alaina'imahu
 pi-na.
 Tawas'sal-na bihi pi-kul 'li-am-rin (X) Ghia-thul khal-ki rab'bulalamin.
 Wabil as-ma ima waro'dat binas'sin (X) Wama pil ghai-bi makhzu-nan
 masuwuna.
 Bikul'li-kita-bin an-za-la-hu ta-ala (X) War-kur-a-nin shipa-lil-mu'minin.
 Wabil ha-di tawas'saluna waluz-na (X) Wakul'li am-bia wal-mur-salin.
 Wa-a-lihim ma'al as-ha bijam-a' (X) Tawas'sal-na wakul'lut tabia'ina.
 Bima-pi-ghai-bi-rab-biajmain.



The Trengganu 'Rodat.'



The Trenggamu 'Rodat.'





The Trengganu 'Rodat.'

A LETTER FROM CAPTAIN LIGHT TO LORD CORNWALLIS,
DATED 20th JUNE, 1788.

Communicated by C. E. Wurtzburg.

TO EARL CORNWALLIS, K.G.

MY LORD,

I beg leave to Address your Lordship as Earl Cornwallis, and to offer the following remarks on the general state of Commerce, and Politics, in these Countryrs, for your Lordship's information.

I have made it my most serious consideration, and after examining it in every point of view. I cannot discover any probable mode of reimbursing the expence of this Settlement, at so very early a period. The Inhabitants have not yet finished their Houses and much labour is yet required, to clean the Lands, and fit them for Cultivation, so as to obtain a profit.

To lay a Duty upon Imports and Exports, however small, will in some measure retard the intention of Government, in rendering this Port a Magazine of Commerce; The charge of collecting will consume the greatest part of the collections, and a spirit of smuggling will be introduced, whose Evils are innumerable.

It is to be considered, likewise, the great risque, and danger the Malays experience in bringing their Goods to this Market, in opposition to the Orders of the Dutch, and the Arbitrary restrictions of their own Princes; The profits and conveniences must overbalance these apparent dangers to give the result in our favour.

If the Captains of Ships find they can buy cheaper, and sell dearer, at the Malay ports, than they can here, and this difference sufficient to make them overlook the trouble and delays attending the change, they will only come here in case of accidents or distress.

The Malays if they find Goods in no greater variety here, than in a Ship, and the profits reduced by Dutys equal to Malacca, will prefer going to a Port where they have no risque, and where, tho' their Profits are small, they are sure of meeting with a great choice of Commodities.

A Country producing no interior resources, but happily situated for the intercourse of Foreigners, to constitute, this, a Port of Commerce, and to force, in a manner, Merchants to send their Commodities here in preference to old accustomed Markets, great allurements must be given, in advance, the freedom of the Port, security of Property, convenient Repositories, liberty of Traffic, and gentle treatment. These are the first and most obvious means and with time alone will most certainly succeed, but to advance with a greater rapidity than the common course

of contingent event, offer, a sufficient fund of Stock is necessary to enable the residing Merchant, to purchase everything which comes without waiting for a certainty of Sale or Profit, the first essay is attended with loss but the celerity with which News is conveyed soon bring those variety of Articles and Traders which enables the Merchant to exchange at a very small profit, on each, encreasing and extending his Capital, and concerns, and laying a solid foundation for Government to draw resources.

The Person who confines himself to the sale of a single Investment, cannot be reckoned a Merchant, his Ideas are confined to simple objects, and his information gives only a single trait to the investigation of Trade, He knows not where the Articles he takes on board are produced, nor thro' what various changes, and channels, they are brought to him, he makes no enquiry into the state of the Country, and everything not immediately relative to Profit, and Loss, makes no more impression on his Brain, than the Wave which passes under the Vessels Bottom : His acquaintance is with the Merchant and the Interpreter, He looks upon the Inhabitants however high in Rank no better than his Lascars, and treats them with much the same contempt ; He either damns the Place as good for nothing or exaggerates, the good qualities, equally distant from truth.

These evils have prevented Government from acquiring that intelligence, necessary, either for applying remedies, or, preventives to the casual decline, of particular branches of Commerce.

To enter into a minute detail of the causes from whence the present difficultys proceed, requires a great length of retrospection and a general knowledge of the former Imports, and Exports, in the several Ports in India, and the various modes of conveying them, if the researches are made within the space of 50 years, records are perhaps in being, from which information may be drawn of the quantity of Bullion, and Merchandize, imported into Indostan from the East, an inspection into our own conduct and that of our neighbours will lead to an information of the causes which has destroyed this valuable trade, and enable Government to adopt some steady Plan for restoring the mutual exchange, of the various productions, of India, and until a Plan is adopted, the Trade will remain in a declining state and the endeavours of private-adventurers will be very precarious if not certain loss.

The various Manufacturers of the Western part of India are well known, the qualities except a very few destined for Europe, continue the same.

The Manufactures of the Eastern part are never exported over the Bay of Bengal, but confined within themselves, but the Produce of these Countrys are in use all over India, China, and Europe : As the Malays have little knowledge of Navigation, and their Vessels constructed for Coasting Voyage, they cannot transport their own productions, Commodiously, beyond

the straits of Malacca. The Moors and Gentoos transported the Manufactures of Indostan to the nearest Malay Ports, and most frequented, each Vessel carried a number of Passengers, who had Manufactured their own Goods, their Profits were considerable, and they returned laden with the productions of the East, these not only supplied the consumption of the Coal, but were conveyed inland, the Dutys added to the Public Revenue, and the Merchant rendered Affluent. It is well known the Merchants of India never carried Specie to purchase any of the Commodity of the East, it was a Barter of one Commodity for another.

The default of this General exchange seems to be one great cause of the present distress, and this cause probably, proceeding, from the great change Europeans have occasioned in endeavouring to monopolize, not only the Revenue, but the Trade of the several Countries, they are admitted into.

If the Wars between the French and English, well nigh, ruined the Coast of Coromandel, the Dutch who had the sole power in the East, and without Rivals, were not idle. Under pretence of preserving the Spice Trade, a considerable number of Vessels were employed to examine the Prows which sailed from the Celebes, and Borneo, and to prevent the Tin, of Banca, from being smuggled: These Vessels ill paid, and Commanded by the lowest People, became Pirates, and Smugglers, as it suited their conveniency. Their Custom is to order the Naqueda on board, to examine his Pass, which they frequently take from him and then plunder his Vessel, and they sometimes meet with resistance, their Barbarity proceeds so far, as to destroy the whole Crew. This is a matter of fact proved by the Testimony of those who have escaped by swimming to Land. These obstructions to free Navigation were felt by the Dutch themselves. The Buggesses irritated by frequent Plunders took every opportunity of seeking revenge, and massacred the Dutch whenever they could obtain a Superiority. Commerce gradually declined and the Customs of Batavia no longer yielded a Revenue to the General and Edelers, they were barely sufficient to pay the Company's assessment: The several Chiefs were taxed high to make up the deficiency, these again plundered the Country, committed to their care, the People groaning under burthens intolerable made frequent attempts to revolt. The Dutch always informed, before any great body could be collected, either prevented the Storm by bribing some of the Chiefs, to betray others, or seized upon the Rajas before they had time to secure a retreat; Death or Banishment to some distant Country was their punishment.

Several of the Buggessee Princes established themselves in the Straits of Malacca, at Salengore, and Rheo for the convenience of Selling their own Manufactures and purchasing those of India.

The Dutch looked with extreme envy on the sudden encrease of Trade at Rheo; The Commanders of our Vessels always calling

at Malacca either for refreshment or to meet the Ships going to China, the Dutch obtained a pretty exact account of what they had sold and bought so that they were better acquainted with our interest in this Trade than any of our own Governors. Rheo became an object of Complaint and served as an excuse to their Directors, to cover their own Misdemeanours.

Hence the Letter to all the Malay Princes not to allow any Europeans to Trade in their Ports but to carry the Tin and Pepper to Batavia, this letter was treated with derision, but the destruction of Rheo and Salengore have convinced the Malays that no dependence can be placed on Commercial Friendships, had the Dutch benefited themselves by the destruction of so many Buggessee Princes, and Merchants it would have appeared more rational, but in order to deprive the English of a Trade which they took not the least pains to secure, or continue, the Dutch have equally distressed themselves.

To secure a Monopoly they have recourse to Arms, this has occasioned extraordinary expenses which obliges them to load their Settlements, in Java, with new Imposts and prohibitions, a Temporary relief, which in the end, will encrease their distress by lessning the Cultivation of Rice, and Sugar.

The Productions of the East, and Western, parts of India, so very different, yet so essential that the exchange cannot be obstructed, without manifest injury to both, brings the relative Interest of the Dutch, and English Companys, to so close a connection that the one cannot proceed in a train of error, without Injuring the Welfare of the other.

The present desultory, and Piratical, mode the English carry on a small Trade with the East, for the sake of remittances, is neither profitable, nor honorable, the mode taken by the Dutch to preserve this Trade, is still less so, as it is accompanied with act of Barbarity, disgraceful, to humanity, it is scarce probable that Men actuated as the Batavia Governor is by a Spirit of envy, and Revenge, will ever admit the interest of their rivals as necessary to their own, it must be an assembly of clear dispassionate Men, only who can work a Restoration to the Commerce of India.

The English have great possessions in India, to maintain which they have been, and are still, at very great Military Expence; Their Power and Resources enable them to support the present evils with more dignity, than their Neighbours, but their great debts, and annual Remittances, for Europe, require the assistance of Foreign Aids, without which the wisest regulations joined to industry, the Public Spirit, will hardly keep them from sinking.

There is not I believe any instance of the Merchants in Calcutta, having gained any profit by prosecuting the trade by remittance to China, from the first Commencement, and at the Time Rheo was in great repute, it was the Miseries of Madras that enabled a few to repair their losses, and return to Europe with

Fortunes. Rheo however well situated for a connection with the East, under a Malay Government, was an unprofitable Market for the Europeans, for this reason, the Merchants seldom met each other, the bargain was made thro' the King: In the hands of the Dutch it will be a barrier to the China Seas and Eastern Trade, and an object of terror to the Malays, and a melancholy, memento, to the British Traders, that the Port might once have been their.

It is probable the present reestablishment of Government in Holland, may occasion a new Treaty of alliance with Great Britain, and as both Nations have great Commercial interests to secure in India, the Basis of this treaty to insure its stability ought to be mutually advantageous.

The Dutch claim the sole privilege of vending Spices, and to the exportation and imports, in the several Ports in the Island of Java and the Ports of Pallambay, Macasser, Banjer, Masseen, Pontiano.

Should the English agree to their free, and undisturbed possessions, on the Spice Islands, and Celebes, and forbid their subjects to navigate to any Port in the East but such as shall be expressly nominated in the treaty the Dutch ought in return for so much condescension, to evacuate Rheo, Mompava, Succadanea, and all other Places taken since the year 79/80, they should admit a free Navigation to the Buggesses and Malays prohibiting only the Sale of Spices, this and the giving up Negapatam to the Dutch would put the two Companys on the same footing they were in the year /76.

The People of Holland are ignorant of their great Obligations to the English, in forbearing to assist or countenance their Enemies at a time when their Settlements were so eakly guarded that the smallest exertion on our part would have occasioned their destruction, it is acknowledged by themselves that had so small a Force as two Hundred Men joined the Malays at Rheo. Malacca would have been lost, and Batavia in the greatest danger, all their Allies would have deserted them, and they must have fallen a sacrifice before assistance could arrive from Europe. The Malays are no less astonished than the Dutch at our tamely submitting every Port of Commerce to be taken and shut up from all communication.

If the Dutch agree to abandon Rheo, they will not easily consent to the English possessing it, but wish it to be kept in a state of indigence and unfrequented, it was the English Traders who brought Rheo into repute, they had then no certain place to frequent, but wandered from Place to Place in search of purchasers, and meeting the Malays in uninhabited Places like Thieves gathered together to divide their Spoil. The Malay Chief equally disposed to trade or Plunder, performed either, as circumstances permitted, this is precisely the case at present and must continue so, as long as the Dutch obstruct the Navigation and the English refuse to make any alliances however advantageously offered to them.

The evacuation of Rheo by the Dutch, and the restoring the liberty of navigation to the Buggesses, and Malays, will fully answer every purpose towards bringing a share in this extensive commerce to the English and Natives of India. The Port of Penang is conveniently situated and more agreeable to the Buggesses, for these reasons, they will be free of those restrictions which the two Kings of Rheo laid on them, they will meet not only the Opium and Manufactures of Bengal, but those of Coromandel, they will sell their own Manufactures to the Malays, and dispose of their Gold which is an Article of great moment, to the Chooliars.

The Buggesses come from Wadjoo a Country on the South side of the Island Celebes, they are totally free and independent of the Dutch, their Prows are from 15 to 25 Tons and carry 40 to 50 Men, the greatest part of whom are Freighters, their Cargo consists of Cloth, Gold, Dollars, and some few knives and Creeses, with ornament much esteemed by the Malays. Each Prows value at a medium is 20,000 Sp. D^s. Seventy Sail of these Prows used to visit the Straits of Malacca returning home with Cargoes of Opium and Piece Goods to the amount of 1 Million and half of Dollars. The Tin and Pepper and produce of Borneo were brought by the Soyads who navigated in Vessels of 150 to 200 Tons.

This Trade diffused itself all over India extending from Surat to Bengal.

The Chinese had a share, they imported annually to the amount of 2,50,000 Dollars, and retured with double the value in Tin, Pepper, Rattans and a variety of Gruff Articles unknown to Europeans.

Inclusive of these was the Trade of Acheen, and a number of small countrys on the Coast of Sumatra and Malay.

From Java was imported Rice, Sugar, Arrack, Tobacco, Salt, Sago, Brass Artillery, Clothes and Batta Handkerchiefs in about 4000 Tons of Shipping, value of their Cargoes about 2,50,000 D^{lrs}. The Moors of India purchased their Vessels from Java.

The Trade from the Coast of Coromandel to the Straits employed upwards of 40 Sail of Vessels, their Imports to the Straits is valued at 5 Lac of Pagodas and their returns were more than $\frac{1}{3}$ in Gold.

Siam imported Annually between 3 and 4 Lacs of Rupees in Piece Goods, $\frac{2}{3}$ of which were from Surat and $\frac{1}{3}$ from Massulipatam.

The great number of People Ships and Prows employed in this Trade, enabled the Rajas to obtain a considerable Revenue without immoderate exactions and prohibitions. Provisions of all kinds were so very plentiful, that, to speak of it now, the difference would appear incredible.

The Rajas deprived of their Revenue which consisted in profits upon particular Articles of Commerce Dutys and Presents, are constrained to procure a necessary maintenance to seek it in loans, fines and a Monopoly of the produce of the Country, this introduces disaffection, complaint, jealousys, and Broils and Piracys.

If the Countrys of Tanjore and Arcot suffer no diminution of Revenue, or no inconvenience is felt from the want of this Trade, or the importation of Gold, then is the Sale of Opium and Remittances to China the only object to be considered.

The present consumption of Opium is in China 2,500, Batavia and the Eastern Islands 2,000, Peninsula of Malay and Island Sumatra 1,750. The demand for this Article among the Malays continues nearly the same, the several prohibitions and restrictions still remaining. But among the Chinese it encreases with astonishing rapidity, the venality of the Mandareens invalidating the laws of the Empire, making the importation as easy to the Subject as if it were a licensed article, the Price only will vary according as Circumstances and seperate Interests operate.

If the Dutch will not consent to such a Treaty with the English as will allow the latter a Trade with the Malays excluding the Spices, there appears no other remedy but that of making alliances with such Princes as are still independent, and giving their Merchants a safe Convoy to our Port, without either of these steps a Settlement, wherever it is formed will have but a very precarious supply of Trade and cannot be supposed capable of affording the necessary charges of its' support.

Under the present difficultys, the Island Penang, can only be considered as a safe and secure Harbour for Ships in distress where they may refit and be supplied with refreshments, and a Place of refuge to such of the Natives as are drove from their Homes, it is convenient for Merchants to send out small adventures to the few Places that remain undestroyed by the Dutch, and as a convenient Mart of exchange for the Country Ships to transfer their Cargoes on board Vessels bound to China.

The present Plan adopted by the Government of Batavia to become the only purchasers of all the productions of the East, and the restricting all other Europeans from trading to any other Ports than Batavia and Malacca, may either proceed from a supposition that they have an inherent right to this exclusive priviledge, and that the Countrys East of the Bay of Bengal are without distinction, their Property, or that they conceive the other Powers too weak to give them any disturbance; The Dutch Company are no doubt informed that this is the only means by which their Credit and Affluence can be restored, they will too soon be convinced of the fallacy of these hopes, and will find expences instead of Profits and an increase of Enemyys that will oblige them to augment their Military Establishment to defend deserted

Settlements. Were the Offenders the only sufferers it would be impertinent in me to have given your Lordship so much trouble but as in all great errors of Government the innocent suffer with the Guilty so the distress occasioned by this extraordinary attempt will not be felt by the Dutch and Malays alone it will pervade all the Trading Ports of India.

I have the Honor to be with the greatest Respect

My Lord

Your Lordship's most faithful Servant

(Signed). FRANCIS LIGHT.

PRINCE OF WALES'S ISLAND,

June 20th, 1788.

A Brief Account of the several countries surrounding Prince of Wales's Island with their production.

Recd. from Captain Leight.

**Enclosed in Lord Cornwallis's letter to
Mr. Dundas, dated 7th January, 1789.**

Communicated by C. E. Wurtzburg.

*A Brief report of the Several Countrys, with their Productions,
surrounding Prince of Wales's Island.*

SIAM. Governed by momentary Laws under the despotic Will of two Tyrants the King and his Brother : its principal commerce is with China. At War with Ava. Present demand of Surat and Coast Piece Goods from 60 to 80,000 Dr^s. Annually.

destroyed by the
Burmese in '66
restored by
Pia Jac in 67/8

CHANTEBOON a Sea Port of Siam bordering on Cambodia formerly traded with China, the Produce now sent to Bancoek. Produces Rice, Pepper, Super Ivory, Gamboze Agala, Redwood, Ebony Timber, Rattans, Dammer, Oil, Wax. Cherong—now reduced to little consequence—Plundered by Pia Jac in '66.

CHIA Province West of Siam—produces Cotton, Dyes, Birdsnest, Salt Fish Dried, Shrimps, —Manufactures Silk and Cotton Clothes—Plundered and destroyed by the Burmese 1787.

SANGORA A Sea Port of Pattany now subject to him inhabited chiefly by Chinese—exports the produce of the Peninsula of Malacca to China serves as a carrying place from the Straits of Malacca overland.

PATTANY Destroyed by the Siamese—the Inhabitants dispersed—Produce—Elephants, Cattle, Ivory, Wax, Gold, Slaves, Honey. Manufactures Silk and Gold Cloths, Trade with Queda, Tringano and Sangora.

LIGORE a Sea Port—a Kingdom belonging to Siam taken and Plundered by Pia Jac, last by the Burmese principal trade with the Chinese and Zueda—Produce—Gold, Tin, Elephants, Rice, Ivory, Wax, now in Ruins.

TRINGANO	Malay Port,—chief trade with China produces pepper, Gold and some Tin, Yearly Exports 30,000 Sp. D ^{rs} .
PAHANG	Malay Port—produces Gold belongs to the King of Jahore unfrequented.
JAHOIRE	Destroyed by the Dutch—produces Sago—wholly unfrequented.
RHEO	a Port on the Island Bintang belongs to Jahore, taken by the Dutch, retaken by the Malays, and deserted, now Fortifying by the Dutch, produces nothing but Gutta Gamba, not even Provision. This Port was of little consequence untill the year 70 when Raja Soyad and Raja Hadejec made it the Rendevous of the Buggess Prows, it then became the general mart for the Junks and ships bound to China.
ANDIAGERY	a River on the East Side of Sumatra frequented by Malays only produces Gold.
SIAM	a Large River opposite Malacca produce—Gold, Wax, Sago, Masts and Timber—a Place of considerable Trade in alliance with Malacca.
BATTUBAR	a Malay Port much frequented by Thieves produces Rattans, Wax, and pepper.
LANGKATT	a small Port in Sumatra unknown to Europeans—produces Pepper, Tin, Rice, and a Pale Gold favorably situated for an inland Trade.
ACHEE PEDIR	The Coast from Diamond Point to Acheen the most valuable of all the coast of Sumatra from its high state of cultivation and number of Inhabitants—produces Gold, pepper, Rice, Beetle-nut, Wax, Brimstone Benjamin, Oil, Sapan and Salar Woods, Dammer, Cattle. Exports from 4 to 500,000 Sp. D ^{rs} in pepper and Beetle-nut—at present engaged in War with their King.
ACHEEN	a large Bay, the Residence of the King, and Port of Exchange—receives the Produce of the East and West Coast Principal Trade with Najow and Porto Novo—this part produces very few articles for exportation, but is exceedingly Populous remarkably fertile and well cultivated—The whole Trade is in the hands of the Kings Merchants.

SALANG

an Island belonging to Siam, produces 3 to 4,000 peculs of Tin Annually—Inhabitants very few Governor Arbitrary—Safe Harbour small supply of Provision no Foreign Trade. Imports Opium and piece Goods and Dollars.

QUEDA

a Sea Port on the Malay Coast Produce Rice, Wax, Elephants, Cattle, Tin, Rattans, Dammer, and claims the privilege of collecting Birdsnests and Tripons, as far as Mergui—has a communication with Sangora, Ligore and Tringano—principal Trade with the Coast of Coromandel now little frequented.

PIRAC

a Large River in the Straits of Malacca—produces Tin 5,000 pec. has a Dutch Factory in the River, in Contract with the Dutch Trade with Malacca.

SALENGORE

a River navigable for Ships chief Produce Tin—taken by the Dutch retaken by the King now restricted to Trade with Malacca, only very Poor and al-most deserted.

MALACCA

a Road, chief Settlement of the Dutch,—Produces nothing but Gutta Gambeel. Receives Rice from Java, Acheen, and Queda for the sustenance of the Inhabitants has an exclusive Trade with Siack from whence is imported a considerable quantity of Gold Wax, and Sago—imports from Java Tobacco, Rice, Wheat, Salt, Sugar, Arrak and coarse Cloths from Batavia Europe Articles, from the Coast Piece Goods from Acheen Beetle nuts, Rice and Oil the Company sole purchasers of Tin and Pepper.

The China Jonk is obliged to sell her cargo here—the Portuguese and English Ships receive Supplys of Provision, Wood and Water, Rattans, Canes and Sago.

The principal source of this place from whence Govern: is enabled to levy enormous Taxes is the supplying of Ships trading to and from China and the E'ward—at present greatly diminished—employed in forcing the Malays to bring all their productions to Malacca.

MERGUI & TAVOY Two Rivers on the West side of the Malay Peninsula—formerly an English Factory at Mergui afterwards used by the French—

had a considerable Trade to the Coast of Coromandel—is very fertile—had abundance of Tin, Wax, Ivory, Sticlac and an Inland Trade to Siam destroyed by the Burmers in 66—since frequented and now besieged by the Siamese.

PALLAMBAN

a Large River on the South East side of Sumatra, the residence of the King—the Dutch have a Factory here and a small Fort—in Contract with the King for the Tin of Banca—Produce Tin, 40,000 Peculs—Pepper 15 to 20,000 Peculs—Trade with Batavia the English carry on a small Smuggling Trade with the Merchants of Banca for Tin.

PONTIANO

a Large River on the S. W. end of Borneo—a Dutch Factory—Trade for Gold and Diamonds—Trade with Batavia only.

MOMPAVA

A Bay and River on the West side of Borneo—taken by the Dutch in 87.

SACADANEA

a River near Mompava taken by the Dutch in 87.

BENCOOLEN.

By R. J. WILKINSON.

Plates XI—XIV.

The unhappy story of the British settlement at Bencoolen is apt to lead us to ask why such a settlement was ever made. Yet, at the time, it seemed the only thing to do. In 1683 the British had been expelled from Bantam in Java and their factory there had been closed by force; they were in Malaysia on sufferance and might at any moment be turned out altogether. Retirement would have made the pepper trade a lucrative monopoly of their trade-rivals; while to continue meant the maintenance of strong forts and garrisons that would swallow up any possible profit. As usual, the Directors chose a middle course; they elected to build for themselves a fortified base at a safe distance from Batavia. They first wished to place it at Acheen but the Sultana of that State objected; then some representatives of Priaman said that their port would welcome the Company, so instructions were sent to the Governor of Madras to build at Priaman a fort as strong as any in India. Even if it did nothing else the fort would be sure to prevent the trade in Malaysian produce passing entirely into Dutch hands.

Whether by accident or design the plan miscarried: the mission from Madras landed at Bencoolen on the 25th June, 1685, built the fort there and left an old servant of the Company, Mr. Bloome, to be the first Deputy-Governor of "Fort York"—deputy, that is, to the Governor at Madras. A smaller station was opened also at Manduta. The departure from the Directors' instructions was explained as due partly to stress of weather which took the ships past Priaman and partly to the superior merits of Bencoolen as a rich centre of the pepper-trade. It could not be justified for (as the Directors pointed out) Bencoolen was too near Batavia and notorious for its unhealthiness. But what had been done could not be undone; Fort York was there and was beginning to live up to the ill-repute of the locality. Already in October, 1685, Mr. Bloome was lamenting that his men were dying from "fever and flux", lacked stores and provisions and had been left without cooks, without hospital staff, and even without grave-diggers. It was natural enough that all stores and supplies should have been sent from London to Priaman.

Those who look for "history" in the annals of the Bencoolen agency of a great trading company will find at the India Office 150 ponderous tomes recording the efforts made by a long succession of officers to buy enough pepper to make the place pay its way. These efforts went on for nearly 140 years, usually with scant success. They were unlike modern commercial enterprises in that the Company's agent had men and guns to use for the furtherance of business. In India, by means of the men and guns, the Company built up our Indian Empire and so made History; in Sumatra it hatched out volumes of rather drab

matter which, if they do nothing else, give us a vivid picture of the strange lives led by our fellow-countrymen in the forts and factories of that time.

Fort York itself, a brick building of no great size, was built on a swampy sea-front between a palissaded enclosure (*pagar*) containing the Company's slaves and a Malay village of seven or eight hundred houses "each containing a numerous family."¹ Behind it lay green hills and grass (presumably *lalang*) "fresh and verdant, higher and in greater plenty than I ever saw it in England". First impressions of Bencoolen were pleasing: the soil rich, the rice good, the sugarcane "the best in India", heat and rain moderate and not much thunder, but occasional earthquake-shocks, sometimes of a severe type. As for the people, "the Malays are not the brutes they have been represented; they can distinguish between justice and villany, kindness and cruelty". That, at least, was the verdict of one Deputy-Governor who said also that "the Christians exceed the natives in wickedness"; "corruption is universal": and that his British fellow-countrymen were "men guilty of murders, treacheries, violence, fraud and all manner of debaucheries".

The Deputy-Governor's authority covered about 300 miles of coast over which six or seven garrisons were scattered. He claimed a sort of suzerainty over one "Emperor" and "several kings" whom he received always with "the forms and air of a superior". About these vassals of his he knew little: "the King of Acheen is a woman; the rest Sultans, Pangrans, Rajahs and Dattas". Still he was friendly enough with them: "They tell me I am a good man", said Deputy-Governor Collet, and they pray for my life daily. I treat them as a wise man should his wife, and very complaisant in trifles but immovable in matters of importance". He even tried to discuss religion with one of them, but the diplomatic Sultan pointed out that it would be bad for a Malay ruler's prestige to be shown up by a stranger knowing more about their religion than the Mohammedans themselves. Collet then asked that the Sultan's "padre buzaar" should be sent round to do the arguing; unfortunately that religious dignitary was not forthcoming. In return for this interest in their welfare three of the kings pointed out to Collet that it was not good for man to live alone and offered to provide him with the necessary consorts; but, as we have seen, Collet was "immovable in matters of importance" where wives were concerned. With the Catholics his missionary efforts seem to have been more successful; he "brought over the fattest sheep of their flock to be a constant attendant at our public worship".

The fort was meant to house the Deputy-Governor and Council, the Company's "covenanted" factors and writers, the uncovenanted assistants and the garrison of European and native troops. Owing to the high deathrate and continual transfers to

1. The quotations are all from Governor Collet's private letters.

outstations the number in residence varied greatly from month to month and from year to year. At one time, at least, there were six factors and one writer. On paper, at least, the strength of the garrison included 240 Europeans under two captains, besides a force, locally recruited, of "Bugis", as all native troops were called. These troops were not all at Fort York; Bantal had a strong garrison with fifty cannon. The keys of the fort were kept by the senior Civil Servant in residence, importance being attached to the subordination of the military to the civil power. In 1714 Fort York was given up for a new site, "Fort Marlborough", on higher ground two miles away, the object of the change being healthier conditions, more accommodation and better arrangements for defence. Collet, who designed it, prided himself that this "military structure of my own" was "the strongest fortification in India". Five years later it was "cut off" by the Malays, the survivors of the massacre escaping by sea to Negapatam.

The private letters of Deputy-Governor Collet, published in 1935, gave a vivid first-hand account of conditions at Bencoolen between 1711 and 1715. The writer was a Civil Servant of an unusual type. Heir to a good City business inherited from his father he had gone bankrupt in middle life through no fault of his own and was only able to pay his creditors $7/2$ in the pound. To make good the balance—a matter of some £3,000—he sought and accepted from the East India Company the post of Deputy-Governor at Bencoolen. In short he chose to go to almost certain death for the good of men who had no legal claim upon him. As soon as he took up his new post he made himself unpopular by cutting off as illegitimate three quarters of the "perquisites and profits" of the Company's servants in Sumatra, including his own. Briefly he was an upright man whose witness carries weight.

In days when a parson was "passing rich on forty pounds a year" money went far. The Senior Member of Council at Bencoolen drew £30 a year salary; a "factor" was paid £20; a "writer" £5. The Company provided quarters and a "liberal table". Even so and allowing for the fact that a Deputy-Governor received £200 p.a. with a possible bonus of another £100 Mr. Collet's chances of paying off a debt of £3,000, saddled as he was with a son and three daughters in England, must have seemed remote, save for the perquisites that he was cutting down. He was left with the "honest perquisites" only. On June 2nd 1714, he wrote to the Governor of Madras that he was able to live and maintain his family on the salary that the Company paid him; by legitimate trade he was making about £2,000 a year more. With one half of this he was paying off his former creditors; the other half he proposed to settle on his family. Naturally he was quite satisfied and hoped to stay on at Bencoolen, which he liked and where he hoped his son would be joining him. Governor Harrison of Madras advised otherwise. He told Collet to keep his

money in the East and trade with it ; the Company would see that his children did not suffer. He pointed out also that the ill-repute of Bencoolen as an unhealthy station was unaltered ; Mr. Collet might yet succumb to the climate. It would be better for Mr. Collet to come to Madras as a Member of Council with less pay in the hope of succeeding to the Deputy-Governorship of Fort St. David or, with luck, to the Governorship of Madras itself. This advice was taken and proved sound. Mr. Collet was Governor of Madras from 1717 to 1720, and returned a rich man to England where he bought Hertford Castle and died in 1725.

Before Mr. Collet left Bencoolen he lost his son, his prospective son-in-law and his best friend. All were dead within nine months. In 1713 he had reported the arrival at Bencoolen of a Mr. and Mrs. Bullard and a Mr. Green ; in his letter he said that Mrs. Bullard had died on arrival and Mr. Bullard a few days later, but that Mr. Green promised well ; a postscript then added that Mr. Green was also dead. In October of the same year he speaks of an epidemic that attacked every man in the fort save one and slew one third of "our people and the natives have fared no better". In December he writes "We have buried about 15 persons in a month past". In February, 1714, he says, "The country is one-half dispeopled". Yet he is always an optimist ; in Jan., 1715, "I think this place much healthier than many parts of England I have seen", and again "I really think this place healthful to a temperate and careful man". Doubtless there was much drunkenness and dissipation but even the "temperate and careful" often suffered if we are to judge by his good friends who died ; while the reckless lives that some factors led may have been due in great part to the desperation induced by the deathrate. Why stint and save for others to garner the savings ? So they died, usually penniless : some, the careless, by their own fault ; others, the temperate, from "fever and flux", "calentures", "iliac passions" or simply "pestilence". Malaria and dysentery must have been rife.

Cooled up as they were in the narrow limits of a small fort the Company's servants saw far too much of one another. Quarrels were frequent. Thus in 1690 Lieut. Samuel Williams was so "turbulent and saucy" at the Company's table that he had to be forbidden it altogether ; in 1713 the head of a station drew on his senior assistant and slashed him over the face with a sword while the next in rank expressed the pious hope that all his seniors, from the Deputy-Governor downwards, would be dragged behind the stern of an Indiaman from Bencoolen to Bantal. So again in 1714 Mr. Collet "broke" a Capt. Orrill to cure him of "speaking saucily". It is not altogether a pretty picture. "Mr. Yarborough lives and that is all ; he never comes to Council", wrote Mr. Collet in May, 1713, after having praised Mr. Yarborough as a man of honour a few months earlier. "Drinking all night and that constantly is no very good preparation for a prudent administration in the day" is another suggestive statement by Mr. Collet.

In the early years of Bencoolen the people in the fort were not permitted the society of their own countrywomen, but in 1703 some officers asked the Company that their wives might be allowed to join them. Leave was granted. Nine years later the state of affairs is depicted by Mr. Collet in the following passage : " There are but five white things in petticoats upon the Coast. One I am sending away with her husband tho' she petitions to stay behind in the quality of nurse, alias bawd. Another is sent away by her husband with my consent because she is so free of tongue, tale and hands that the poor man can't live in quiet with her. A third is *non-compos* and actually confined to a dark room and straw. A fourth is really a good wife and a modest woman but the malicious say that her person never provoked any one yet. The fifth is a young widow as wellshaped as a Madagascar cow ". This last lady, the eighteen-year-old widow of a Member of Council, found another Member of Council to marry her a few days after the above lines were written ; for while " the charms of her person were too terrible for description she had some in her pocket ". But there was much to be said on the other side : " I would never advise a friend of mine to carry a wife or daughter to India unless he was a person of the first rank and could command on board the ship as if it was his own,—and even then it would be troublesome enough ". So wrote Mr. Collet after witnessing the conditions on the East Indiamen taking ladies out to India.

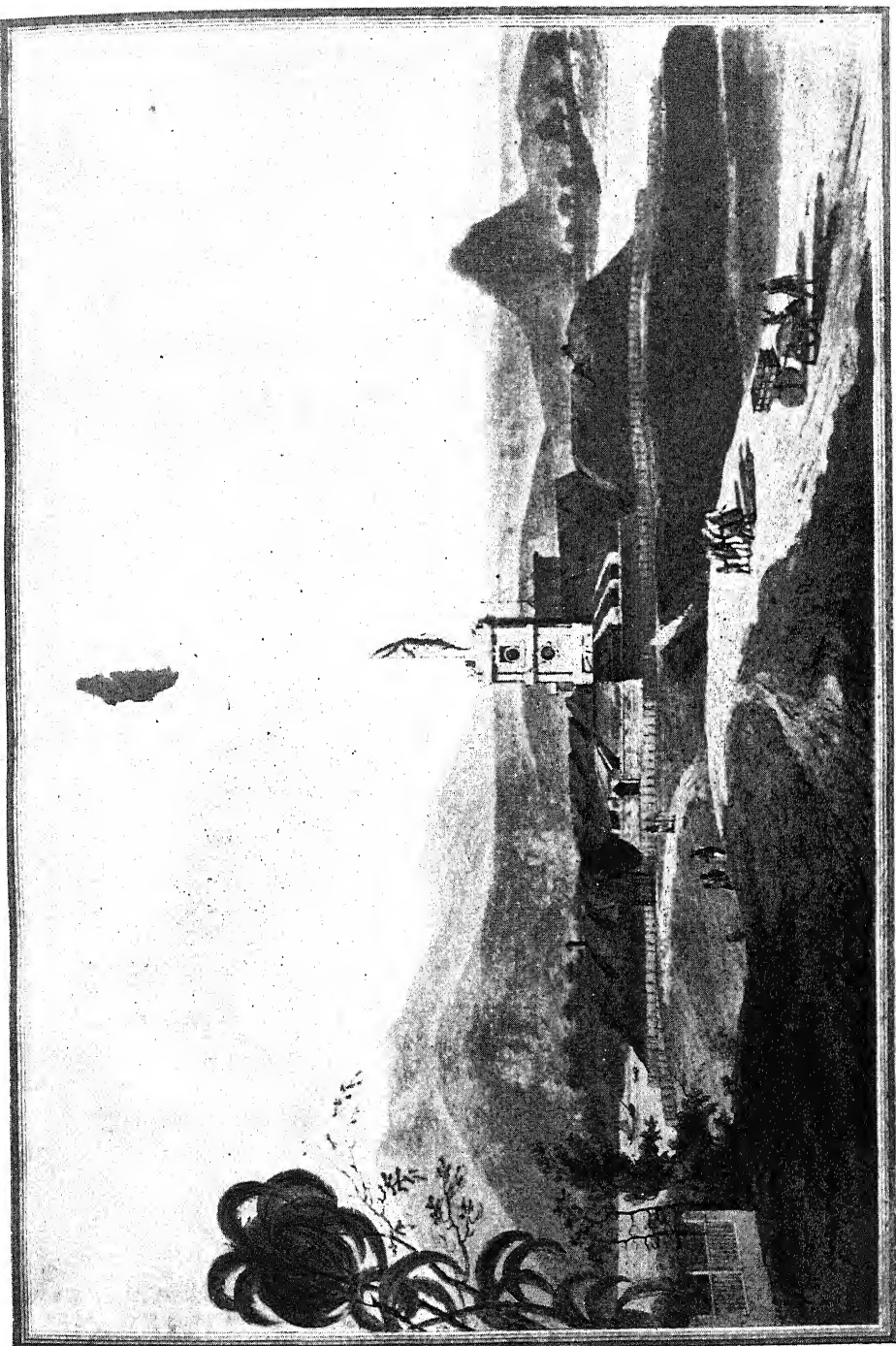
For a healthy temperate man the life was pleasing. " About 7 I eat a good breakfast of bread and butter and Bohea tea. And note by the way that my butter does not come much short of yours made at Hackney. I then set to work till twelve ; either in Council, if there be occasion to call one, or in my own chamber. At twelve I tiff, that is I eat a meal of boiled chicken or pigeon, crawfish, crabs or prawns, all excellent in their kind, or some good relishing bit, and drink a good draught out of the punchbowl. Then dinner enters which always consists of four or five dishes. We drink moderately at table, take a pipe for digesting and then to work again. If I find it possible to get so much time I go out at 4 and either ride or walk till 6. If I walk I have four men with blunder-busses to go before and a guard of Bugis to bring up the rear. If I dine abroad or should lie out of the fort the number of my guard is increased. At 6 I come home and sit again and then to supper. I take a pipe or two with a cheerful glass and then to my chamber where I sit to business or what else is proper before my going to bed. I have two servants and two slaves of my own ". Incidentally it would seem that tiffin in those days was not lunch but a meal preliminary to a midday dinner.

Comfortable as it was, the life must have lacked interest for many. There seem to have been no sports, no hobbies. Even when Mr. Collet was paid the high honour of being elected an F.R.S. he wrote to a friend that he had no time to waste on " mere amusements ". He never learnt Malay ; took no interest in Malays ; and when Governor of Madras rather resented enquiries from England about Indian philosophy and natural history. In

mission work he took a real interest, even though he condemned the missionaries as "dogmatick" and their converts as "rice-Christians". He even accused the Secretary of the S.P.G. of cheating him in business and the Jesuits of preaching what was not Christianity. All alike he invited to search the scriptures—"if they dared". But he was more than critic; he did his best himself to raise the moral tone at Fort York and Fort Marlborough (at Bencoolen) and Fort St. George at Madras, insisting that he was "Head of the Church", taking the services, reading sermons and banishing the Athanasian and Nicene Creeds from the liturgy because he did not "love to hear himself damned over and over". He tried even to exclude the Litany with its references to "miserable sinners". He also sent home a "heretical manuscript", to attack the Athanasian Creed which was his pet abomination. None of his Bencoolen subordinates ever explored Sumatra or tried to understand the people till—about a century later—Marsden and Raffles placed the settlement in the forefront of Malay research.

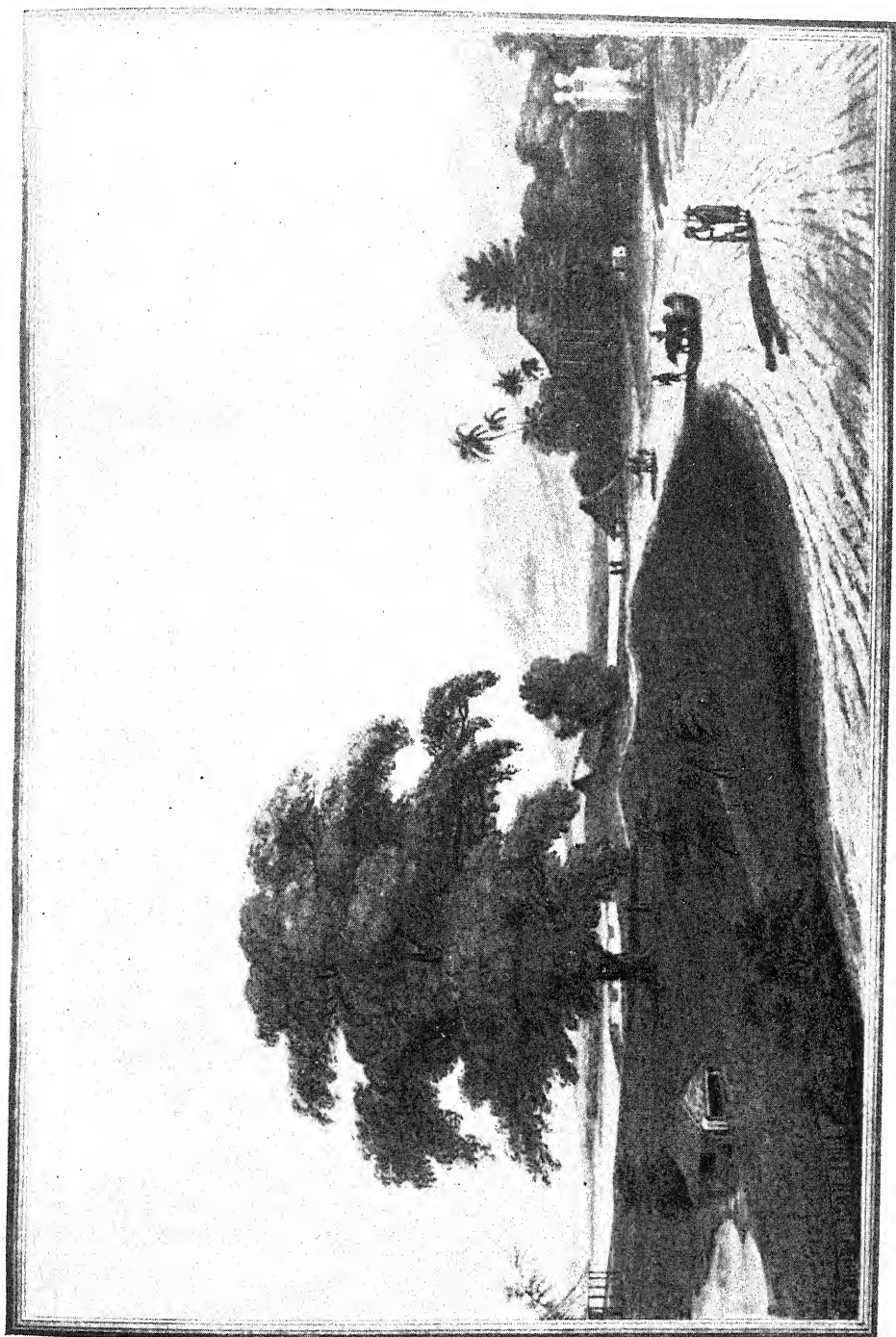
Financially Bencoolen proved a failure; politically also it had its misfortunes: it was damaged by earthquakes, decimated by disease, plundered by Malays in 1719 and captured by the French under d'Estaing in 1760. Could it ever have been a success? It is easy to be wise after the event and say that success might have been achieved; but we must try to see things as the Deputy-Governors saw them. They were sent there as traders, not as Empire-builders. When invited to intervene in a Malay dispute Mr. Collet wrote, "I suppose when both sides are weary of war you will have peace restored and then I shall be ready to give you dollars for your pepper which is all the business I will have to do". That was what the Directors liked. But when the war dragged on and neither side showed weariness there was no pepper to be bought and no profit to be made, a state of affairs that did not meet the wishes of the Directors: Mr. Collet had to intervene forcibly. Though he restored peace he cannot have pleased the defeated and may have roused the angry passions that led to the "cutting off" of Fort Marlborough shortly afterwards. Nor was intervention always easy to justify. It might happen that the Malays neglected pepper-planting in the interest of their own rice-crops or, worse still, for the sake of gambier cultivation which was profitable to the planters but of no use to the Company. Was a Deputy-Governor to look on unmoved while the Directors noted the ever-falling revenue and put him down as an unprofitable servant? The temptation to sacrifice Malay interests to those of the Company was very great indeed.

There were, of course, many able men among the Company's Deputy-Governors. They tried to encourage the growth of more things than pepper, dealt in rattans and in ivory when they could get it, started a sugar-factory, distilled arrack from coconut-sap, recommended cattle-breeding, made botanical experiments, and encouraged a local trade with China. The Directors even sent out a number of German settlers, men and women, to

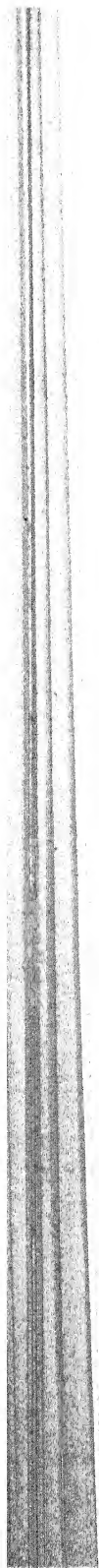


SOUTH FRONT OF FORT MALBOROUGH.

From an aquatint dated 1799, presented to the Raffles Museum in 1938 by the "Friends of Singapore."



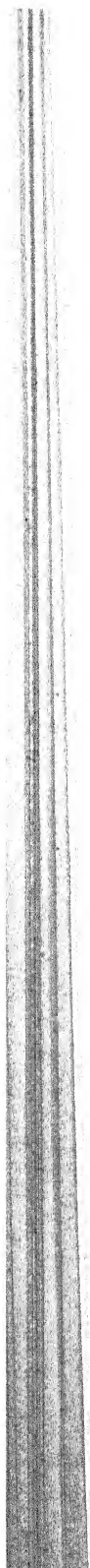
SOONGEY-LAMOU HILLS, FORT MALBOROUGH.
From an aquatint dated 1799, presented to the Raffles Museum in 1938 by the "Friends of Singapore."

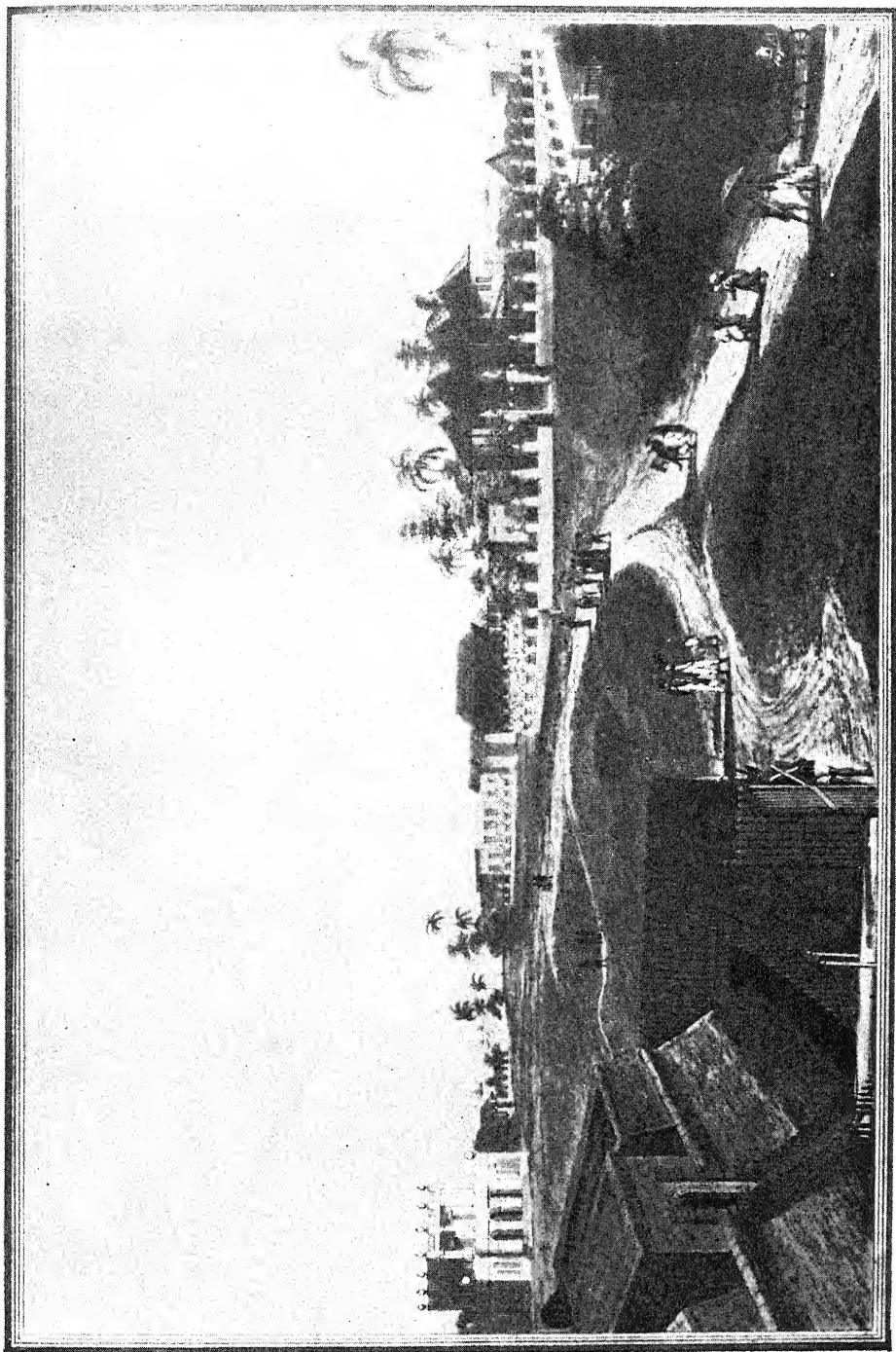




BENCOOLEN BAY, FORT MALBOROUGH.

From an aquatint dated 1799, presented to the Raffles Museum in 1938 by the "Friends of Singapore."





GOVERNMENT HOUSE AND COUNCIL HOUSE, FORT MALBOROUGH.
From an aquatint dated 1799, presented to the Raffles Museum in 1938 by the "Friends of Singapore."



found a colony on the Sumatran coast ; naturally the colony came to a pitiful end in its unwholesome and depressing surroundings. Private traders could make nothing at Bencoolen. The Company's servants were better situated, yet a writer had insufficient to live on and a factor found his post only an " introduction to business ". Mr. Collet made £8,000 in four years at Bencoolen ; while his right-hand man, Mr. Lloyd, who had been there longer, left only £258 ; and his prospective son-in-law, Mr. White, died penniless. Life in Sumatra was a lottery with few prizes. Neither time nor the appointment of a chaplain improved matters : defalcations were numerous and the loss on the settlement between 1778 and 1783 was £37,589. Attempts to find a better site for a trading station came to nothing till Penang was founded in 1786 and diverted the Directors' attention to the Malacca Straits. The capture of the Dutch settlement at Padang in 1781 and even the fall of the Dutch Company and the British conquest of Java could not make Bencoolen pay its way. From 1818 to 1824 Raffles himself could make nothing of it. In 1825 the Directors exchanged it gladly for Malacca only to find that Malacca also was a financial failure. But that, again, is another story. The British East India Company appears at its worst in Malaya ; and Singapore, its one success, was founded in disobedience of its orders.

KĒRIS MEASUREMENTS FROM NORTH BORNEO.

By H. G. KEITH.

1. A Reputed Bugis Method.

The following information was obtained from Tuan Haji Abdul Gapar and is similar to the Pahang method described by Evans(a), the incantation only being different in some respects :

Hold the *kĕris* by the blade with the handle towards the body. Place the right thumb crosswise at the *ganja*, and the left thumb in a similar position, but above the right thumb. Then move the right thumb above the left thumb, and so on, at each change in position of either thumb recite one line of the following incantation :

1. Sa-berchĕla-chĕla.
2. Kĕdua katĕnggĕlam.
3. Mĕnchari laba.
4. Sang bima.
5. Pĕngasan.
6. Sagarunan.
7. Gunong runtuh.
8. Putĕri bĕrkurong.
9. Ular chintamani.
10. Hulubalang bĕrani mati.

The line of incantation on which the last position falls determines whether the *kĕris* is lucky or unlucky. A portion of the *kĕris* blade less than a thumb's breadth wide counts as a full measurement. If the last position falls on :

Sa-bĕrchĕla-chĕla. Unlucky. (Apa-apa kĕrja sĕmua tidak baik.)

Kĕdua katĕnggĕlam. Unlucky. (Sĕmua apa-apa kĕrja tidak menjadi.)

Mĕnchari laba. Lucky. (Karam di-laut timbul di-darat.)

Sang bima. Unlucky. (Rumah bĕrbakar.)

Pĕngasan rajuna. Unlucky. (Bĕrgadoh sama sĕndiri dalam rumah.)

Sagarunan. Unlucky. (Malas apa-apa kĕrja.)

Gunong runtuh. Unlucky. (Hĕrta dalam rumah sĕlalu hilang.)

Putĕri bĕrkurong. Unlucky. (Bĕrhati macham pĕrĕmpuan.)

Ular chintamani. Lucky. (Jika miskin bulih kaya atau bĕrdagang untong.)

Hulubalang bĕrani mati. Unlucky. (Jika bĕrperang tidak kĕmbali lagi.)

2. A Suluk Method.

The following was obtained from Hatib Hidari of Kampong Bokara :

Journal Malayan Branch [Vol. XVI, Part I,

Hold the *këris* and proceed in the same manner as described above, but at each change in position of the thumbs recite one line of the following :—

1. Mati di-těmpat.
2. Mati di-něgeri.
3. Běrtama musu.
4. Těnggělam di-laut.
5. Měnchari laba.

As in the previous method the line on which the last position falls determines whether the *këris* is lucky or unlucky. A portion of the *këris* blade less than a thumb's breadth wide counts as a full measurement.

If the last position falls on :

Mati di-těmpat. Lucky. (You die at home.)

Mati di-něgeri. Unlucky. (You die in a foreign country.)

Běrtama musu. Fairly lucky. (A desire to kill.)

Těnggělam di-laut. Unlucky. (If taken on a voyage the boat will sink.)

Měnchari laba. Very lucky. (If taken on a trading expedition much profit will accrue.)

3. A Brunei Method.

The following was obtained from Mohammed Matahar bin Haji Ahmat of Brunei :

Hold the *këris* and proceed in the same manner as described above, but at each change in position of the thumbs recite one word of the following :

1. Suboh.
2. Lohor. (luhur)
3. Asar ('asar).
4. Magarip (maghrib.)
5. Ĕsa.

As in 1 above the word on which the last position falls determines whether the *këris* is lucky or unlucky. A portion of the *këris* blade less than a thumb's breadth wide counts as a full measurement.

Suboh. Very lucky. (The Dawn.)

Luhur. Lucky. (Noon.)

'Asar. Lucky. (The Afternoon.)

Maghrib. Unlucky. (The West.)

Ĕsa. Unlucky in trading. (Unity.)

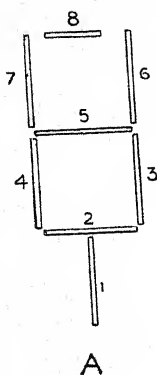
4. A Reputed Bugis Method.

The following was obtained from Mohammed Matahar bin Haji Ahmat of Brunei :

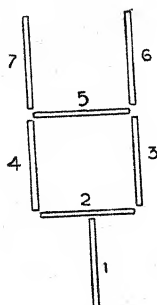
Take a strip of *pandan* leaf and lay it along the length of the *këris* blade from the *ganja* to the *hujung këris*. Break the strip at the *hujung këris* so that a strip of *pandan* the length of the blade remains. Throw away any portion of the *pandan* strip which remains.

Take the strip of *pandan*, which is equal to the length of the blade, double it and break it at the fold, *i.e.*, halfway. Throw away one-half of the *pandan* strip. With the piece that is left measure from the *ganja* and mark with the left thumb nail the point at which the end of the strip comes on the blade. This will be exactly half the length of the blade. With the *pandan* strip measure across the blade at the point marked with the left thumb nail and break off a piece of the strip equal to the width of the blade. Continue to measure across the blade and break off pieces of the strip until the strip is used up.

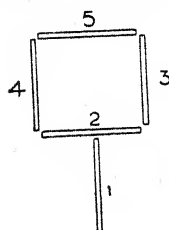
The pieces of *pandan* strip are then arranged as follows, if a piece shorter than the rest remains it is used last in the following arrangements :



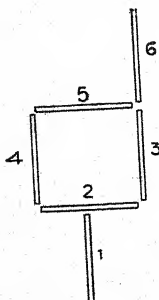
A



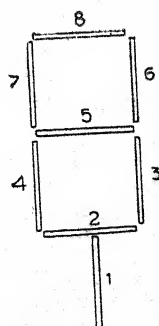
B



C



D



E

A. Fairly lucky.

B. Lucky.

C. Unlucky.

D. Lucky.

E. Unlucky.

(a) Evans, Ivor H. N. *Papers on the Ethnology and Archaeology of the Malay Peninsula*, 1927.

THE EXPRESSION THO-KHO

By J. V. MILLS, M.C.S.

In the dictionaries of Giles and Eitel the expression 土庫 (Mandarin, *t'u k'u*; Cantonese, *t'ó fu*) bears the meaning of "store-room", "cellar".

For the Chinese of China that meaning persists. In his brilliant disquisition entitled *Ma Huan Re-examined* (1933) Duyvendak traces the history of the expression in Java (page 31).

The Amoy Hokkiens pronounced the ideograms *thó-khò*, and extended the meaning to "shop"; with this meaning the expression, in the form *toko*, has become familiar to natives and foreigners in the Dutch Archipelago, though it is not well known outside the Archipelago, not even in Singapore.*

Amongst the Chinese in Java the meaning was further developed: from "store-room" "store" it became "settlement of traders, factory", also "merchant's house": moreover, the "factory" being naturally surrounded by palisades, the word was used in the sense of "citadel, castle".

In British Malaya, the development has proceeded on different lines.

From "store", the expression became "godown", and then "a firm with a godown".

Today it is used of any "big commercial house", especially a "European firm"; as 洋行, *yang hsing*, "Western house", in China.

Thus, the expression is applicable to such firms as Robinson's, Little's, Whiteaway's, Guthrie's, and to big Asiatic firms run on European lines, such as the Cycle and Carriage Company.

In some places the Straits Trading Co. and the Eastern Smelting Co. are known as the "*sin siah bí thó khò*" "new tin *thó khò*" and "*ku siah bí thó khò*" "old tin *thó khò*", respectively.

The expression has also found its way into street-names; thus, in Penang, that part of Beach Street which lies between Light Street and Chulia Street is still called, by the Hokkiens "*thó khó ke*" and by the Cantonese "*t'ó fu kai*"—"godown street"; 'street where the European firms are': since at one time most of the godowns and business houses were situated there. In Singapore, Raffles Place is called "*thó khó street*", and Change Alley "*thó khó lane*".

*The Javanese in Singapore are acquainted with the expression "*toko*," "shop," and the writer has recently seen a shop with the word "TOKO" painted on the outside.

This extended meaning is of local Hokkien origin, and has been adopted, in the appropriate pronunciation, by Chinese speaking other dialects : it is a common colloquial expression used by both educated and illiterate persons throughout British Malaya : its use is restricted, however, to persons who have been born here or have resided here for some time : new arrivals from China are unacquainted with this connotation of the expression.

TWO DUTCH-PORTUGUESE SEA-FIGHTS

By J. V. MILLS, M.C.S.

Plate XV.

A Latin book entitled "Rerum et urbis Amstelodamensium historia" deserves the attention of historical students: written by Joh. Isacius Pontanus, it was published by Judocus Hondius in 1611: the press-mark in the General Catalogue of the British Museum is 794.i.6: a copy will also be found in the Library of the Royal Geographical Society.

The book contains a few Malay words which perhaps require explanation; and the map between pages 144 and 145 includes a drawing of "incolae Sumatrae et Malaccae", "inhabitants of Sumatra and Malacca"; one of these gentlemen is depicted with a turban, baju, sarong, shoes and long sword, in contradistinction to the Malay of Eredia (1613) who wears a head-band, vest, sarong, and kris, and holds a long spear (cf. Janssen's *Malaca, l'Inde Méridionale et le Cathay*; folio 21R).

Chapter 26 of Book 2 recites the exploits of the various naval expeditions sent by the Dutch to the Indies.

The Chapter includes accounts of two sea-fights.

The first occurred off Bantam in 1603.

Danvers does not mention it, and as this must be one of the first occasions, if not the first occasion, on which the Dutch successfully attacked the Portuguese at sea, the account is worthy of reproduction, if only as a tribute to the bravery of Hermans and his men who appear to have given battle to a fleet more than five times the size of their own.

The following is a translation from the Latin.

* * *

" (Page 205).

1603.

Volphardus Harminius' naval battle against the Lusitanians.

Moreover, of the ships which set sail in the year 1601, as we recorded above, a brigantine called the *Vigil* returned safely in the month of February in the year 1603.

This vessel brought a message, *inter alia*, to the effect that five of the big ships were all ready to arrive shortly, duly loaded with heavy cargoes of spices; and further that Volphardus Harminius, as soon as he was actually inside the strait of Sunda, had been warned by a Chinese skiff that Bantamus, the emporium of Java, was being blockaded by a fleet of the Lusitanians under the command of Andreas Fortado Mendoza. (As we remarked above, Volphardus Harminius had set out for India in the same year 1601, invested with supreme authority and accompanied

by a number of ships). The Vigil stated, too, that the Lusitanians who were at Goa were extremely annoyed that the trade in spices, which had hitherto been their sole prerogative, and the enormous profits which accrued therefrom, should be filched from them by the Batavians, and that they had therefore despatched this fleet of eight larger ships and about twenty triremes to Bantam, for the purpose of driving out our men who were carrying on business there, and of diverting the townsmen and inhabitants from having dealings with our men; this result was to be achieved by words and promises, or, if that was not wholly successful, in the last resort by force of arms. Volphardus had only five ships under his command, but when he discussed the matter with his other leaders he showed them that it was quite impossible for him to make an honourable retreat, and it was therefore agreed by a unanimous vote that the Lusitanians should be attacked.

With celerity our men made their decision; with no less energy they carried it out.

For the arrival of [our countrymen's ships greatly cheered not only the townsfolk of Bantam but their Prince as well; they co-operated with our men in the fight, and devoted all their strength to the one end that they might rid themselves of this bane of theirs. At the first approach Volphardus concentrated on scattering the Lusitanian fleet and rendering it unmanageable by shots from his mortars. But he soon drew closer and reduced two triremes and three other ships to submission: certain vessels which had been destroyed by the force of his mortars he completely sank: finally, the Lusitanians themselves set fire to some other ships so that they might not fall into the hands of our men or of the Bantam people.

The rest of their ships directed their course to Amboyna. . . .'

* * *

Clearly the progress of the Dutch expeditions was followed with great interest in England, for one Thomas Archer thought it worth while to publish a small pamphlet dealing with this fight.

The British Museum press-mark of the pamphlet is C. 55. b. 25.

* * *

"A True and perfect Relation of the Newes sent from Amsterdam, the 21 of February, 1603.

Concerning the fight of the five Dutche shippes in the East Indies, against the Portugall Fleete, consisting of eight great Gallions, and 22 Galleyes both great and small: whereof was Admirall, Don Andreas Fartado Mendosa.

Whereunto is added also, the Voyage and Navigation of the said five Dutche shippes and others in the Iles of East Indies, and of their coming home.

Imprinted at London by T. C. for Thomas Archer, and are to be sold at the little shop joining to the Exchange, 1603.

A True and parcticular relation of the Newes sent from Amsterdam, the 21 of February, Anno 1603. Stilo novo, concerning the fight of five Dutche shippes, in the East Indies, against the Portugall Fleete, consisting of eight great gallions, and 22 Galleyes, both great and small: whereof was Admirall Don Andreas Fartado Mendosa.

Sir, I have hitherto signified unto you those Newes (whiche I had heard of sundrie persons) brought by the Pinnace from the East Indies, but now, forasmuch as the Maister of the Pinnace himselfe (called *Cornelis Schoutein*) arrived here yesternight, certifying us of all by word of mouth, therefore I have written unto you more certainly and particularly thereof. To wit. That the five shippes which sayled and departed hence, in the yeare 1601. on the 23. day of Aprill (whereof was Admirall *Wolffert Hermans*,) arrived in the streight of *Sunda*, on Christmas day, in the said yeare 1601. where they were advertised and warranted by a small *Chinish* shippe, that before *Bantam* laie a Portingall Armade or Navie, containing eight great Galleons, and 22. Galleyes, great and small, which had laine before the Towne a day or two.

The said Dutche Admirall caused his said five shippes to cast anker, and tooke counsell together for their better resolution in their businesse. And because you may knowe what, and how many shippes they had in companie to attempt such, and so great an enterprise, I will rehearse and set downe their names, and burthen of the same.

One shippe of the burthen of 520. tunnes, called *Guelderland*.

One shippe of the burthen of 400. tunnes, called the *Sealand*.

One shippe of the burthen of 240. tunnes, called *Utrecht*.

One shippe of the burthen of 120. tunnes, called the *Watchter*.

One shippe of the burthen of 50. tunnes, called the *Dove*.

Their resolution was, that they should assaile and fight with the said Armade or Navie with their Ordinance: In handling whereof, our men apter and farre better practised then the Portingalles, determining so to chase them from their siege: whereupon they set sayle, and the next day early in the morning, they beganne to fight with the Portingales shippes, and so with great force and resolution on both sides, they maintained this manner of fight with their Ordinance, not only the same whole day, but 6. or 7. dayes after, until the first day of January in the yeare 1602. and tooke the same time from the said Portingales, two Galleyes, and three Galleyes which were wonderfully battered and bruised with the shot of our five shippes.

After that they themselves had set them on fire, suffering them to drive downe the River upon our shippes, meaning thereby

to hinder or rather to burne our shippes, but God be praised they effected no hurt at all. Finally, the Portingalles seeing no good issue like to fall on their side, left their siege of *Bantam*, and departed to the Ile of *Ambona*, on the one side whereof, they have a Castle, which they strongly fortified, and have cut downe all the Cloves Trees, and pulled them up by the rootes, or at the leastwise destroyed as many of ye trees as they could, committing likewise a most great, wicked, terrible, and cruell murder upon the poore inhabitants of the same Ile, the right nature and condition of Tyrants, which are accustomed to use crueltie upon poore disarmed men and naked creatures, when they dare not defend, nor revenge themselves upon their enemies. This is the great credit which this victorious Don Andreas Fartado Mendosa with his Armade or Navie hath gotten.

Truly, it is onely the Lorde God which gave so great courage and magnanimitie to the hearts of our people, with so small a power of weake men to assaile and overthrow so great and mightie a Fleete in comparison of ours, to which mercifull, loving, and omnipotent God, be all laude, praise and glorie. Amen.

Our shippes remained nine days at *Bantam* providing themselves of all necessaries, where they were welcome, and with great joy and gladnesse, received both great and small, the reason thereof was, because they thought that the Portingalles were determined to come upon them, or at least to build a Castle upon an Ile, hard by *Bantam*, but the Lord hath confounded their desseignes.

Our said shippes being appointed to make their voyage to *Banda* and *Terranata*, for the remainder of the old account, furthered their voyage towards the same Iles, where they found and sawe the cruell actions of the Portingalles, as committed by the saide Portingall Fleete in the Ile of *Aubona*, and were departed thence to *Intidor*, where they also have a Castle.

And howbeit the Ile of *Aubona* is seitate between *Terrenata* and *Banda*, yet notwithstanding our shippes seperated themselves, the better to furnish their lading, whereof two directed their course for *Banda*, and three for *Terreneta*, where they found our Factor or Commissioner *Francis Verdoes* in good health, being in great favour with the King there, who shewed him all curtesie and kindnesse, but he had not any great store of Cloves, by reason that the yeare had been verie unseasonable and unfruitfull, and yeelded but small increase, as the like had not bene seene in many yeares before. They laded such small store of cloves as they found there, and sayled with the three shippes from thence towards *Banda*, to the other two, where they also found our Factor or Commissioner *Adriaen Veen*, in good health, where one of the two shippes was alreadie fully laden with Nutmegges and Maces, also they laded there the ship called *Guelderland* (which had bene in *Terranata*) and the small Pinnace the *Dove*, with which three shippes the Admirall *Wolffert Hermans* is now coming home. The Pinnace (being a little on the other side of *capo de buona*

speranza) straided, having lost the company of the other two shippes, the *Guelderland* and *Zealand*, which we also daily do expect : They sayled with these three ships from *Bantam*, on the 25 day of August. The other two ships, *Utrecht* and the *Wachster*, under the command of the Viceadmirall *Hans Bauwell*, sayled from *Bantam* towards *Terranata*, to the ende to staie there for the new increase of cloves, meaning therewith to lade the said shippes.

Jacob van Neck, with his two ships, to weete the *Amsterdam*, and *Der Goude*, who we thought should have had their lading of cloves in *Terrenata*, and had bin there long before the other ships, hath effected nothing, by reason of the great scarcitie of commodities. And whereas right over against, or hard by the Castle *Tydoro*, there laie two Portingalles ships, and one *Magelane* ship called the *Fayth*, which they had taken before, the said *Van Neck* purposed to drive the said two Portingall ships from thence (I thinke at the request and instance of the King of *Terrenata*,) but his enterprise succeeded not very well, for he lost 8. or 9. of his men, whereof *Nicholas Cornelison* Paister of the ship *Ter Goude*, was one, and he himselfe lost three of his fingers of his right hand : he sayled from thence towards a place called *Patana*, seitate after *Cuda* or *Malaua*, where he procured halfe lading for one of his ships with Pepper, and was purposed to returne to *Terrenata*, or at leastwise send thither the shippe *Ter Goude*, to the ende to lade her with the great encrease of the new Cloves.

The Admirall *Iacob Van Heemskercke*, who likewise sayled out of these Countries on the 23. of April, 1601. is arrived at *Bantam* with sixe ships, and the seventh (being the Viceadmirall, loosing the company of the other ships about the lyne) hath bene in *Achein*, and hath laden there some small store of Pepper wherewith he sayled towards *Bantam*, where he found his company of these seven ships, (five being fully laden) departed from *Bantam* homewardes, the 11. of May, in the yeare 1602. which was long before these three came thence, they must be as we thinke in the Ile of *S. Helena*, because they would not willingly fall upon those coastes in the winter season : the Lorde graunt them a prosperous voyage and safe arrivall.

The Admirall *Iacob Van Heemskercke*, is sayled further off with the two other ships towards the Iles, to the end to seeke out Negotiation.

Of the two shippes which went towards *China*, there is no newes, but only that at *Bantam* was a speech which is not good : to wit, That those of *China* should have hanged 15. or 16. of our people which went there a shoare, but thereof is small certaintie, we hope that the matter shall not be so badde.

Of the shippes of *Zealand* is no certaintie, but only that there was a flying speech of two shippes which were seene in the Iles, and therefore it is supposed that the two shippes *Zealand* were there.

Of the English and French shippes we have no newes at all.

The five shippes which sayled and departed from *Bantam* towards these countries, on the 11. of May, 1602. are these following. *Amsterdam. Horne. Enckhuysen, the blacke Lyon, the greene Lyon.*"

* * *

The second sea-fight forms part of the events connected with Matelief's attack on Malacca in 1606.

An account of this attack will be found in Danvers' *The Portuguese in India* (1894), Vol. II, page 135-137, also in Valentijn's description of Malacca (*J.R.A.S.S.B.* No. 15 (1885). p. 132-138, and No. 16. (1885), p. 289-299). These accounts do not altogether tally, and it would be useful if some student could find time to collate all the authorities and set out the full details.

The sketch, here reproduced, in Pontanus' book (p. 213) shows the Dutch landing to the south of the town (somewhere near the present site of the Rest House): the gate-way of Santiago, still standing near the Malacca Club, is clearly identifiable.

It would seem, however, that the actual attack on the fortress was made, at any rate on a later date, from the north; for Valentijn (p. 290) states that when the siege was raised the artillery was moved back from "Campo Klin", and Kampong Kling ("Campon Chelin") was on the north side of the town, as shown in Father Cardon's plan (*J.R.A.S.M.B.* Vol. XII. Part II. (1933): facing p. 1): moreover, Pontanus himself speaks of Aethiopians advancing "further towards the south" as the attackers closed in on the fort.

Pontanus' sketch shows the Dutch joining the forces sent by the King of Johore, "Rex Jhortanus": it is difficult to see why the letter "t" was introduced into this word: perhaps it was for euphony, or perhaps the original adjective was "Jhorianus" coined on the analogy of such Latin adjectives as "Caesarianus", and the "i" was wrongly read as "t".

The translation is as follows.

"(Page 212).

The Malaccan expedition of Matelivius.

Then came the exploit of Commander Matelivius.

I previously made an incidental reference to his expedition and the equipment of his fleet.

He had been ordered, *inter alia*, to employ every means by which he could establish friendship with the kings of the Indians, and could protect our people from all possible frightfulness on the part of their enemies and of the Lusitanians, so that they could carry on their business everywhere in safety and without danger.

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He therefore evolved a plan for a special attack on Malacca.

So towards the end of April in the year 1606, he despatched ships to the Golden Chersonese : (Malacca is situated at the extremity of the Golden Chersonese in a gulf of the sea) : and he at once sent word to the Jhortanian king who was associated with our people by treaty, to bring him help against the Lusitanians. Meanwhile he himself closed in upon Malacca, but was unable to bring his ships very near to the town, as he had hoped. And although he commenced hostilities with shots from his mortars, the results were lacking in effectiveness because he was too far from the town. Moreover he waited day after day for the arrival of his royal ally ; and this gave the Malacca garrisons a considerable time to prepare themselves against all attacks. But before long the king joined our countrymen's fleet with some triremes and two thousand Aethiopians ; a conference was immediately held ; and it was decided that, after the renewal of the treaty with the king, a landing should be made on the following day, which was the eighteenth of May, on the shore of the coast, (Page 213) to try, by promises or by some other means, whether they could separate the suburban residents from the town and win them over to our side. The landing party consisted of about 800 men ; they found that the suburb had been abandoned and burnt by the inhabitants, who had fled into the main city ; so from the first moment the Lusitanian garrison took drastic measures to resist the efforts of our men.

The siege of Malacca.

Still our men and their Indian auxiliaries began to approach nearer and nearer, till they fought at such close quarters that at the very first contact many men on our side were wounded quite severely ; and some even lay prostrated on the ground.

However our men threw back the Lusitanians and drove them into the city, gained possession of the whole suburb, and then immediately made a sudden effort to thrust at the fort ; they brought up four mortars of normal size and placed them in such a position that they were able at one and the same time to hit both the tower and the rampart of the fortress in Malacca. But they realized that these methods were achieving inadequate results ; moreover the Lusitanian fleet from Goa was expected on any day ; so it was soon afterwards decided that the military engines together with all the sick and wounded, should be taken back to the ships ; not more than three hundred armed men were left on shore ; at a later date these men took a bridge up a stream and laid the way open for themselves to reach a monastery situated in the neighbourhood there. From this point they laid down a path through the marshes which lay between the shore and the monastery ; then a hundred and fifty of our men with four hundred Aethiopians advanced further towards the south, and, before the Lusitanians were able to observe them, they set out an encampment in the part of the town which was held most weakly ; they

also prepared and erected defences as well as a sufficiently broad rampart midway between the shore and the city ; here they even set up some mortars at a later date. But before they started a bombardment of the city, they sent a trumpeter and urged the inhabitants to surrender.

At last, when that was of no avail, they began to batter the walls and fortifications on the 12th of July. In addition, men were sent out under cover of night to explore the conditions of the locality and see whether it was permissible to approach further towards the city and erect defences at closer quarters : these men soon returned and pointed out the way and the means ; a force advanced along this way and very quickly threw up a fortification shaped like a half-moon, which was scarcely sixty paces distant from the city. However, while they were thinking about making an assault from this point, a message was received that the Lusitanian fleet would soon arrive, and they were compelled to take the mortars back to the shore and re-embark the besieging force. But when the Lusitanians saw our men abandoning the siege, (Page 214) they made a sudden sally, and endeavoured to destroy the camp and to slaughter all who might still be caught in it : however, our men turned, retreated a little and then attacked them to such effect that they were compelled to retire into the city with the loss of about fifty men.

The naval battle between the Lusitanians and Matelivius.

Then they embarked and set sail, raising anchor on the seventeenth day of August ; they went to meet the enemy fleet ; and about vespers on the same day they found that it consisted of fourteen ships of terrific size and an equal number of smaller ships, in addition to four triremes ; the supreme command was vested in the ship which contained the Viceroy of Goa.

On sighting our men, the Lusitanians at once turned to their mortars and let off round after round so rapidly that one hundred and fifty shots were counted on that evening.

On the following day the Lusitanians noticed that one of our countrymen's ships, called the Nassovia, was separated a little from the rest and could not readily be assisted by our men as the sea was calm and wind had dropped ; so they nearly overwhelmed it with torches and flames, until the marines were compelled to flee from danger in small boats. Matelivius himself with another ship, called the Mittelburgum, was surrounded by three of the larger vessels belonging to the Lusitanians, and fought a lengthy defensive action, until his comrades came to his assistance, when they concentrated their fire of flaming darts on one of the three Lusitanian ships.

But a sudden conflagration then ensued and Matelivius cut the cables to free himself from danger : while the other ship called the Mittelburgum, was held so fast by two Lusitanian ships

that she could not drag herself free, and when fires broke out simultaneously, both she and they perished in the blaze.

Meanwhile the majority of the marines had been saved from danger by the small boats and cutters of other ships ; large numbers of the Lusitanians leapt into the sea to avoid the fire and were drowned or carried away by the waves.

After skirmishing of that kind had been carried on until noon, the rest of the time was given over to the further repair of ships which had been seriously damaged by shots from the mortars on both sides. Eventually on the twentieth day of August, when our men saw that the Lusitanians were still clinging to their anchors, they decided to crowd on all sail and then bear down on them and chase them.

However the enemy refused to await their onset, and immediately raised anchor and retired towards Malacca. While our men, who also wished to be on the *qui vive* so to speak, turned aside to the Indian kings nearby, and devoted all their energies to repairing their ships and provisioning them with fresh supplies, until both the sick and wounded recovered some measure of good-health. Meanwhile, the Lusitanians after leaving seven ships at Malacca began again to venture on trying their fortune at sea.

(Page 215).

As soon as our men knew this, they returned once more to the same place and recommenced the battle.

The Admiral, with two other ships, one named the Sun and the other the Province, captured a Lusitanian vessel which was hanging a little distance away from its fellows, and dragged it with him to the open sea ; and as almost all the Lusitanians on board had been killed in the first attack, he left it to be consumed by fire and abandoned it to their associates who were hovering about in another ship. In another place, the Vice-Admiral who had been seized by two Lusitanian merchantships, did not cease fighting until one of them caught fire and perished in the conflagration, while the other, riddled with numerous shots from the mortars and deprived of all use of its tackle, blundered about the sea, blazed up and soon became consecrated to the God of Fire ; it surrendered, as also did another Lusitanian ship which was attacked by two of our countrymen's vessels.

After these events, our men eventually returned to the port of Malacca, and carefully considered the question of destroying the other Portuguese ships as well : but after they had decided that so difficult and essentially dangerous an undertaking ought scarcely to be attempted, it so happened that during the night the Lusitanians were so overcome by terror that after removing the mortars and other military material from these ships, they fired and destroyed them with their own hands ; this action left our men greatly delighted. So that was how this Lusitanian fleet was routed and

destroyed ; but little booty or material advantage accrued to our men therefrom, and as Matelivius was holding by him some Lusitanian prisoners of really distinguished rank, he obtained a ransom of six thousand crowns for their release and generously distributed it in equal shares among all the marines ; at the same time he also freed all the commoners who were being detained, exchanging them for certain of our men who were being kept as slaves in Malacca by the other side."

* * *

One concludes with a translation of a short note on the visit of Van Neck's expedition to Patane.

* * *

" (Page 208).

Moreover, at about this time Neccius brought home a great quantity of pepper and spices from Patana in the Golden Chersonese. (I stated above that after the naval battle with the Lusitanians he had set out for that place).

Now Patane is situated not far from the sea in a position intermediate between Sianus and Malacca ; it is the town for the whole territory or kingdom ; and the latter derives its name from this centre, from the metropolis Patane.

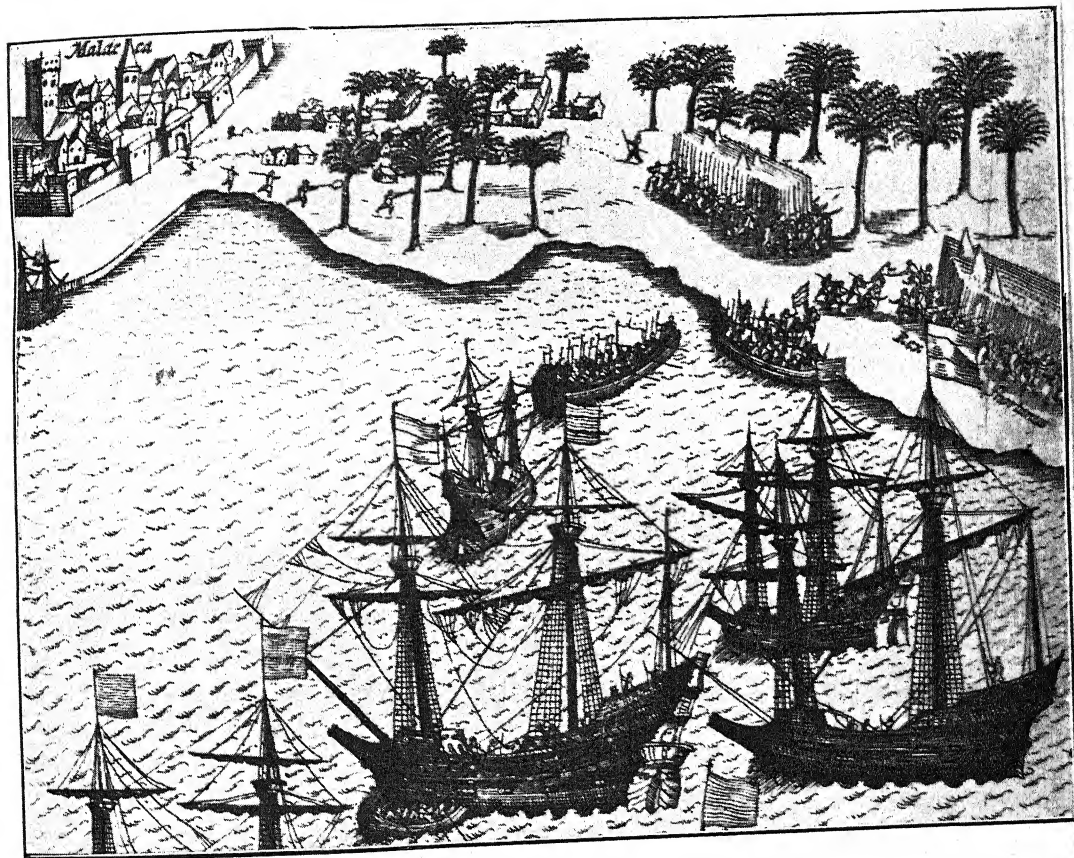
When Neccius stayed there, the government was being administered by a woman ; she had at that time been the sole ruler of the kingdom for about fifteen years. When our men had positioned their ships in the port of the kingdom (which is about half a mile distant from the city), a personage immediately appeared whose duty it was to inspect and examine foreign vessels. He at once presented our men with several fresh fruits, and said that the Queen and all the inhabitants were overjoyed at their arrival, but he stated that they could not exercise the right of carrying on trade until the Commander himself had come to the city.

On the following day the Commander went ashore ; his gifts and his Prince's letters which he brought with him, were received, and with the assistance of some elephants he set out for the Court.

Moreover, when he had exhibited his credentials to the Queen and her chiefs, he was immediately granted the right of carrying on trade with the inhabitants, and one of the chiefs was entrusted with the business of arranging the price of spices with him, and of doing his best that he should obtain as much as was sufficient to fill the ships.

Furthermore, our men were allocated a house where they could conveniently dispose their merchandise and negotiate with the inhabitants.

Moreover when all their business had been completed and the ships had been sufficiently loaded with a great quantity of pepper,



MATELIEF'S LANDING AT MALACCA, 1606.



they again presented the Queen with the customary token of respect as they were on the point of saying farewell.

And since factors were to be left there to devote themselves to the future distribution of merchandise and the purchase of pepper, the Queen promised often and sincerely that she would regard them as entrusted to her own personal protection.

In fact she pleaded that if her addresses and invitations had been incompatible with their high rank and lacking in frequency, it was of course because her personal position so demanded, since she was a woman.

She asked that, if they made future sailings to India, they would never omit to land at Patane.

Finally, she presented our Commander with a *Crise* or Indian sword most beautifully gilded, requesting that this might be remembered in her favour and that if he ever came upon a Patane ship in danger of enemies at sea, he would rush up assistance.

Neccius and all the others promised sedulously and earnestly that they would do so ; and when they had tasted the fruits which were served, they went back to their residence, and then to their ships, and before long to their homes in the fatherland."

MALAY PLACE NAMES OF HINDU ORIGIN.

By F. W. DOUGLAS.

It is generally accepted that the old name for Cape Rachado, Sang Ywang Ujong, was the origin of the modern name Sungei Ujong, one of the States forming the confederacy of the Negri Sembilan. Variations are Senning Ujong and Semujong.

The name Sunge Ujong however appears on Eredia's map of Malaka dated 1600 A.D., and is sited at the headwaters of the river Panajie, (the modern Lingi) about the position of modern Seremban. Writing about 1874/5, the late Sultan Abdulsamad of Selangor uses the names Senning Ujong and Semujong and describes them, as applying to the territory lying along the coast, from Sepang to the mouth of the Lingi river, and the watershed of the Lingi as being the landward boundary thereby excluding the Sunge Ujong of Eredia but including Cape Rachado.

Crawfurd gives the words 'Sang Ywang' a Javanese origin and meaning the Deity and the words 'Ywang Guru' as the name of the principal deity of the people of the archipelago in the times of Hinduism. Braddell's translation of Sang Ywang Ujong as Holy Head is peculiarly apposite because the modern Malay name for this cape is Tanjong Tuhan. This Malay name must be subsequent to the arrival of Islam. Sang Ywang Ujong was therefore probably introduced from Java under the cult of Shiva.

Jugra.—This hill has many legends attached to it : some connecting it with the Putri of Gunong Ledang (Mt. Ophir). I suggest that the name is merely a contraction of the words 'Ywang Guru' = the Chief Deity. There is another name for this hill with the same meaning, Parsalar. Par (H)¹ = Supreme and Salar (H) = Chief.

Lingi.—The word Lingi (H) = those who bear the mark of Shiva. The name did not apply to the river in former times. In Eredia's map (1600 A.D.) the river is called the Panajie. This name can resolve into Pani (H) = water and Ji (H) = life, spirit. Shiva in one of his forms is the god of the soul or spirit. The name Panajie now applies to a small tributary upstream in Rembau. By 1720 when the Bugis blockaded the river it was called the Lingi and had a Johor representative as Penghulu.

Malaka is the Malay name for the yellow myrobalans tree and in view of the evidence of the worship of Shiva it is perhaps worth noting that Parvati wife of Shiva, is also known as Shiva and the word shiva (H) also means the yellow myrobalans tree.

But Gerini states, that the name Malaka applied to the district and the name of the town was Jakola. If so then Malaka is

¹(H) after a word indicates that it is Hindustani.

certainly Mulk (H) = district, and Jakola may be Ja (H) = place and Kola (H) = ship, *i.e.* a port.

Johore.—The word Jor (H) = a connecting link and so would apply to the strait.

Cherakah.—A hill lying to the north of Jeram in Selangor. Chahar (H) = a kind of Bamboo and Koh (H) = hill. Bamboo hill and just at the back of it runs the S. Buloh or bamboo river.

Selangor.—Barbosa gives the sound of the name as Caranguor. So perhaps Sara (H) = the mansion or country and Ywang Guru = the deity.

Perak.—This name does not appear until after 1529 A.D. when the son of Sultan Mahmudshah, having been driven out of Kampar on the death of his father, took refuge at Klang and thence was taken to Perak and made its first Ruler as Sultan Muzaffarshah.

Whilst still Ruler of Malaka, *i.e.* before 1511 A.D., Sultan Mahmudshah had conquered first Bruas and then Manjong and had given both places to the Ruler of Bruas. Later (before 1529 A.D.) Sultan Mahmudshah when at Kampar complained to his Bendahara that this Ruler of Bruas and Manjong no longer acknowledged him as overlord. He refers to the place as "Segala rantau barat lepas daripada kita". In the maps prior to 1561 A.D. the area is marked as *Perat*. Is "Perat" the same as "Barat"? The use of this word Barat has been discussed by Humphreys in an attempt to explain its use in the east coast, by Trengganu people applied to Kelantan. Braddell records that Johore people called Pahang folk orang barat, and Tungku Stia of Trengganu tells me that the Johore rulers spoke of Barat Kanan when referring to the east coast States and Barat Kiri to the west coast States. It would seem that Barat was used in another sense than the ordinary meaning of 'west wind'. There is a word Barath (H) meaning land in the midst of jungle. Is this the origin of the name Barat, as applied to these places lying to the north of Johore but whose rulers were all subject to Malaka and later Johore?

If one turns back to Ptolemy's names one finds a possible Hindu origin for some of them:

Sabana.—Saba (H) = easterly winds. On Ptolemy's map it appears at the southern end of the peninsular so the point at which one would meet the easterly winds.

Khrysoanas.—Kherna (H) = to flow and Sonasa (H) = golden: Does this mean the river of gold, or a river leading to the gold country, or perhaps the golden colour of the water from the peat. I suggested to Braddell that this name applied to the Bernam river which formed one of the routes to the gold country both of Ulu Pahang and the Tapah-Bidor district; also the water

is golden from the peaty swamps on either bank. The name Bernam might be Bar (H) = famous, Nam (H) name.

Tharra also spelt *Threa*. Tarai (H) = swamp and on one map it appears near the Tasek Bera. But Gerini says it has many locations as one would expect in Malaya a land of many swamps.

Konkonagara—said to be somewhere near modern K. Kangsar. Kumkuma in Malay and Konkum (H) mean saffron. Nagara (H) = city Saffron city. At K. Kangsar we have Bukit Chandan today and Rakht Chandan (H) = saffron colour.

Kolandia—the name of the ships employed in the trade from the east to Suez. Kol (H) = ship and Ladwana (H) = to load, so the name meant laden ships.

Maleikolon.—Mills mentions a place Maleikilcho which appears on Ruysch's map No. 28 Mills collection, and hazards the suggestion that it is the same as Ptolemy's name. Mulk (H) = country or district and quqola (H) = cardamons but lachi (H) also means cardamons. Is not Mills' hazard proved to be correct?

The recent find of graves in Slim in the Bernam river valley, in which are beads similar to those found at the Indian settlement at Selensing, would seem to indicate the possibility that the foreigners who came to Malaya in Ptolemy's time were Indians, and that they gave the names, some of which remain to this day.

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THE DATE, AUTHORSHIP, CONTENTS AND SOME NEW MSS.
OF THE MALAY ROMANCE OF
ALEXANDER THE GREAT.

By R. O. WINSTEDT, K.B.E., C.M.G., D.Litt.

By his thesis on *De Maleische Alexanderroman* (Meppel 1937) Dr. P. J. van Leeuwen has added another to the list of valuable Malay studies inspired by the requirements for a doctorate of letters in Holland, though he has overlooked some of the material, not found other accessible and has therefore left several interesting problems unsolved.

Dr. van Leeuwen unfortunately professes no knowledge of Arabic or Persian and has had to depend on a friend for comparison of the Malay recension with Arabic versions of the tale of Alexander at Berlin. This comparison has led him to deduce that the Malay *Hikayat Iskandar Dzu'l-Karnain* comes from an Arabian version, a deduction he finds corroborated by Arabisms in the Malay text. As he points out, in the time of the Prophet, Arabs knew little of the story of Alexander. The mention of Dzu'l-Karnain in the Quran attracted their notice. A translation of the Syriac version of the tale of Alexander the Great a few centuries later failed to shake their belief in the identity of Dzu'l-Karnain and al-Iskandar, and they welcomed a synthesis by 'Umara whose version reconciled Quranic tradition with the Pseudo-Callisthenes: still the son of Philip of Macedon, Alexander became an Apostle of Islam and set out on missionary wars under the guidance of Khadlir. Then about 1000 A.D. the Arabs got to know the *Shahnama* of Firdausi through a summary by Mansur at—Ta'alibi, which described Alexander as founder of the throne of Iran and gave the names of the ancestors of Bahman but otherwise had little influence on the Arabic version of the romance.

Dr. van Leeuwen notes that two MSS. presented by Mr. R. J. Wilkinson to the University of Cambridge mention al-Suri as the name of the Arabian author whose recension has been used for the Malay version (cf. I. Friedlander's *Die Chadirlegende und der Alexanderroman*, Teubner, Leipzig, 1913, pp. 179-191). He has not remarked what Mr. Wilkinson tells me occurs in his MSS. and what I have found in what I shall term below Winstedt MS. No. II (page 63) that the name of al-Suri is associated with that of 'Abdu'llah ibn مفتح (or امفتح) so that either the Malay work or its source is a compilation: the sentence in my MS. runs "Say al-Suri and 'Abdu'llah son of مفتح whose *hikayat* it is", implying presumably that the source of the Malay romance was a compilation from more authors than one.

"The peculiar circumstance that in the Berlin Arabic and the Malay versions Alexander first conquers Dara his brother, then as king of Persia conquers the kingdoms of the west and next, on his march to the east, had again to fight a king of Persia, namely

Darinus, can be explained as follows. The compiler borrowed Firdausi's version up to Alexander mounting the throne and then wrote of his travels west and east. He knew from the complete Arabic Pseudo-Callisthenes or from Mubashshir's version that Alexander first conquered different western kings, then fought Dara and afterwards went east and defeated Porus. So he concluded that Alexander had to fight another king of Persia besides Firdausi's Dara. Perhaps one of his sources mentioned not Dara but Darius, whence he created the name Darinus. Whether this distortion of the story dates from 'Umara or from al-Suri, I cannot determine, as I know 'Umara only from the short outline in Friedlander. Probably 'Umara did not have it or know the *Shahnama*." So van Leeuwen. The distortion is due to an attempt to reconcile Arabic and Persian recensions, and the place where one would naturally look for such an attempt is British India, the source of so many early Malay versions of Muslim literary works. It is possible that further research among Persian and Indian versions of the tale may throw more light on the origin of the Malay recension.

When Dr. van Leeuwen comes to discuss the age of the Malay *Hikayat Iskandar Dzu'l-Karnain*, he has overlooked two references in the *Bustan as-Salatin* of 1638 A.D. and was unaware of the earliest text of the *Sĕjarah Mĕlayu*, whose introductory chapter is summarized from the Malay *Hikayat Iskandar*. He notes the reference in that chapter to "the famous *hikayat*" and surmises that it was therefore famous in 1612 A.D., the hitherto accepted date for the *Sejarah Melayu*. But

(a) the 1612 edition of the "Malay Annals" was a drastic Johor revision of a history "brought from Goa", which had been started before 1511 A.D. and went down to 1536 A.D.

(b) The printed text of the 1612 edition has a preface in praise of Allah and His Prophet cribbed word for word from the *Bustan as-Salatin*, which was begun in Aceh in 1638! Clearly that preface is a later interpolation after the 1612 edition. Was the introductory chapter on Alexander also an interpolation after 1638, seeing that the author of the *Bustan as-Salatin* twice refers to himself as having written in Malay about Alexander?

(c) The MS. containing the oldest recension of the *Sĕjarah Mĕlayu*, namely Raffles No. 18 in the Library of the Royal Asiatic Society, London, is a copy of a MS. which appears to have been the 1536 "history brought from Goa" and to have belonged to Raja Bongsu (=Sultan 'Abdu'llah Ma'ayat Shah, born 1571 died 1623), the patron and perhaps part editor of the 1612 revision of the *Sejarah Melayu*. It does not contain the long half-Arabic preface cribbed from the *Bustan as-Salatin*—an omission perhaps only due to that common accident, the loss of the first leaf of a MS.—but it does contain much of the 1612 preface, giving particulars as to that date and the persons engaged in the 1612 revision. And it contains also the introductory

chapter summarized from the *Hikayat Iskandar Dzu'l-Karnain* and follows it up by the most complete Malay list extant of the Persian and Indian descendants of Iskandar, an extraordinary list apparently copied from a genealogical tree.* Does Raffles MS. No. 18 therefore represent the 1536 text of the *Sĕjarah Mĕlayu* plus the introduction of 1612 and a summary from the *Hikayat Iskandar* added in 1612 or even about 1638? It would remove certain absurdities and inconsistencies to start the *Sĕjarah Mĕlayu* with its second chapter, the descent of Hindu princes on Bukit Si-Guntang, excising altogether from that chapter, as Raffles MS. No. 18 excises in part, all references to Iskandar. But in that case, this MS. would be a most extraordinary hotchpotch even for a Malay MS. It would contain (a) the original history down to 1536, a history to be altered and faked later by the 1612 editors; (b) a preface added in 1612 and (c) an introductory chapter on Iskandar from a long *Hikayat Iskandar*, compiled, it was once erroneously suggested by Mr. R. J. Wilkinson on the imperfect evidence then before him, just prior to 1638 by an Indian in Aceh. But if this introductory chapter dates from 1638 or even 1612, why was the original 1536 draft of the *Malay Annals* retained? Why was not the revision of 1612 preferred as in all other MSS. of the *Malay Annals*? Again if the introductory chapter dates from 1638 or even 1612, are we to suppose that Raffles MS. retained the 1536 draft but interpolated in the chapter on the Portuguese attack on Malacca references to the *Hikayat Amir Hamza* and the *Hikayat Muhammad Hanafiah*., a knowledge of which Perso-Arabic romances seems to fit the summarizer of the Iskandar introductory chapter? It seems far more probable that all three works were more likely to be popular and in the hands of an author writing in cosmopolitan Malacca before D'Albuquerque took it in 1511 than popular and in the hands of a Malay editor working on the troubled Johor river in 1612.

It is in the second book of the *Malay Bustan as-Salatin* that the author refers to himself as having written in Malay about Alexander the Great. As Dr. van Leeuwen has overlooked these references, I quote from the Jawi version edited by Mr. R. J. Wilkinson and printed by the American Mission Press, Singapore, in 1900.

Shahadan ada-lah 'umor Sultan Iskandar itu ĕnam-puloh tahun; kata sa-tĕngah sa-ribu ĕnam ratus tahun dan ada-lah 'umor-nya dan bangsa-nya ikhtilaf sĕgala ahl al-tariĕh, tiada-lah fakir mĕlanjutkan pĕrkataan-nya dari karna sudah-lah di-Jawikan fakir lain dari-pada kitab ini (p. 14).

Fasal yang kĕtiga pada mĕnyatakan ahual sĕgala raja-raja bĕnua Yunan dan Rum pada zaman dahulu kala. Kata ahl

*NOTE.—It must come from an Indo-Persian source and contains such corruptions of Persian as *Tĕrsi Bĕrdĕras* for *Narsi bĕradar-ash* "Narsi his brother"; for this point which would make search for an author idle, I am indebted to Professor V. Minorsky.

al-tarikh, bahawa ada-lah sēgala raja-raja bēnua Yunan itu sakalian-nya muluku't-tawa'if jua dan sakalian mēreka itu-lah mēnghukumkan bēnua Rum pada masa itu, tiada tērmashkur nama mēreka itu mēlainkan Sultan Filipus ia-itu nenek Sultan Iskandar sa-bēlah bonda-nya, tiada-lah fakir mēlanjutkan pērka-taan karna tēlah sudah di-jawikan fakir lain dari-pada kitab ini (p. 26).

These passages may be translated as follows :—

"The age of Sultan Iskandar was sixty years : half the authorities say one thousand six hundred years, and all the chroniclers are mistaken as to his age and nationality : your humble scribe will say no more because he has written something else in Malay besides this book."

"Section three setting forth the history of the rulers of Yunan and Rome in ancient times. All chroniclers say that the rulers of Yunan were kings of Alexander's provinces and, all of them ruled Rome at that time, none of them being famous except King Phillip, who was Alexander's maternal grandfather. Your humble scribe will say no more because he has written something else in Malay besides this book."

The form and scholarly detail of the first passage make it quite unlikely that it is one of those interpolations loved by Malay copyists.

The author of the *Bustan as-Salatin* (J.R.A.S.S.B. 82 ; 1920) was a Shaikh Nuru'd-din ibn 'Ali ibn Hasanyi ibn Muhammad ar-Raniri of Gujerat, who came to Acheh on 31 May 1637 and got instructions to write the *Bustan* on 4 March, 1638, that is twenty six years after the 1612 Johore revision of the *Sējarah Mēlayu*. Even if he had Malay blood and knew the language before his arrival in a Malay country in 1637, he could not be the author of a Malay *Hikayat Iskandar* "famous" before 1612, that is famous some thirty years before his arrival in the Malay archipelago.

At first I was disposed therefore to think that Shaikh Nuru'd-din was responsible only for revising the older *Hikayat Iskandar* and was the author of what may be termed the Sumatran recension of that work. But this theory has to be abandoned, seeing that the more scholarly author of the *Bustan* calls Philip of Ionia the maternal grandfather of Iskandar, while the *Hikayat Iskandar* calls him Qilas (? a corruption of Failakus = Philipus) of Macedonia. One can only surmise that Shaikh Nuru'd-din wrote a book referring to Alexander which has not yet been discovered or identified.

What I term the Sumatran recension of the *Hikayat Iskandar* is that of the three Leiden MSS., the Schoemann MS. at Berlin on Dutch paper (J.R.A.S.M.B. IV, 2 Overbeck), a Batavian MS. (No. CCCXXV) and the Paris MS. copied by the same scribe as Leiden Codex 1696, all of which van Leeuwen traces back

to one of the Leiden MSS., Codex 1970 (Juynboll's Catalogues. No. CLXXX) dated 1713 A.D. and once the property of an Arab living in the Archipelago, Omar ibn Sakhr Ba'abuj ;—or alternatively the other MSS. go back to the same original as Codex 1970.

What I term the British Malayan recension comprises the Farquhar MS. of 1805 A.D. in the Library of the Royal Asiatic Society, London, a MS. presented by Mr. R. J. Wilkinson to Cambridge with a colophon saying it was copied in Sungai Ujong in 1902, and Batavian MS. CCCXXXVI, which is a copy of the Farquhar MS. The oldest version of this recension, van Leeuwen surmises from textual criticism, was the original of Wilkinson's Sungai Ujong copy.

Dr. van Leeuwen has detected these two recensions, though he has not noted their territorial nature or given them the names Sumatran and British Malayan. The Sumatran recension alone starts with the doxology, relates how Allah showed Adam his descendants and gives a list of the predecessors of Bahman. It does not carry the story of Alexander so far as the British Malayan recension. "Otherwise the order of the contents and the contents themselves are precisely similar in both recensions; nearly every sentence in the one finds a parallel in the other, though they vary in choice of words and construction of sentences." Dr. van Leeuwen points out that the British Malayan recension cannot be derived from the Sumatran, because it often has a better text and carries the story further; nor yet can the Sumatran have been derived from the British Malayan recension, as it sometimes has a sentence missing from the latter and it has the doxology, the story of Adam and the list of Bahman's predecessors, all of which the British Malayan MSS. omit. But, he concludes, though in the Arabic there are at least two versions one beginning with the story of Bahman and the other enumerating his predecessors, the similarities between the two Malay recensions are too close for them to be separate translations of different Arabic MSS.; they must descend from a common Malay original.

A Wilkinson Cambridge MS. of 1808 A.D. is the only MS. extant (except one in my possession, which concludes with the death of Alexander) giving nearly the whole of al-Suri's Berlin version. From cursory examination both Dr. van Ronkel and Mr. R. J. Wilkinson erroneously took this MS. of 1808 A.D. to contain a wholly different version to that of the other Malay MSS. According to Dr. van Leeuwen "it begins, where the Wilkinson Cambridge MS. of 1902 ends, except that for a few pages the versions overlap." Both MSS. appear to have the same contents but the older is more detailed and contains more digressions. On the evidence of a few pages of overlap it is impossible to determine to which recension it should be assigned, but it appears to be the sequel to the longer British Malayan version. It appears also to be a better text than the Farquhar MS., a view supported by its far closer resemblance to the story of Kida of Hindi as summarized in the *Malay Annals*.

To sum up. Can we conclude that the oldest translation was done in Malacca? that it was the text used by the author of the *Malay Annals* and already "famous" before 1511? that it is more nearly represented by the British Malayan recension? and most nearly of all by the Wilkinson MS. of 1808 now at Cambridge? Were it not that Malay copyists take great liberties with their text, a careful study of the Malay vocabulary might determine the original place of authorship.

I will now give a brief account of the four MSS. of the *Hikayat Iskandar* in my possession, which will ultimately find a place in a public library at London or Oxford. For convenience I will term them the Winstedt MSS.

WINSTEDT MS. I contains 327 pages $12\frac{1}{2} \times 8\frac{1}{2}$ inches with a water-mark of three crescents and Roman (apparently English) lettering. If my memory serves, it came from Sungai Ujong. It bears the date 1302 A.H. = 1884 A.D. It has the abbreviated preface of the British Malayan recension and follows closely, with some verbal differences, the excerpts from that recension given by van Leeuwen. In some places it appears to correct his text e.g. *Kur'an yang 'adzim* instead of *Kur'an yang 'alim* (v. L. p. 46, l. 5), *nabi kita* instead of *nabi* (ib. l. 14), *di-kētahui* instead of *di-kētahuan-lah* (ib., p. 96, l. 13), etc.

Page 205 ends *Maka ada sa-orang dari-pada mēreka itu dari-pada anak chuchu Nabi Yusuf 'alaihi as-salama, maka bērmimpi pada suatu malam Nabi Yusuf bērkata akan dia, "Pērgilah kamu diam di-bumi."* Then follow ten and a third blank pages till on page 216 the text begins again:—

Kata sahib al-hikayat: sa-tēlah di-dēngar oleh Raja Bakhtiar kata Nabi Khidīr itu, maka ia pun sēgēra bērdiri."

This actually represents a lacuna from line 34, page 243 of van Leeuwen's outline to page 255, where Bakhtiar the son of Puz surrenders and accepts Islam.

There is a gap of one third of a page of page 217 and then the text begins: *Arakian maka amat dukachita-lah hati Raja Bakhtiar akan pēri hal pēkērjaan.*

The last page (327) ends abruptly with the line *kēlihatan pula Raja Daljan dēngan sēgala tantēra-nya lima-puluh ribu hulubalang-nya sakalian-nya bērsēnjata panah. Maka bērtanya Raja Manya-maj pada Abdu'l-nar, "Kaum mana ini?"* This coincides with page 259 of van Leeuwen's outline.

WINSTEDT MS. II.

A Malay numbering of the pages shows that the first seventeen are missing. The MS. contains 232 pages and is written on the same paper as MS. I.

The first line is *Maka 'ashkar 'Ajam pun tērlalu banyak bēroleh tawanan, dan rampasan amat banyak di-pēroleh mēreka itu.*

Maka k mbali-lah s gala kaum 'Ajam and it goes on to relate the interview where Luka Hakim advises Qilas to submit to Darab (van Leeuwen p. 234).

The last two lines of the last page run=*Arakian maka b rt mu-lah m reka itu d ngan sulu Raja Iskandar itu p nganjur Raja Radliah m nyuroh b rdatang s mbah ka-pada Raja Radliah. Maka oleh panglima dari-pada ist ri Raja Tibus itu di-suroh-nya sa-orang orang-nya ka-pada Raja Iskandar, "Bahawa kami datang ini,"* and then continues in a marginal note under the line carrying on to another page or MS., *p nyuroh ist ri Raja Tibus m mbawa surat dan bingkisan dan m ngatakan diri taalok ka-pada Raja Iskandar* (van Leeuwen p. 251).

From a comparison of several passages it seems to be a less careful copy from the same MS. as my MS. I. * ngkau* is sometimes changed into *tuan hamba*.

WINSTEDT MS. III.

A MS. of 179 pages 12½ x 8½ inches with a colophon saying that the copying of it was finished on 9 Muharram 1289 A.H. at Kampong Ulu in Malacca, it being "volume I of the *Hikayat*" and the property of the Dato' Muda of Linggi, Enche' Mohammed Perghal (? = Corporal). The Muslim date is the equivalent of 20 March 1872. The first page has an old number 77 in Roman figures and begins abruptly *akan Raja Tibus itu t lah datang-lah m ngadap Raja di-n g ri Filastin d ngan p nyuroh Raja Darinus*. Not till line 13 of page 17 do we meet the line that concludes Winstedt MS. II so that there is an overlap of 16½ pages between the two MSS.

This MS. III is interesting and valuable for three reasons :—

(a) On p. 63, it contains the mention noted above of *two* Arab authors

(b) It ends with the tale of Alexander's marriage with Badru'l-Qumriya, the daughter of Kida Hindi, a version very close to the tale as summarized in the "Malay Annals", though not so close as in Wilkinson's MS. of 1808.

I give the passage to which the author of the "Malay Annals" was indebted in his chapter I, printing phrases he actually quotes in italics.

Maka di-panggil-nya sa-orang manteri-nya yang 'akil *pada tempat yang sunyi*, maka sabda raja, "Ada suatu bichara-ku. Ada-lah anak-ku tiga orang. Maka ada sa-orang anak-ku perempuan, pada mata-ku amat elok rupa-nya. Sekarang *bichara aku hendak ku-persembahkan ka-pada Raja Iskandar*. Benar-nya pada-mu ?" Maka sembah manteri itu, "Sa-baik-baik kerja-lah yang di-bicharakan duli shah 'alam itu". Maka sabda Raja Kida Hindi, "Jika demikian itu, baik-lah engkau pergi pada Nabi Khizr katakan *oleh-mu* saperti bichara kita ini, jikalau kira-nya suka raja

berhambakan anak-ku ini, neschaya ku-persembahkan ka-bawah duli raja." Hatta maka keluar-lah manteri itu dari-pada raja-nya lalu pergi ia pada Nabi Khizr, maka di-katakan-nya-lah saperti bichara raja-nya itu. *Maka Nabi Khizr pun pergi mengadap Raja Iskandar, maka di-cheritrakan-nya-lah saperti kata manteri Raja Kida Hindi itu.* Maka sabda baginda, "*Kabul-lah hamba menerima anak-nya itu akan isteri hamba, tetapi baik juga Nabi Allah pergi ka-pada Raja Kida Hindi itu akan ganti hamba.*" Hatta maka Nabi Allah pun kembali ka-khemah-nya di-dapati manteri itu pun. (Here I omit a passage greatly abbreviated in the Malay Annals. My MS. then continues) *Sa-ketika dudok, maka berdiri-lah Nabi Khizr memuji Allah subhanahu wa-taala dengan berbagai-bagai pujian. Maka ia mengucap selawat akan Nabi Ibrahim alaihi wa's-sallama. Kemudian dari itu, maka di-bacha khutbah nikah Raja Iskandar dengan anak Raja Kida Hindi, di-nyatakan-nya kapada Raja Kida Hindi, "Hai raja, barang di-sudikan raja kami jadi menantu Raja Kida Hindi? Jangan kira-nya kamu 'kan berkaseh-kasehan dengan raja mashrik dan raja maghrib, telah di-serahkan Allah taala muka bumi ini dalam tangan-nya pada zaman ini. Kabul-kah raja atau tiada-kah?"* Maka sahut Raja Kida Hindi "*Telah kabul-lah hamba, dari karna hamba sahaya pada duli shah 'alam, dan telah di-ketahui oleh tuan-tuan yang hadir ini, Nabi Allah-lah sekarang akan wakil hamba dan anak hamba puteri Badru'l-Qumriya itu.*" Maka ia pun turun-lah dari atas kerusi-nya lalu di-kechupi-nya tangan Raja Iskandar dan Nabi Khizr. Kemudian maka berjawat tangan ia dengan raja-raja yang ada hadir itu. Sa-telah sudah, maka dudok-lah ia atas kerusi-nya. Kata sahibu' l-hikayat, *maka di-anugerahi baginda pula persalin akan Raja Kida Hindi dari-pada pakaian baginda sendiri dan sa-puloh ekor kuda yang baik dengan alat-nya dari-pada emas bertatahkan manikam.* Sa-telah di-dengar Nabi Khizr kata Raja Kida Hindi berwakil pada-nya itu, maka kata Nabi Allah pada Raja Iskandar, "*Sekarang barang di-ketahui, ada-lah isi kahwin puteri itu tiga ratus ribu dinar.* (Maka ada-lah kira-kira tiga ratus ribu dinar itu lima mishkal dari-pada emas yang merah.) Kabul raja memberi dia?" Maka sabda Raja Iskandar, "*Kabul-lah hamba, yang demikian itu.*"

Sa-telah sudah Raja Iskandar berkahwin dengan puteri Badru'l-Qumriya maka *bangkit-lah segala raja-raja dan orang besar besar dan segala hakim* yang ada hadir itu menghamborkan emas pada kaki Raja Iskandar. Maka minta doa-lah mereka itu dengan kebajikan. Maka Nabi Khizr pun minta doa akan Raja Iskandar. Maka segala raja-raja mengatakan amin.

Kemudian dari-pada itu pada esok hari-nya maka *datang-lah Raja Kida Hindi membawa anak-nya dengan barang kuasa-nya*; pada ketika petang hari maka tatkala (itu) sampai-lah puteri itu pada Raja Iskandar. Maka hari pun malam-lah, maka di-bawa orang-lah tuan puteri itu ka-pada khemah Raja Iskandar. Sa-telah di-lihat baginda rupa tuan puteri itu, maka terchengang-lah Raja Iskandar, dalam hati-nya, "*Aku sangkakan anak Raja*

Darinus juga yang terlebih baik pada segala manusia : akan puteri ini terlebih pula elok paras-nya dari-pada segala manusia, tiada berbaik dan berbagai dan *tiada dapat di-sifatkan* rupa-nya."

Al-kesah, kata yang empunya cheritera ini, pada masa itu tiada sa-orang jua pun sa-bagai-nya pada rupa-nya dan laku-nya, muka-nya berchahaya-chahaya bertambah pula dengan चाहया manikam yang terkena pada pakaian itu. Maka sukachita-lah Raja Iskandar sebab melihat paras tuan puteri itu. Sa-telah pada esok hari-nya maka di-persalin Raja Iskandar akan tuan puteri itu dan di-perbuat baginda suatu khemah akan dia saperti khemah anak Raja Darinus, puteri Ruqaiyatu'l-Kubra. Maka tiga orang-lah isteri Raja Iskandar dengan anak Raja Tibus. Maka baginda pun keluar-lah di-adap oleh segala raja-raja dan manteri hulubalang sakalian. Maka di-suroh Raja Iskandar panggil Raja Kida Hindi. Sa-telah datang, maka di-suroh Raja Iskandar duduk di-atas kerusi emas bertatahkan ratna mutu manikam sa-banjar dengan Raja Neemat (نعمت) di-sisi geta kerajaan Raja Iskandar. Maka di-persalin Raja Iskandar akan segala raja-raja dan orang besar-besar, panglima yang memegang negeri dan manteri hulubalang, di-suroh buka *tiga buah perbendaharaan* baginda dan di-beri sedekah akan fakir dan miskin.

Twelve more lines follow and then the M.S. ends. The last sentence reads :

Maka Raja Kida Hindi pun sangat berbuat kebaktian ka-pada Raja Iskandar dan Nabi Khidrir 'alaihi as-sallama wa bi'llahi taufik.

(c) On p. 28 the episode of the wife and daughter of Raja Tibus ends. Here, as van Leeuwen notes, all MSS. of the Sumatran recension finish, and between this end of the Sumatran recension and the beginning of the next episode in the Farquahar M.S. "there is a hiatus, not filled by any MS. known to me. The length of the hiatus it is hard to discover" (p. 326). So van Leeuwen, who doubts if the Kasak (Cossacks) would be introduced abruptly in the fight with Darinus without any explanation. My M.S. is the first known MS. to fill the hiatus and takes 70 pages to do so : their contents are given in the outline below. The text then continues as in the Farquahar MS. and tells the story of the tiger skin coats for the Kasak (van Leeuwen p. 251).

WINSTEDT MS. IV.

A MS. of 297 pages 12½ x 8 inches in large English note-book with ruled lines, copy completed on Sunday, 10 Rabi al-akhir, 1324 A.H. (3 July 1906) by Ibrahim bin 'Abbas for Wan Besar of Kedah.

It starts abruptly *Al-kesah. Taikala Raja Iskandar mēdā-tangi akan Raja Puz Hindi, maka kata sahib al-hikayat, maka taikala sudah-lah Raja Kida Hindi alah, bērhēnti-lah Raja Iskandra ada sa-puloh hari dan pada sa-bēlas hari-nya baginda pun bērangkat etc.* The numbering of the pages is stamped.

Pages 28-30 correspond with the extract on pp. 190-192 of van Leeuwen; pages 173-188 with that on pp. 193-208; pages 263-285 with that on pp. 208-231.

My MS. is often carelessly written and corrupt and omits redundant phrases but rare Arabic words frequently have the diacritical marks. The MS. corresponds except for a few liberties of the copyist with Wilkinson's hitherto unique Cambridge MS. of 1808 A.D. (Add. 3770). It will be useful to correct errors in the Wilkinson MS. e.g. where the Wilkinson MS. reads obviously erroneously *ada suatu rantai dari-pada emas sa-tinggi manusia berkuda dan suatu rantai lagi dari-pada pihak itu sa-tinggi itu juga berdiri di-tanah* (van Leeuwen p. 194, lines 23-5) my MS. reads for the last seven words *perak sa-tinggi manusia juga berdiri di-tanah*; and where the Wilkinson MS. reads *běrbahagi kami makan dagingnya inldbr .i. Bertambah kaum kami* (*ib.* p. 198, lines 35-6) my MS. reads *běrbahagia* for *běrbahagi*. For Asätlin my MS. reads Astälin. For *supaya* (*ib.* p. 208, l. 36) my MS. rightly reads *siapa*; for *barang* (*ib.* p. 209, l. 29) it rightly reads *naung* and so on, to take a few examples at random. According to van Leeuwen the Wilkinson MS. ends with the death of Balminas who is succeeded by his reprobate son S. li, who migrates to Z.h.h.: as he is having an affair with a woman the MS. ends abruptly. My MS. IV continues for thirteen pages and is the only MS. known, to complete the romance: the contents of these pages are given in the outline below. This MS. is not only unique in completing the Malay romance of Alexander the Great. In agreeing with Wilkinson's MS. of 1808, so far as that MS. goes, it agrees with what van Leeuwen has discovered, from comparison with the introductory chapter of the *Malay Annals*, to be the oldest recension of the Malay *Hikayat Iskandar Dzu'l-Karnain*.

In the hope it may help British or Indian scholars ignorant of Malay (and Dutch) to identify more closely its source, I subjoin an outline, in parts paraphrased from that of Dr. van Leeuwen, of the whole romance as now first known in its completeness from my unpublished MSS.

OUTLINE OF THE HIKAYAT DZU'L-KARNAIN.

God is merciful, omnipotent, omnipresent, eternal, omniscient, and Muhammad is the last of His prophets. God showed Adam the denizens of heaven and hell, princes like shepherd of sheep, saints like shinning ones, Ibrahim breaker of idols, Daud worker in iron, Sulaiman lord of genies and beasts, of the names of Allah engraved on a ring and of a magic flying carpet. Adam promised Daud 40 of his 1,000 years to give him a life of 100 years but after 960 years denied it wherefore agreements among men are written and witnessed. The next greatest after Sulaiman was Iskandar Dzu'l-Karnain, son, say some, of Darab of Rum, of Qilas, say others, of raja Dawab the Persian, say others.

The fist of his line was Gayopart (=Gayumart), builder of boats and houses, maker of saddles, sender of envoys, teacher of singing to devils, fabricator of coins. Then follows a list of the kings of Babil down to Bahman, father of princess Humani, whom her father according to his Majusi religion wedded. He leaves his kingdom to their son but his mother pretends it was a girl and died, and she hides the child in a chest that is set afloat on the river where a washerman finds and adopts him, giving him the name of Darab. Aged 25 he discovers his parentage, fights in his mother's army against her enemy Qilas king of Rum and slays his champion Jerjis (=George). He is recognised by Humani, and seven days later succeeds her as ruler of Istakhr with her general Mihran of Dailam as second king. Qilas attacks 'Ajam, is defeated by Darab and flees home to Macedonia, where Luka Hakim advises him to submit, buying peace by yearly tribute of 100 gold and 100 silver eggs. Darab asks him for a portrait of Qilas' daughter, Safiya Arqiya. They wed but separate because of her bad breath. A doctor gives her a herb, *iskandar*, to cure it, but too late! Darab marries Sudagin, daughter of Mihran, who comes in disguise for fear she too may be divorced. Safia Arqiya bears a son, Iskandar, and Sudagin a son Dara. Iskandar is taught the Koran by Aristotle of Istambul and succeeds Qilas on the throne of Macedonia. He tells Dara that the hens which laid the golden eggs have ceased laying and the seas which produced tribute pearls have dried up. They fight at Dar, where one Sabur reigns. 'Irak is conquered: Madain invested, when his mother writes that Dara is his brother. But already Dara had been murdered. His murderers were impaled and he was buried beside Darab. Intoxicated with his glory Iskandar thinks there is none greater than himself. Then the prophet Khadir gets a revelation to tell Iskandar Allah has chosen him to rule the world. Angry at his preaching, Iskandar imprisons him, but is warned by Iblis of Khadir's power. An angel releases Khadir and takes him to a mountain spring. 100 horsemen sent to arrest him are smitten by the fire of his breath. Iskandar follows Khadir who foretells Isa and Muhammad. He goes to Qustantiya to fetch Aristotle who excuses himself because of his age but gives him his pupil Naqfanus (Nectanebos) and a ring that can detect poison—it exposes Naqfanus who is made to eat the food he has poisoned. In Rumiya-al-akbar the wise Balminas sends Iskandar magic stones efficacious against sickness, wild beasts, and dumbness; a diamond that gives light by night, and a powder to sharpen sight. On ships and a bridge Iskandar crosses from Andalus (where king Ni'mat son of Basrah is a believer in the God of Ibrahim) to the land of the Habshis, to whom Khadir talks in their own language, converting them: they follow Iskandar, leaving their families on an island in the sea Lulumat. Iskandar comes to the valley of ants frequented by Solomon and then to a copper man on a horse pointing with a sword that belonged to Yafat son of Nukh. Then he captures a man, P....tah, on a giraffe, whose

queen Raziya worships Saturn: really in youth she had been converted to the true faith by a daughter of a king of the jins and foreknew the coming of Iskandar. Near Jerusalem Iskandar reaches a city of palaces and mosques built by Sulaiman and Sakhr Jin and guarded by that jin's son Dahar. He comes to a pass with statues of five mounted swordsmen, whose swords they take. They come to Jabalsa where 'Abud, a sun-worshipper, is king. Khadir takes him a letter inviting him to worship Allah. Soldiers sent to capture Khadir cannot see him and die by their own swords. He is decoyed on to an island where men are always killed by jins, but Jabrail drives them off and brings him food. 'Abud plans to attack Iskandar before Khadir returns but Khadir has returned walking on the sea. With the help of fire from heaven 'Abud is defeated. They meet cave-dwellers, the men with one foot and one eye, the women with four feet and two eyes, kingless, worshippers of Allah, using stones for coins. They come to a land of fruits and flowers, whose people worship Saturn and possess diamond-mines. At the mines a voice is heard saying, "There are Iskandar and Khadir, to whom Sulaiman has ordained the treasure be given." Iskandar makes a crown of two great jewels and so, some say, got the name Dzu'l-Karnain.

Iskandar comes to a place, where the soil is of cotton and his men are wounded by stone-weapons flung by genies, half man half beast, offspring of a human prince and ten daughters of Iblis; as they will not eschew his worship, they are slain. He passes on to the lake Bahru'l-Kodrat, where guarded by two huge angels the sun sinks and a people live who worship Allah with the rites of Musa and are descendants of Nabi Yusuf: their wise men tell Iskandar that he too will die. The noise of the descent of the sun makes him faint. Iskandar travels eastward for forty days in the great plain of Jabalsa, and twenty days later reaches two hills linked by Asaf, Sulaiman's vizier, with a gold chain, whereon is inscribed that this treasure of Sulaiman is for Iskandar. Invoked in Hebrew, a descendant of Sakhr Jin tells how to open the treasure-chamber. Iskandar meets hairy hunters, who tear their prey with their nails and worship darkness, and they warn him of a river that can be crossed only at night. 25 days later, the troops stoned by great flies, Khadir catches one, saddles it and sets a giant doll on its back: released, it returns and terrifies the other flies so that they flee. Passing a place of fine sand and pitfalls they reach the fruitful home (since the Flood) of the B. sharah (or B-rb-r), of the family of Sham, ruled by king D-kl-m; Khadir destroys the pillar, built by Hakim Bitarus in the time of Namrud, which they once worshipped. One clan worships idols, rides ostriches and sends its strongest man Sandbaz to kill Iskandar, but Khadir unmasks and converts him. Khadir converts the king, also called D-kh-m, and his 50,000 ostrich-riding troops, named N-karia, join Iskandar. After two months they come to the outer provinces of Qairawan, whose god is Dzu'l-arkan and whose king, Hawas, lives in Afriquiya. His ally is queen Gidaqah (=Kandake), whose son Muslim is betrothed to his daughter

Shamsu'l-barrina. Handing his army to his son Yias, Howas goes as an astrologer to Iskandar, tries to stab him, is forced to learn the *shahadat* and released. But he plots to fight. Muslim's army is beaten by Ni'mat of Andalus. Iskandar kills Hawas in battle, and Yias retreats to Sharpan (or Sharshan). Disguised as a B-rb-r, Iskandar goes to Gidaqah, whereat the *shaitan* who talks to her in the idol Q-t-rush is silent. She recognizes Iskandar, of whom there are 30 portraits in Andalus, but Khadir rescues him and converts her. Shamsu'l-barrina has been captured and Muslim has to accept the true faith to marry her. He goes to his island kingdom Siqiliya and is followed by Iskandar, who converts the 700 princes of the islands and makes Muslim king of Qairawan and Afriqiya. On the way back Iskandar passes a volcano that goes down to hell: because of the heat the people wear thick clothes made in Tilqan. Khadir captures swift animals called S-m-nd-r, whose fat has curative properties. It is 20 years since he left Maq dunia and Aristatalis now sends word that 'Ajam has seceded from the faith. Iskandar sets out for Barqa (=Syrenaica), where Darinus, son of Dara, reigns. In vain Safiya Arquiya has tried to restrain him but Persia China, Hind and Turki now all worship fire. Iskandar sets out for Mesir, where also fire is worshipped, and sends across the desert an envoy Z-nah to Alwah where H-rza, son of Y-lab reigns; the envoy gets into danger but is saved by the wind-borne advice of Khadir and returns. H-rza tries to cut Iskandar off from water but is killed by Muslim. His army retires to the capital, where is entrenched H-r-b, brother of H-rza. But one of his viziers converted by Z-nah turns traitor and advises H-r-b to leave the city. His army of 500,000 men is defeated by Salam (brother of Muslim) in Ganab. Khadir and Salam destroy his idol and capture him in his sleep, but he refuses to abjure and is killed by Salam. Tutah, sister of H-r-b, sends a sea of water and a sea of fire over Iskandar's host but they are quenched by Khadir and she is slain.

After 30 days Iskandar comes to a desert, bounded by Tubi (?=Nubia or Jabal Tuba in Tunis), where queen Qibta (=Kopt) rules. Marking with sticks the places where Iskandar will find water, Khadir takes her an invitation to accept Islam. Allah encircles him with a wall of fire to save him from Iblis who has fled to Tubi and got 100,000 men from Qibta to try to kill him. Qibta finds all her idols broken by the lances of the angels slaying the indwelling devils, is amazed at Khadir's gift of tongues and embraces the faith. One of her viziers tries to stab him but his arm drops nerveless and he stabs himself. Iskandar goes to B-yah, whose king Nabila is advised by Qibta, his ally, to submit; but his son refuses, and though brought drunk to Iskandar and pretending to marvel at his power and to accept Islam, he collects an army and is killed. Qibta and Nabila follow Iskandar with 30,000 men.

Solomon's treasure spent, for 3 months Iskandar mines gold and then reaches Qus on the way to Mesir where king Palang

reigns. His spies are detected by Khadir, one is killed and four are sent back to tell Palang to pay tribute and accept Islam. He offers tribute only and trying to poison Khadir poisons himself and dying embraces the faith. He gives Khadir his treasure and a chrystal pool, once owned by Firaun. Balminas buries him. His fire-temple becomes a mosque.

Iskandar sets out for Sham (=Syria). Tibus king of Dimashq Filastin (Damascus in Palestine) sets out against him, hearing that Darinus will send 100,000 men to his aid. Iskandar meets people of the Prophet Israil, ruled by a descendant of Daud but exiled by Tibus for their faith. Tibus sends Iskandar a letter. Disguised Iskandar goes to his camp, whence on the seventh day Khadir rescues him. Tibus is defeated and slain. Sur (=Tyre), Antaquiya and Dimashq submit. In Quaishariya (Caeserea) Iskandar seeks for the tombs of Ibrahim and Yunus (=Jonah) and goes to the Baitu'l-mukaddas where he has his name inscribed in the book of its wise men. On the way to Sur he lets Balminas build a town, Iskandardun (Aleppo), on a steep rock. In Sur reigns Q-rqirus, who is as wise as Aristotle. He covers his deadly burning-glass with cloths soaked in vinegar, accepts the faith and gives Iskandar an unquenchable taper. His people ask for a remedy against poisonous snakes and against the heat of their well-water. By prayer Khadir discovers a giant jin set by Sulaiman in a cave, who digs a canal to provide Sur with good water.

Tibus' consort, Nurani, sends her daughter Nuran disguised as a slave to take a letter offering submission and to try to poison Iskandar. She reveals herself, but Khadir distrusts her and Balminas puts on her bosom as she sleeps a piece of lead that will make her reveal her secret. She is taxed with her errand, but spared and repents and marries Iskandar, who after seven days sends her back to convert her mother.

[†Darinus' army flees to Sham, whose chiefs are converted. Iskandar marches against Baalbek whose king is converted when the recital of the creed douts the fire on his altars. Darinus imprisons him but Raziya scatters the infidel army and releases the captive, who follows Iskandar to attack H-m-s, whose ruler flees to Antaquia. Raziya slays Rustam, king of Antaquia, while his son S-rdin is converted after seeing Khadir sit in safety on a thin carpet spread over a well. Hidden in a cloud Khadir beheads the fire-worshipping king of K-ns-rin and confounds his warriors. Iskandar finds Darinus beside the river Furat (Euphrates), crosses it on foot in Khadir's footsteps and takes his forces over on skin-floats, while his brass elephants terrify the real elephants of Darinus. Iskandar attacks Rurbiah, king of Am-d-chu, the only tract of Diarm-ku that did not acknowledge him. Every soldier recites the creed over a clod and throws it into Rurbiah's moat, whereat he is converted. Iskandar fights Kh-rziah, Kasak

†This bracketed passage is preserved only in Winstedt MS. III.

(Cossacks) and L-dlan, allies of Darinus. The king of Kh-zriah, F-Int-s, takes the title of Raja Sa'id. Iblis sends all the 'asur' birds in the world to Kasak, where of the hundred in the royal cages only one survives, incarnate in which Iblis tells king Alahsam to kill Khadir. A skin-clad minister, S-tlabab (or Dl-bab or Dlabab) is captured, converted and takes a letter to the king who follows the same course. Balminas puts a bronze scarecrow on a pillar inscribed with charms to keep away the once sacred birds. Iskandar conquers the Lalan and their ruler Batrak deserts his bird gods and takes the name 'Abdu'llah. Balminas makes a mechanical crow that frightens away the other crows. All the conquered rulers join Iskandar, who now sends a letter to Darinus. Its cover Darinus wraps round a dog. The men from the Hejaz secede from him and become Muslim. Iskandar makes armour of tigerskins for the Kasak, whose king takes command in the battle with Darinus.] Khadir carries off the enemy's queen, children and treasure from behind his army, but Iskandar restores the women and children, and the queen tries to get Darinus to accept the true faith. Darinus plans to retreat and fall on Iskandar's rear but the plan is disclosed. Soldiers of 'Ajam return to their old allegiance to Iskandar and the men of Akrrar whom Darinus bribes to fight are all slain by Iskandar by the sword of Yafat. Darinus and his army flee to Istakhr (Persepolis) where Darinus weeps over a letter from Puz (=Porus) of Hind refusing him aid. By degrees 'Irak is converted and disguised Iskandar himself takes a letter to Darinus begging him to accept the true religion: recognised by one of the court he makes an excuse to leave the tent and flees on horseback across the frozen P-rmas. Next day mounted on his steed Dza'l-r-qin (=Bucephalos) he slays Darinus in single combat, enters Istakhr and makes Juba Mud-k-r, son of Mihran of Dailam, its governor. Darinus is given a royal funeral and Iskandar marries his daughter, Ruqaiyatu'l Kubra and reports his victory to Aristatalis. In response to Iskandar's demand, only the rulers of Ispahan, Bokhara and Ray refuse conversion. Converting the people of Hamdan (Ecbatana) on the way, Iskandar sets out against S-rdin, king of Ray, who against his ministers' advice leaves his city which Khadir invests so as to cut him off from return. Raziya slays S-rdin, his people are converted and his brother succeeds and follows Iskandar. The king of Bokhara, pretending interest in the true religion, treacherously tries to kill Khadir, who visits him with his slave P-tah Mis-k; but the sword kills its owner, the fire dies in the temples and the king accepts the faith and agrees to pay tribute and put Iskandar's head on his coins. Raja Ispahan plots with Raja D-ljan of Turki to attack Iskandar but killing the Turkish envoy in a quarrel accepts the faith, destroys his temples and joins Iskandar with 30,000 men. Iskandar's troops have to wait till the river Jaihun (Oxus) freezes before they can cross. On the opposite bank the rulers B-rkuli and China M-liku submit, but D-ljan, ruler of Turki, is possessed of a devil but is defeated by Raziya and Salam, and taken captive is won over by courtesy

and is converted and follows Iskandar with 100,000. The princes subject to him present horses to the victor. Coming after 60 days to a green land, they see a tall mountain: take a stone from it and pray for rain, and Khadir says, rain will fall. The people are the sun-worshippers of Khuz (Khuzistan). The king plots to kill Khadir by putting him in a house built on salt which will melt so that the house shall be buried. The salt melts but the house stands and the man who built it is buried in the earth with all his family. The king joins Iskandar with 60,000 men.

Traversing a desert they reach the spring Sh-qqa, whose water fresh as dew and sweet as honey has curative properties. Khadir tells of a similar spring, Bap, in Sind. By day the stones remain under the water but at night rise. They come to a grassy land, called Sind and ruled by Kidi of Hind, a fire-worshipper, while in Hind rules the Buddhist Puz (Porus). Puz writes to Iskandar to save his life and go back. P-tah Mis-k takes a letter to Kidi of Hind, who however tries to encircle his enemy, The kings of Turki and Khorasan attack Kidi, Iskandar wounds him in single combat, D-ljan captures him and he embraces Islam and gives Iskandar his daughter Badru'l-Qumriya and a dowry of 300,000 *dinar*.

His troops unable to face the armoured elephants of Puz Iskandar makes all the idols he has red-hot, retires and lets the elephants charge the idols which burn their trunks and make them turn and scatter the Indian troops. Puz engages Iskandar in single combat but his attention distracted is killed by Iskandar who is mounted on Dzu'l-risin and wielding the sword of Yafat. After a furious fight, Bakhtiar son of Puz surrenders, is converted and follows his conqueror with 100,000 men and 5,000 elephants. P-tuh, the father of Puz, follows Iskandar with 20,000 picked men and 50,000,000 soldiers.

They reach Tiridun, where nude Barham (Brahmins) live in caves. They write to Iskandar that they esteem nothing but the pursuit of wisdom. Iskandar with Khadir visits them and puts them questions: (1) Have they no graves? They answer: where we die is our grave. 2. Are there more people alive or dead? Answer: dead. 3. Will the world last longer than it has existed already? Answer No. 4. Which is stronger, life or death? Answer: life. 5. Which came first, sea or land? Answer: land. 5. Which member is the most honourable? Answer: the right hand. Iskandar asks what they want from him. They reply: immortality. When he says that he himself does not possess it, they ask why he troubles to conquer the world and he answers that it is the will of God.

Allah causes Iskandar to stray from his army and see many strange lands and people (not described), till by prayer he recovers his army.

Next to Tiridun lay Qashmir, where, though its king Kan'aff is afraid to resist, one of the subject rulers Qubad tries to drive on the invader but is killed by Salam. A devil tells Kan'an defeat was due to his abstaining from the fight, whereat he falls on Iskandar only to be beaten and flee inside the walls of Qashmir. Khadir relates how it was founded by a king Qashmir who made a beautiful garden for his daughter Lab. She married Jamshid, who was driven from his kingdom by Sohak ; and when she died, Jamshid asked the king of the jins to guard her garden that no mortal might enter it for ever. Iskandar writes demanding the town's surrender and as his devil has fled at the mention of Allah's name in the letter, the king consents if Khadir can open the gates. This is done by calling on Allah's name. They see the garden and are given gifts by the jin. Kan'an pays tribute and gets a gift of raiment. Balminas makes a plaque inscribed with Allah's name to keep the jins from closing the garden again.

They reach Sarandib, the mountain where can be seen the footprint of Adam as he alighted there on expulsion from paradise. Sulaiman visited it on his flying carpet and bade the jins let none but believers approach it. Their leader, Shamrakh a relative of Iblis, opposes Iskandar and tries to kill him but is carried back captive and put in a moated tent with plaques inscribed with Allah's names. S-rbiya, the jin's sister, contrives to enter the tent and tries to get him away in the shape of a horse. This fails, Shamrakh submits and Iskandar climbs the mountain.

Iskandar builds ships to visit queen Z-ndaqah (?Kandake) on a neighbouring island. Going in disguise to her palace he is recognised and put in gold fetters until Khadir arrives posing as a ship's captain decoys the queen abroad to see his treasures and takes Iskandar along as a porter. He is freed and they sail to the big country of Sialan, where the queen's army black-skinned, naked, some in steel armour, awaits them and its leader Z-mz-m refuses to submit unless she is freed. At night Khadir secretly moves his ship. When the next day the enemy devours 30 of his wood-cutters, Iskandar orders Raziya to attack them. They submit and Z-ndaqah joins the victor with 5,000 troops.

On the way to China they reach a land of *Wild Dogs* (*Anjing hutan*) and F-sqa, whose king has been slain by the queen of a neighbouring island, Zahrat. Zahrat does not answer a letter from Iskandar as she thinks her land inaccessible. But Iskandar builds a ship and starts the voyage with Khadir, Balminas and 1,000 men. On the way they reach the mountain S-l-y where Khadir quenches an ice-cold wind by the name of Allah and to the chrystal mountains Jil-r, whose burning rays Khadir dulls by a cloud and to S-lung where they stay a night. Khadir's miracles convert Zahrat. During his long tour among the islands Iskandar gives the command of his army to Raziya. But Bahmak emperor of China decides to await his return before attacking. Iskandar inspects the tree Shayaratu'l-waqi whereon men grow and visits an island, where Khadir had worshipped Allah with Musa son of

'Imram and 'Yusya son of Nun: on it was a rock from which water issued and a book in which the scriptures (*taurat*) were written. When Iskandar rejoins his army, Raziya is about to engage Bahmak. Beaten Bahmak enlists a greater army but Khadir converts him. They reach Khaqa (?=Khan) midmost of China's 300 countries, whereof Waq is the furthest. One of its king's seven astrologers sees in his 'moon' stone (one of seven stones called after the planets) the portrait of a man who is invincible. King Ququl sending artists to draw Iskandar, finds he is the invincible man and submits. Iskandar comes to a land where the grass causes deer to grow musk in their navels. Then he comes to mount Fir (Ophir) where a descendant of Sakhr guards diamond mines against his coming. He passes to the countries of Sanjab and Ilab, who are converted. In Ilab's country Salam slays a fish (?dragon) which devastates it: its head was carried on elephants and was as large as 40 rice-plots. Khadir tells how yearly Yajuj and Majuj ate such a fish.

Leaving China Iskandar marches for 60 days through a desert and then for 40 through a well-watered plain with a spring frequented by animals: 10 days later he comes to a larger spring, with a statue placed there by Yafat the son of Nukh, a spring where sick beasts come to be cured or die. 40 days more on stony and 50 on fruitful soil bring them to a mountain pass on the border of Jabalsa, where Yafat had made images of mounted swordsmen worked by golden machinery. Khadir smashes the machinery, Iskandar takes the gold and gives the swords to Salam, Dailam, B-rb-rah, Bakhtiyar and Alakhsham. Beyond the pass they enter Jabalqa close to where the sun rises. They capture an inhabitant Abdu'l-nar ("Slave of Fire") son of S-nin, who tells of the might of his king Manyamaj and carries a letter to him. Manyamaj offers tribute but will not change his religion. Under an umbrella and mounted on Dzu'l-banin, Iskandar leads his forces round the city walls but after three days has not circled a quarter. Trying to surprise Iskandar by night, Manyamaj is driven back. Khadir melts the copper of the walls by a burning-glass, whereat the king opens the gates, accepts Islam, destroys his temples and joins Iskandar. They come to hairy cave-dwellers who show where daily the sun is hauled up by angels from under Mt. Kaf, which rings the world.

Going west, Iskandar meets the Kardam (?=Kurd) tribes who impressed by Khadir are converted and get from Balminas a medicine to remove the woolly hair from their bodies. Next he comes to the country of king Khuda, whose people sleep on an island to escape the fleas on the mainland: they are converted because Khadir's company are not bitten and because Balminas drives off the fleas. Then Iskandar reaches the kingdom of Shabarik, who is beaten by the Kardam army and converted. Iskandar visits a jin told by Sulaiman to present gifts and lets Khadir be helped by the jin to make a memorial to perpetuate his name. Queen Nujum hearing of Iskandar's stay on the island

Nuqtah sends S-Iban with presents and offers of tribute but refuses to change her faith until she has been worsted by Iskandar in a duel. On her ships Iskandar sails to Dzu'l-nabin, king of the blacks (Zanggi), who fights and is killed at a frontier bridge. His people accept the faith and the daughter of Kida of Hind persuades Nujum to marry Shabarik. Tabarishtan accepts the faith. Then Iskandar comes to Darwanda ruled by Tarkhan, who orders Balili to waylay him and demand toll. Balili breaks up the road and shows his skill as an archer by cleaving an arrow in mid air. B-rb-rah and the king of Jabalsa climb a hill beside the road and drive Balili to the plain where Khadir kills him. Khadir prepares armoured camels, muskets and grenades for the battle, and finally drops his weapons and utters the *shahadat*, whereupon Tarkhan appears wounded. A physician heals him and he joins his conqueror with 50,000 men. They come to a treeless plain infested with thousands of snakes, which are killed by the *babil*, the Kasak horsemen. Then they reach the land of king Riyan who is a willing convert. After 40 days they come to Asatlin, where Watid Qanatir ruler of the Manghak asks for help to fight the tribes of Yajuj and Majuj (Gog and Magog). Khadir tells of their origin from Adam's seed. Iskandar fights the tribes and hears from prisoners that their king is Qanun a worshipper of sun and moon. He hems them between two mountains that reach the horizon and locks them for ever behind a wall of iron, lead and copper. Next he comes to the Teryamaniun folk, whose king Farzil owns the books of Ibrahim: they are descendants of 'Arjan, a relation of Nukh, live on tombs to be mindful of death, and doing no evil have no judges. After two months Iskandar reaches the margin of the sea that encircles the world, and meets Mikail and other angels who guide the wind, the lightning and the rain. He comes to Durdur, the whirlpool where the waters of all the seas, rivers and springs vanish into the earth. Iskandar descends into the depths of the sea in a chest, after bequeathing his empire to Khadir if he dies. The chest is swallowed by a glass bodied fish, which takes Iskandar below the 7 worlds to the fish Nun that supports the universe: on its nose is a leech that warns it not to listen to Iblis and overturn its burden. The fish vomits Iskandar on to a rock, where he sees the waters and the seven layers of the earth hung above him; and he meets the angel guardian of the waters and hears a voice from heaven and prays Allah to restore him to the earth. And the fish again swallows the chest and vomits it out on the shore where his army lies.

Iskandar comes to the people of Alaqla'at, ruled by king H-sht, whose devils take terrific shapes that frighten the army until Khadir expels them and defeat H-sht. They reach the land of the Bani Gurgur, whose men fight on foot and women mounted, and who worship Suwa'. Khadir sends 10,000 to seize their cattle, but they are surrounded by the tribesmen who leave them their weapons as the stars have told them Iskandar is invincible. With the help of an angel Khadir frees them. A captured female spy is

sent to their king, Munkilan, who seeing a vanguard of 500,000 is astounded and is soon converted.

Reaching Hind again Iskandar gives Kida rich presents and returns his daughter for whom he longs.

The Atdan Gula are converted by force. Seven months later an anchorite brings a letter from Aristatalis, who warns Iskandar to be careful as he is now 30 years old.

Iskandar travels through Istakhr and Kirman and reaches Yaman, where Tamimat a witch promises her king Sarwah she will destroy the invader. She creates a sea and a castle but Khadir defeats her magic and she is converted, and they send a wind-borne message to Sarwah who also accepts the true faith. Iskandar visits the palace Iram Dzat al-'imad alti (Koran 89 : 6 and 7) built by Shahad ibn 'Ad and entered only by Sulaiman, who left an inscription over the gate relating how once Allah punished him for his pride by commanding the winds to let his magic carpet fall and kill 4,000 men and how the queen of the ants shamed him by discourse on the frailty of life ; nor could he enter the palace even with the help of the king of the spirits D-mi Ban, until the bird F-si assisted. Iskandar enters and by secret galleries comes to a river with jewelled margins and a statue, having about its neck an inscription in Saryani saying, "I, king Shahad, was a mighty prince but in due time I died and all my servants deserted me." A voice bids them visit the palace again and they find a garden with a silver wall and golden fruit, a temple-niche with gold candlesticks and 20 underground chambers with treasure and a chest with a Greek inscription : " Having heard from a greybeard of the horrors of hell and the glories of heaven, Shadad brought his treasures and built a palace to rival heaven but when he would enter it, his life was taken by the angel of death."

Iskandar comes to Mekka, ruled then by Misrah, who greets him. He makes two relations of Ismail Chiefs (*amir*) of Mekka and gives the people rich gifts. In Hijaj Balminas destroys the plague of ants and Khadir's spittle destroys devils that trouble visitors. The land is also called Hayy wa-'adzeb and 'Aidzab. Its king Sabur rules at Qus and with the rulers of Kandariya and Uswan had been converted by Palang from Mesir. Iskandar visits the rulers of Mesir and Qus and throws a bridge over the Nile to Kandariya. Khadir tells how twice the Nile dried up and twice Allah bid it flow again, the last time through Yusuf. All the kings of Yunan seek audience. Khadir relates how Kandariya was founded by Jubair, when Ch-n-k destroyed the Baitu'l-mukaddas. Jubair involved in war with H-rufah, queen of Mesir, which had then existed 700 years—, captured Beraqi Ahlam and forced H-rufah to surrender Kandariya, his last refuge. Jubair wanted to marry her but she required him to build her a town on the sea. What he built by day was destroyed by creatures from the sea. Distracted he roamed the forest till at Mt. S.fil he met a goat-herd who told him of a mermaid who fought him on condition

that if she won she got a goat and if he won she would be his bride, and he always lost. They changed clothes and Jubair beat the mermaid, Kandariya, who then married the goat-herd. Meeting the couple, Jubair was advised by the woman to let draftsmen down into the sea to draw the sea-creatures and then to make images of them that would frighten the originals. Jubair told H-rufah when the town was built and she sent him a poisoned dish whereof he died.

When Ni'mat of Andalus asked, Khadir who looks 30 years old says he was born in the time of Ishak, in the same year as Yakob Israil, that he was a friend of Yusuf, when Yusuf ruled Mesir, and that when he met Musa he lived in Majma'u'l-bahrain. Jubair had been dead 500 years.

In place of Kandaria Iskandar builds a new city, Iskandariya, from Abl-wai Riyun to Abuamar and from Galian Kar to the sea, with conduits underground to the Nile and a Manar (Pharos) built by F-rbulis, with a glass showing the smallest boat approaching the town. He travels on and arranges to build a copper city where he can live on his return from visiting the water of life. Going west he builds a city, Sagarsa, for the cave-dwellers of 'Ainu'l-jamiat, and then enters the land of darkness (*tirai lulumat*), riding mares instead of stallions and giving Khadir a radiant gem to guide his followers. After five days the hooves of the mares crunched what proved to be gems in water: on the ninth they came to low forest-clad hills and on the tenth there was light in the sky and they came to a glittering bejewelled palace of gold. Here Iskandar left his followers, that they might not share with him the glory of immortality from drinking the water of life. After a long while Khadir left them to seek Iskandar, when troubled and fearful they consulted the seven wise men with the host, who all died in the morning from concern for Iskandar. Khadir returns with two young men, Nabi Alias and Aram, (Melkisedek), whose feet turn stones to jewels and gold, and relates how he met the beast, Dabbatu'l-arz with the legs of a camel, the feet of an elephant, the face of a man and the fur of a sheep who on the day of judgment will mark the faithful with the seal of Sulaiman and the infidel with the staff of Musa. Then he met Iblis disguised first as an ascetic and then as an old woman, who tried to mislead him as to the place of the water of life, but he found it and beside it Alias and Aram.

Now Iskandar reached a jewelled palace where he wandered 26 days and saw first a bird which eating one grain of mustard a day had eaten seeds stored in 1,000,000 houses, before Adam was born, and now had no work but to cry "There is no god but Allah and Muhammad is his prophet." Next he met Asrafil who told him of the day of judgment and of the near advent of Muhammad; gave him a string of raisins and bade him return. Iblis meets him on the way back in the guise of an old man, an ascetic and an old woman, gives him an apple to eat but fails to lead him astray. He rejoins his army and shows Khadir a gem given him by Asrafil.

Weighed it is heavier than tons of gold but lighter than a clod of earth ; for man's eyes are not satisfied by all the wealth in the world but are filled only by a clod of earth. Iskandar is downcast and repents that he did not take Khadir with him to find the water of life.

They return to Sagarsa, where Balminas and Ast-rma are appointed governors in place of S-ndsalus. Iskandar goes to F-rfur. Balminas has a son S-li. One day a man tells him that a fish his wife had prepared leapt from the dish and cried, " May God put to shame an unfaithful woman ". S-li goes with him and finds his wife has a lover disguised as a slave-girl. Balminas dies and is succeeded by S-li who leads an evil life and removes to Z-h-h (or Tl-l-h-t) to escape his counsellors. *One day a beautiful woman comes to borrow money and he invites her to marry him secretly. She refuses but tells him to come to her house for the marriage. He sets out and meets various portents explained to him by a young man who proves to be the Angel of Death. A bitch asleep with her young quick within her symbolizes the veiling of wisdom in a wise man turned fool. A stag, with a rider, its antlers grasped by one person and its tail by another symbolizes, the rider and pursuer of ? , the holder of its antlers a wicked woman, the holder of its tail wisdom masquerading as folly. A 100 she-goats suckling one ravenous kid symbolize the eternal thirst of greedy usurers. A man filling a pond from a well and then when it is full letting the water run back into the well signifies a young man wedding an old woman for her riches. A man leaving ripe corn and reaping unripe symbolizes the angel of death who takes the young if their hour has come. A man thin and emaciated lying on the road is a symbol of S-li's failure to follow the wisdom of his father. A river between him and his love's house symbolizes the thwarting of his desires. After these explanations the Angel of Death takes his life ; his corpse is eaten by a cannibal, vomited up and devoured by beasts.

Iskandar builds a town for Balminas. When he comes to Tl-l-h-t, Khadir Alias and Aram bid him build a bridge from Hajar-al-amil to Afriqiyah as an escape for men from a being, who will be born in *قُرْنَجَة* (or Andalus) with a horse's mane on his neck ; but by Allah's command Jibrail smashes the bridge with the tip of his wing. Iskandar visits Mekka, Yaman, the land of pearl-fishers of Irak, and then hearing that Raja S-rih has conquered India and revived fire-worship attacks and slays him. He goes to K-riman and Persia and builds Iskandariah. After digging up an inscription in Kh-mir on life's vanity, he travels sick to Irak and bids Ardisan write from Kasik to his mother Safiya Arquiya to tell her of his illness. Astarma son of Sandalus takes it, but when her reply reaches Kasik her son has been dead two days—dying to the sound of drums and trumpets. Some say he died of chagrin because he failed to get the water of

*From here to the end occurs only in Winstedt MS. IV.

life. He was buried in Maqduniyah. The work ends with his obsequies and Khadir's reflections' on the vanity of life and the distribution of his riches to subject princes and soldiery.

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THE CHRONICLES OF PASAI.

By R. O. WINSTEDT, K.B.E., C.M.G., D.Litt.

The *Hikayat Raja-Raja Pasai* or Chronicles of Pasai, a little Malay state annexed by Aceh in 1524, are interesting for two reasons. They are the oldest of Malay chronicles, and apparently they served as a model for the *Sejarah Melayu*, whose author has paraphrased and quoted them and imitated their contents.

The copyist of the one MS. known finished his work on 2 January, 1814 (21 Muharram, 1230 A.H.) and after the colophon in which that date is given, follow lists of place-names, which may or may not have formed part of the original work. But the *Chronicles* start with the reign of Malik al-Saleh, whose gravestone imported from Cambay gives 1297 as the year of his death, and then described the reigns of Malik al-Dzahir, who died on 9 November, 1326, and of his son Sultan Ahmad, and end with Majapahit's conquest of Pasai about 1350 and with Majapahit's vain attempt to conquer Minangkabau. The *Chronicles* therefore must have been written after 1350, and as they are quoted sometimes *verbatim*, in chapters 7 and 9 of the *Sejarah Melayu*, they must have been written before 1536 A.D., when the first draft of that work was completed.

Examples of such quotations are :—

- (1) the story of Merah Silu catching the "fishes that turned to gold, while the water in which they were cooked turned to silver." Both the *Chronicles* and the *Malay Annals* read *gelang-gelang itu menjadi emas dan buih-nya menjadi perak*.
- (2) The story of the dog si-Pasai finding a large ant *Semut*, which gave the place the name of *Semudera*. In both the dog *menyalak di-atas tanah tinggi*, and the ant is *besar seperti kucing*.
- (3) The tale of how the Prophet told his followers when they heard of a place *Samudra*, to convert it quickly, because many saints (*wali*) will arise (*jadi*) there, and on their way they were to take along with them (*kamu bawa serta*) a *fakir*.
- (4) Both histories have close verbal resemblances in the speech of the dying Sultan Malik al-Saleh, advising his sons not to be covetous (*tama*) and not to disagree (*bersalahan*). Three days later (*selang tiga hari*)—in both chronicles—the Sultan dies.
- (5) The Speech of sultan Malik al-Mahmud on his exiled brother, which is identical in both chronicles—*wah!*

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terlalu sa-kali ahmak budi-ku! karna sa-orang perempuan, saudara-ku ku-turunkan dari atas kerajaan-nya, dan manteri-nya pun ku-bunoh. Dulaurier reads *budi-ku* like the *Sejarah Melayu*; Mead wrongly *bagi-ku*.

- (6) There is an unusual construction (which may come from some recited folk-tale)—*jika Beraim Bapa mahu derhaka, jika Pasai sa-Pasai-nya, jika Jawa sa-Jawa-nya, jika China sa-China-nya, jika Siam sa-Siam-nya, jika Keling sa-Keling-nya tiada dapat melawan si-Beraim Bapa.* Compare the speech in Chapter 34 of the "*Malay Annals*"—*jikalau aku di-atas gajah-ku Binudam itu, Melaka sa-Melaka-nya Pasai sa-Pasai-nya, jika tiada dengan kuderat Allah melintang, ku-langgar kota Melaka itu.*

Pasai was the first Malay kingdom to be converted to Islam in the second half of the 13th century A.D. and, though that premises previous contact with Muslims, Arabic loan-words must have taken time to creep into the Malay language, and for that reason also the *Chronicles* could hardly have been compiled earlier than 1350. Actual incidents too, while often retaining the vividness of history not too remote, are given a mythical tinge that only time could add. It would, however, appear unlikely that the *Chronicles* were written after 1524 when Aceh drove out the Portuguese and annexed Pasai. Authors wrote generally to please a court and it is incredible that any author would have the stimulus or even the courage to begin a history of Pasai after 1524; for, after that date, its history could only be written discreetly as a chapter in the annals of Aceh. Nor again is it very likely that a Chronicle of Pasai, quoted in the *Sejarah Melayu*, came into the plagiarist's hands after 1511, when d'Albuquerque took Malacca and ousted not only the Malay court but all Muslims. It is far more probable that the *Hikayat Pasai* reached Malacca in Malay times and was used there (after its author was dead) by a Malacca man, who wrote at least part of the *Malay Annals* before 1511. One may conclude that the *Hikayat Pasai* was written certainly before 1524 and almost certainly before 1511, and, most probably in the 15th century.

Today the language of Pasai is Achinese but the historian wrote Malacca Malay. It may be noted that an obsolete interrogative particle *kutaha* occurs, several times, while in other respects the Malay does not differ from the Malay of a century later. If copyists have modernized it at all, it looks as if it must have been done before 1536. But there is no reason to suspect drastic changes. Phrases in it suggest that the episode of the handsome and herculean young man killed by a suspicious ruler was based on some folk-tale, handed down by recital:—*ayoh! Dara Zulaikha Tingkap, bangun oleh engkau, asal-mu orang Terjunan Pangliran, karna engkau penghulu gundek-ku, bergelar Tun Derma Dikara, bangun apa-lah engkau... Hari dini hari, bulan pun terang.*

Interesting is the influence of the *Hikayat Pasai* on the *Malay Annals* and so on all later Malay histories. This influence may be seen in :—

- (a) The deliberate ascription of episodes from romance to historical personages. (The story of a Bamboo princess which occurs in the *Ramayana*, is found in the *Chronicles of Pasai*, in a *Hikayat Aceh* and in the *Kedah Annals*. Similarly the choice of a ruler by a sagacious elephant, which occurs in the *Katha Sarit Sagara*, is found not only in the chronicles of *Pasai* but in the *Kedah Annals*).
- (b) Parallel folk-tales occur. *Pasai* was founded, where a dog (*Pasai*) is resisted by a courageous mouse-deer. So, too, according to the *Malay Annals* was *Malacca*.
- (c) Long ethical exhortations are put in the mouths of dying rulers in both works. This is a notable feature.
- (d) The downfall of the handsome athletic warrior suspected of treachery, is a *motif* found here, in the *Malay Annals* and in the *Hikayat Hang Tuah*.
- (e) The description of the waiting-maid, hurrying untidy and dishevelled, is an episode common in Malay romance and found in the same three works.
- (f) Like the *Chronicles of Pasai*, the *Malay Annals* (and the *Kedah Annals*) contain mythical accounts of the conversion of a Malay court to Islam.

Historically the chronicles are especially interesting for the picture they give of Indian influence at *Pasai*. Ghiath al-Din, the name of one of the ministers of Malik al-Saleh, was a name common in Delhi but was never popular in Malaya. His companion Semayam (or, as the *Sejarah Melayu* reads Husam) al-Din also bears a name found in India. It is a "Kling" miner who discovers gold in Samudra and it is a Kling *yogi* who dubs Sultan Ahmad Perumudal Perumal and a Kling ship brings four swash-bucklers (*pendikar*).

SUMMARY OF THE CHRONICLES.

This is a history of *Pasai*, the first Malay country to embrace Islam. There were two brothers Raja Ahmad and Raja Muhammad who opened a settlement at *Semerlanga*. One bamboo clump the workers count not cut down until Raja Muhammad himself chopped it to find in one of the bamboos a lovely girl child whom he and his wife called the Bamboo Prince. The elder brother, Raja Ahmad, settled a day's journey away in the jungle. Hunting one day, he met an old man in small house of prayer (*Surau*) and told him of the Bamboo Princes. The old man showed him a wild elephant with a small boy on its back. The Raja returned and told his wife. Then he went with an army

to the same place. The house and the old man had vanished but he dug a shelter and waited for the elephant. When it came, he seized the boy and took him home to his wife. And they named the Bamboo Princess, by whom he beget one son Merah Silu and a younger Mearh Hasum, Now the Bamboo Princess had on her head one sacred golden hair, and one day when she slept Merah Gajah pulled it out so that she died, Then Raja Muhammad fought and killed him, so enraged was he at the death of his adopted daughter. When Raja Ahmad heard of this, he faught his brother, until both of them fell slain. Then Merah Silu and Merah Hasum departed from Semerlanga as ill-starred and went to live at Bruana.

One day Merah Silu caught river fish (*gelang-gelang*) that turned into gold and silver. Another time he caught all the wild buffaloes of the district and tamed them—at Kampong Kerbau. Merah Hasum reproached him. So he removed to Ulu Karang on the Pasangan river (where the people resented the damage done by his buffaloes) and thence to the Semenda to a place called Buloh Telang, where he met one Megat Skandar, at whose invitation he settled there and engaged in cock-fights, paying if he lost and never demanding payment from losers but giving all comers a buffalo each. Megat Skandar and Megat Kedah (كدو) both being *kakanda* to Sultan Malik al-Nasar at Rimba Jerau, get Merah Silu elected king, the one objector being Tun Herba Benong.

Sultan Malik al-Nasar attacks Merah Silu, is defeated and retreats to Benua. He attacks again and is defeated at Pertama Terjun, whence Merah Silu drives him to Gunong Telawas. Merah Silu attacks and defeats his enemy at Kubu, Pekersang and Kumat. Tun Haria Benong (بنوغ) fled to Barus (بارس) where the Raja arrested him, so that Barus and Pasai are friends to this day.

Merah Silu ruled at Rimba Jerau (*Mead ; Jeran Dulaurier*). As he was hunting, his dog Pasai found an ant (*semut*) as large as a cat : Merah Silu ate it and founded a kingdom at the spot, calling it Semudera (or Large Ant)! The Sharif of Mecca heard of it and, fulfilling a prophecy of Nabi Muhammad, sent a ship captained by a Shaikh Isma'il. It was to call at Mengiri, where one Muhammad was Sultan,—a descendant of Abu-Bakar—, who gave up his throne and accompanied Shaikh Isma'il. Now one night Merah Silu dreamt that an aged man spat in his mouth and enabled him to speak Arabic and recite the Muslim creed, and moreover miraculously circumcised him. It was the Prophet himself, and he told his convert to change his name to Sultan Malik al-Saleh. Then Shaikh Isma'il arrived at Teluk Tria and installed the new Sultan, who had two ministers Tun Sri Kaya called Sayid

'Ali Ghiath al-Din dan Tun Baba Kaya called Semayam (سمایم) al-Din. When Shaikh Isma'il departed, Sultan Malik al-Saleh gave him amber, camphor, eagle-wood and cloves and nutmegs, 100 *bahara* in weight, for the Khalifah Sharif at Mecca. The Sultan of Mengiri, now a *fakir*, stayed and converted all the people except the Gayos up the river Pasangan.

Sultan Malik al-Saleh sends an embassy to Perlak to ask for the hand of one of the daughters of the Sultan of Perlak. Astrologers advise that he marry princess Ganggang, the handsome daughter of a secondary wife. Tun Perpateh Pandak, a son of the Sultan of Perlak, escorts her as far as Jambu Ayer where her betrothed meets her. They marry and she is given a palace at Rama Gandi and bears a son Malik al-Tahir. A "Kling" miner finds gold in Semudra. At a spot where his dog, Pasai, is stoutly resisted by a mousedeer, Malik al-Saleh founds Pasai and gives it to his son for a kingdom. Malik al-Tahir dies leaving two sons Sultan Malik al-Mahmud and Sultan Malik al-Mansur. Malik al-Mahmud becomes Sultan of Pasai with Sayid 'Ali Ghiath al-Din for his prime minister. Malik al-Mansur succeeds his father as Sultan of Semudra.

Hearing of the wealth of Pasai, the king of Siam sends a force against it under a warrior Talak Sambang to demand tribute. The Pasai forces under Barang (بارغ) Laksamana and Tun Rawan Pematang, and Tun Aria Jong and the Sultan drive the Siamese back to their boats.

Malik al-Mahmud gets a son, Sultan Ahmad Perumuda Perumal. One day when Malik al-Mahmud is away, his brother al-Mansur ravishes a maid from his palace. A chief, Tulus Agong Tokong Sukara, father-in-law of Sayid Ali Ghiath al-Din, advises Malik al-Mahmud to invite his brother to the circumcision of his son Ahmad Perumudal Perumal, when he seizes and banishes him to Temiang and beheads his minister Semayam al-Din. The head caught in the rudder of Sultan al-Mansur's boat and was discovered at the Jambu Ayer anchorage: he begged his brother for the body and buried the remains at Padang Maya. Later Malik al-Mahmud repented and sent to bring his brother back, but on the return Sultan al-Mansur died beside the grave at Padang Maya. Malik al-Mahmud also dies and is succeeded by his son Ahmad as Sultan.

A Kling ship arrives bringing a *yogi* acrobat, who fainted before the sanctity of Sultan Ahmad. He became a Muslim and he it was who styled the Sultan Perumudal Perumal "Famous Great Chief." Among thirty children, the Sultan begets by the same mother Tun Beraim Bapa (برایم باف) Tun 'Abdu'l-Jalil, Tun Abu al-Fadzil and two daughters Medam Peria (مدم فریا) and Tun

Takiah (تکيه) Dara. Tun 'Abdu'l-Jalil was very handsome, the light of the palace and the town. If he dressed in Javanese style, he looked a Javanese, if in Siamese style a Siamese, if in Tamil fashion a Tamil and if as an Arab he looked an Arab." His fame reached princess Gemerenchang, daughter of the ruler (*ratu*) of Majapahit. His learning was known as far as the land of Samarkand. Now Sultan Ahmad conceived a passion for his own daughters and asked his ministers "Who should first taste the first-fruits of a man's own planting?" Tulus Agong Tokong (توکغ) Sukara, knowing what was in his heart, replied, "Another" but one Baba Mertuah, ignorant of his master's passion, replied "Oneself". The daughters tell their brother Braim Bapa at Tukas and he removes them there, angering his father. One day a Kling ship brought four skilled fencers (*pendikar*) to Pasai, insulting and provocative. The Sultan sends for Braim Bapa, who collects warriors who feast with beat of drum, till the Sultan calls a waiting-maid, Zulaikha of the window, keeper of his concubines, and asks her what enemies approach. Hurrying to him her dress in disorder, her hair loose and in curls and full of scented flowers, she says it is only Braim Bapa and his warriors. The Sultan replies, "Keep it secret, but may my throne pass from me and may I never smell heaven, unless I kill him." In the morning Braim Bapa arrives and his horsemanship and sword play frighten the four Tamils back to their ship, whereupon his father forgives and praises him. But soon he incurs paternal ire again for joking with one of his father's concubines. The Sultan decides to take Braim Bapa on a river picnic. Braim Bapa takes leave of all his friends, saying that he may not return to joke with them again. After he has shifted the Sultan's boat from a reef by his great strength, the Sultan sends him poison, calling it warming medicine. It is so heating that the trees he leans against die and the people he touches perish. His two sisters drink it and die. But Braim Bapa has to catch a river serpent and eat its flesh to reinforce the poison before it can kill him. Braim Bapa goes to Mt. Fadzul Allah and casting a spear desires to be buried where it falls. Then he dies.

Having seen the portraits of 100 princes drawn for her, Princess Gemerenchang, daughter of the ruler of Majapahit, sails for Pasai for love of the portrait of Tun 'Abdu'l-Jalil, the Sultan's second son. Jealous, the Sultan kills him. The princess heart-broken prays that her ship may perish. It sinks. Sang Nata comes with a fleet from Majapahit to punish Pasai. Pasai is conquered, and a tree (*pokok pauh*) on its parade-ground (*medan*) is bent by the piles of enemy lances, wherefore the place is still called the Field of the Bent Tree. As the fleet sails home, Jambi and Palembang submit to Majapahit. Prisoners from Majapahit could live where they liked in Majapahit, and that was why at that time there were many *keramat* in Java.

Sang Nata instructs Pateh Gajah Mada and other warriors to attack countries not yet subject to Majapahit. Temenggong Machan Negara, Demang Singa Perkusa, and Sinapati Anglaga set out to conquer first Ujong Tanah and the islands off the south of the Malay Peninsula, then many places in Borneo, Sambas, Mempawa, Sukadana, then the Bandan islands and many others. Finally Majapahit determines to conquer Pulau Percha. Pateh Gajah Mada takes a magic buffalo there. If it wins, he is to conquer Pulau Percha; if not, to return. By a trick a Minangkabau buffalo calf beats the Majapahit buffalo, and the Minangkabaus treacherously stab the throats of the Javanese warriors by thrusting sharp bamboo drinking vessels down their throats. This MS. was written on 21 Muharram, A.H. 1230, (2 Jan. 1815). Then follow lists (a) of countries mentioned in the Chronicles and (b) of countries subject to Majapahit when Pasai was conquered.

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THE KEDAH ANNALS.

By R. O. WINSTEDT, K.B.E., C.M.G., D.Litt.

Were it not for a colophon giving a list of Kedah Sultans, and for a preface, copied word for word from the *Malay Annals* of 1612 A.D. and borrowing for a farrago of folk-tales their name of *Sulalatu's-Salatin*, the *Hikayat Merang* (or *Marong*) *Mahawangsa* would never have been styled the Kedah Annals or been accepted as serious history.

It starts with confused Malay traditions of the great empires of Byzantium (Rum) and China, of Sri Rama and Hanoman and Langkapuri from the Ramayana (so often the source of Siamese shadow-plays and Siamese art, and of Vishnu's roc or Geroda, a figure in the shadow-plays and today a crest on Siamese railway carriages. As a Muslim, the author drags in the Prophet Solomon, king of the animal world and so lord of the Geroda !

There are enough tusked rajas in Siamese art to inspire any teller of tales, but the story of the cannibal king of these so-called annals has been taken from an Indian and Buddhist source and is to be found in the *Maha-Sutasoma-Jataka*, No. 537 of the usual series of Jataka tales, a series familiar enough to the Buddhist Siamese.

The story of the Prince from the Bamboo and of a Princess Carp from river spume is common folk-lore, in various forms, in Kedah, Patani and Perak. The Rajas of Raman may not eat bamboo shoots, because their ancestor came out of the bamboo ; and the *Malay Annals* tell of the birth of a prince of Champa from an areca-palm spathe. A bamboo princess occurs in Polynesian folk-lore, in Malay versions of the Ramayana, in the *Hikayat Raja-Raja Pasai* and in the *Hikayat Aceh*. Into the present work the story is dragged for no reason, and the Carp Princess is for no reason made to commit adultery with a commoner and bear a son, Meget Zainal, whose place in Kedah history is not explained further.

The abduction of a princess by a roc, the wrecking of her bridegroom-to-be on the island to which she has been carried, the secret meetings arranged by the old waiting-maid, Kampar's magic combat with the Tusked Raja, the fight of the Bamboo Prince against four Patani robbers, the choice of a ruler by a sagacious elephant, these and other incidents are the common stuff of Malay romance.

Langkasuka is a name and little more : it "faced Pulau Sri and it was far from the sea." The incidents connected with later Kedah settlements are unimportant and probably anachronistic myth. The only real attempt at history is a romantic account of how the first ruler of Kedah to accept Islam was converted by a

Shaikh 'Abdu'llah Yamani (or Abani) from Baghdad. (This seems to be by a different hand, as it employs the Javanese style *tuan perempuan* and *tuan saudagar*.) The name of this first Muslim Sultan of Kedah is given as Muzaffar Shah and he is said in the colophon to have been fifth in ascent from Sultan Sulaiman who died a prisoner in Aceh just after 1622. The fifth ruler in descent from Sulaiman was alive in 1741, and the fifth in ascent may possibly have reigned as early as 1474, the date given in an Achinese account for Kedah's conversion. But of this or any date, as well as of the story told in the *Malay Annals* of Kedah's embassy to Sultan Mahmud, who ruled in Malacca from 1488 till 1511, no word is to be found. It is, however, related that hearing of Kedah's conversion, the Sultan of Aceh and Shaikh Nuru'd-din sent to the Kedah court two treatises the *Sirat al-Mustakim* and *Bab a'n-nikah*. Actually this Shaikh Nuru'd-din, translator of the *Sirat al-Mustakim* and author of the *Bustanu's-Salatin*, did not reach Aceh from India until 1637.

The work is full of omissions, anachronisms and errors. The seven pre-Muslim rulers of Kedah bear Sanskrit-Siamese titles and may indicate a Siamese suzerainty following wars of the 13th century when the Emperor of China issued an order to Siam not to hurt the Malays. But no historical data are attached to the names. Similarly in the title of *Klana Hitam* there is a reminiscence of the Bugis invasions which wasted Kedah for half a century from 1723, but again only a name is given and it is connected with wild romance. There is also cursory reference to the selection of the island of Indra Sakti by a pre-Muslim Kedah prince loosing an arrow (in accordance with Persian and Arabic but not Malay precedent) to choose a kingdom : according to this Kedah folk-lore, the island became the capital of a kingdom the prince founded and ruled, calling it Perak after his *silver* arrow. But Indra Sakti on the Perak river was founded and named by Sultan Iskandar, not a Kedah but a Perak prince, who reigned from about 1750 till 1764. Nor was Perak ever subject to Kedah until 1818, so that it is difficult to conceive of folk-lore concocting the arrow story before that date.

In a Batavian MS. of the *Kedah Annals*, the list of kings in the colophon ends with Sultan Ahmad Taju'd-din Halim Shah, who conquered Perak in 1818 and was driven out of Kedah by the Siamese in 1821 not to return till 1842. This Batavian MS. belonged to Von de Wall, a Dutch scholar, who lived from 1807 until 1873, and is therefore probably older than the three other MSS., two of which belonged to Sir William Maxwell and one to Mr. R. J. Wilkinson. There is no MS. of the work at Leiden and none in the older London collections, not even among the Raffles MSS. though Raffles was once stationed at Penang. The Chronicles of Pasai have survived only in one MS. written for Raffles in 1815 though Pasai ceased to have a court or be a kingdom after 1524. But, notwithstanding that case, the paucity and modernity of the MSS. point to the recent origin of these romantic "*Kedah Annals*."

The appearance of the names of the reputed two first Muslim rulers of Kedah in a preface cribbed from the *Malay Annals* of 1612 A.D. is no evidence of a 15th or even of a 17th century compilation. Clearly they were chosen as the only two prominent Muslim rulers mentioned in the text, and even if, as seems certain, the text was not completed till late in the 18th or early in the 19th century, there is nothing wonderful in written memoranda or verbal tradition having preserved their names, seeing that there are few Malay countries where the names of the first royal convert to Islam and the first successful missionary of Islam are forgotten.

SUMMARY OF THE TEXT.

After the war of Sri Rama and Hanoman, the monkey god, was over, the island of Langkapuri was deserted save for Vishnu's bird, Geroda. One day Geroda made a wager with his Muslim lord, the Prophet Solomon, that he could keep apart two persons fated to marry, to wit, a son of the emperor of Rome and a daughter of the Emperor of China. The Chinese princess and her old maid and confident, Geroda carries off to Langkapuri. Then with the tempest of his wings, he sinks the fleet of the prince from Rome; as he thinks, drowning the prince and his companion Marong Mahawangsa off Kuala Changgong which was ruled by a Raja Gulanggi (or Kelinggi). But the prince from Rome gets ashore on a plank and hides in a cave on Langkapuri, daily meeting his future bride in secret. And Marong Mahawangsa reaches the mainland and founds a kingdom Langkasuka facing Pulau Sri. When Geroda report to Solomon that he has won his wager, Solomon sends genies to fetch the prince and princess, whose appearance so confounds Geroda that he keeps his word and vanishes to the Red Sea far from the sight of man. Solomon sends the young couple to China with a letter to the Emperor, who agrees to their marriage.

From Langkasuka Marong Mahawangsa sends embassies to two large neighbouring countries, Aceh (which only became a kingdom at the end of the 15th century) and to Burma, the country of the Raja of Gulanggi (or Kelinggi) famous for its great jars. At Gulanggi is anchored a fleet from Rome come for news of Marong Mahawangsa who now surrenders his kingdom to his son Marong Mahapodisat, changing its name to Kedah Zamin Turan, and sails back to Rome.

Of the sons of Marong Mahapodisat the eldest became king of Siam; the second shot a silver arrow that fell on the island Indra Sakti and became ruler of Perak. His daughter was placed on a sacred elephant along with a magic creese Lela Mesani, and the elephant carried her to Patani where she became queen. His fourth son, Sri Mahawangsa, succeeded to the throne of Kedah and removed from Langkasuka, which was far from the sea, to Serukum: whenever his eldest brother in Siam begat a child, he sent the child a present of gold and silver flowers.

Sri Mahawangsa died of grief because his son and successor Sri Indra Wangsa married a demon (*gergasi*) girl, who bore a son Ong Maha Perita Deria, destined to become famous as the Tusked Raja (*Raja Bersiong*). Ong Maha Perita Deria moved his court from Sungai Emas to Kota Aur, where he built stone palaces of carved stones "from Acheh". By this time Pulau Seri had become Gunong Jerai and Pulau Jambul had become Bukit Jambul and Pulau Tanjong had joined the mainland.

One day Ong Maha Perita Deria found he had cut a tusk. Next a serving-maid who had cut her finger let a drop of blood fall in his spinach and was forced by him to confess why the spinach tasted to him so delicious. After that the king drank the blood, first of condemned criminals, and then of innocent victims. (One man, Kampar of Sri Gunong Ledang, dared the Raja, by magic turning himself into a boar, a snake and a tiger and evading stabs and blows.) At last the four ministers attacked the palace, its female inmates arranging for the palace guns to be loaded only with powder. The Tusked Raja escapes up-country, lives with a rice-planter and gets a child by his daughter. He evades soldiers sent to kill him. Meanwhile the four ministers sent to Siam asking for a king and were told by the court astrologers to loose an elephant to find one. The same elephant which took Patani its first queen brought the Tusked Raja's bastard son from the rice-clearing, to succeed his father.

On the island of Ayer Tawar, east of Gulanggi and south of Siam, dwelt Klana Hitam, ruling over negritos and other aborigines. He decided to invade Kedah and become its king. West of Ligor he met a Siamese force under a Siamese minister Kelaham, was defeated and taken a prisoner to Siam. Kelaham marches along the coast to Sala, where he builds a palace for the new king and installs him as Phra Ong Mahapodisat. The new king returns to Kuala Muda, begets a son Phra Ong Mahawangsa and adopts also a boy born from a bamboo the king had taken from outside the house of two old peasants when he was hunting one day. He builds a palace at Bukit Meriam to be near Bukit Penjara where the Tusked Raja lived on Sungai Dedap. One day his consort finds in the spume of the Sungai Kuala Muda a beautiful girl whom he adopts and names Princess Carp (*seluang*). Princess Carp is married to the Bamboo Prince. Phra Ong Mahawangsa succeeds his father and is a great drinker of spirits.

Now Baghdad was a great centre for Islamic teachers. And from Mecca came Shaikh Nuru'd-din to Acheh bringing religious treatises. 'Abdu'llah, a saint of Baghdad, had a pupil 'Abdu'llah of Yaman, who was shown by Iblis how he stirred up strife in homes and markets and gambling and opium dens and schools, and how he caused women to commit adultery and husbands to murder wives, and princes like Kamishdzur and Kamishkar to war. And 'Abdu'llah of Yaman and Iblis came to the palace of Phra Ong Mahawangsa where Iblis filled the king's wine

goblet half full of urine, and Abdu'llah reproached Iblis, who vanished taking from Abdu'llah the wand of invisibility he had given him. The king wakes and questions the intruder, who persuades him and his people to break and burn their idols of gold, silver, wood and clay and to embrace Islam. The king's name becomes Sultan Muzaffar Shah and his son and successor Mua'zzam Shah and his other two sons Muhammad Shah and Sulaiman Shah. The Sultan of Acheh and a Shaikh Nuru'd-din send the Kedah court two treatises, the *Sirat al-mustakim* and the *Bab a'n-Nikah*. No Kedah girl wanted to marry Shaikh 'Abdu'llah, because he was soon to return to Baghdad.

Now the Prince from the Bamboo was sent north west to find a site for a fort and palace. By a minister's son his wife, Princess Carp, conceived and bare privily a son Meget Zainal. Prince Bamboo opens a settlement at Kota Palas and is attacked by four robbers from Patani, Dato' Sangkai, Senik Ipeh, Senik Ratu, Senik Payu. He kills them but is so wounded that he becomes once more bamboo and vanished.

Mua'zzam Shah succeeds his father, who retires to a religious life. Sulaiman Shah rules the island of Langkapuri. Mahmud Shah rules up-country (*ulu*). The work concludes with a list of Sultans of Kedah, down to Ahmad Taju'd-din Halim Shah.

References. *Hikayat Marong Maha Wangsa*, ed. A. J. Sturrock, J.R.A.S.S.B., No. 72, 1916; Cannibal King in the *Kedah Annals*, C. O. Blagden, *ib.* No. 79, pp. 47-8; Introduction to the *Hikayat Sri Rama*, W. G. Shellabear, *ib.* No. 70, p. 191; Malay Reader, Winstedt and Blagden, Oxford 1917, pp. 182, 187; Catalogue of the Malay and Sundanese MSS. in Leiden University Library, H. H. Juynboll, Leiden 1899, p. 235; *Sejarah Melayu* ed. W. G. Shellabear; Date and author of *Bustanu's -Salatin*, Winstedt J.R.A.S.S.B. No. 82, pp. 151-2; Perak the Arrow Chosen, Winstedt, *ib.* No. 82 p. 197; History of Perak, Wilkinson and Winstedt, J.R.A.S.M.B. No. 12 (1934), Part I, pp. 122-4, 132; Catalogue of Malay MSS. in the Library of the Batavian Society, Dr. Ph.S. van Ronkel, pp. 290-3; *The Kedah Annals* tr. by James Low, reviewed by C. O. Blagden J. R.A.S., London, April 1909, pp. 525-531.

ORIGIN OF THE MALAY KERIS

By G. C. WOOLLEY.

Mr. G. C. Griffith Williams' paper on the above subject, in the December 1937 number of the M.B.R.A.S. Journal is most interesting, but its argument that the Keris developed out of the spear appears to me to allow insufficient weight to some considerations, and does not fit in particularly well with the theory put forward to account for the magical or lucky qualities attributed to particular weapons—that they began as instruments for a religious vengeance and carried the blessings of the old Hindoo divinities of the Majapahit Empire who had been outraged by the victories of the religion of Islam.

The surviving specimens of the oldest Majapahit kerises—the Keris Pichit and the Keris Majapahit—seem of all the many patterns of Keris the most unlikely to have been evolved from spear blades and the most likely to have been made as talismans rather than for actual use. The 'Pichit', with a blade alleged to have been welded by mere finger pressure, was certainly magical in its appeal, and its thin weak blade would never do for a spear point; the Keris Majapahit had a figure hilt of the same piece of metal as the blade, so the deity represented was part of the weapon—a good argument for the possession of supernatural qualities—but such a hilt would not allow its conversion into a spear point unless indeed it were to be lashed to a shaft and not inserted into a socket. Mr. Williams however may prefer to dismiss these two types, classing them merely as further 'monstrosities' like the 'keris-like sword of Borneo'—known here as the 'Keris Suluk'—and the Keris panjang. But can such a dismissal be justified? For though Mr. Williams considers (p. 128) that it is impossible to say which of all the endless varieties of keris is one of the original pattern, yet later (p. 135) he concludes that Java was its original home and that it began to come into use there when Majapahit was the strongest power in the island. If that is so, the earliest Majapahit kerises should show the original type; but the earliest known forms, the Pichit and the Majapahit with hilt and blade in one piece are the forms least in accord with the 'convertible spear-head' theory put forward by him.

An Islam reply to the talismanic powers claimed for Javanese or Balinese weapons of Hindoo origin may be traced in some of the Hikayats, where a prince has a keris forged from the steel of Khorasan or from such a source as metal left over from the making of a nail for the Kaabah.

Mr. Williams quotes Crawford's derivation of 'keris' as coming "from the Malay word 'karis' meaning simply a dagger" to prove that the Keris was not a new or independent invention but merely an adapted spear blade. Wilkinson's Dictionary, however, (1901 edition) gives no Malay word 'Karis' or any derivation for 'Keris' which appears as the special name for a special weapon.

It may be admitted at once that a good spear blade was an article of considerable value in early days, and that the owner of one would not like to lose it. But a spear must be attached to its shaft as firmly as possible, otherwise it might be knocked out in a fight or remain fixed in a wound, or in a shield, leaving the owner defenceless as well as minus the valuable part of his weapon. A warrior, forced to fly, or finding himself incommoded by his spear, might break off the shaft, or chop it off if he had a cutting weapon, but would not be able to unfasten the point from the shaft without some difficulty or delay. And surely the Keris was not intentionally given a loosely fitting hilt in order to make it easily re-convertible into a spear; for use as a spear-head it would be essential to have it *securely* fixed, and this could not be done in the heat of an engagement. This drawback to the use of the Keris blade as a spear head seems to me much more real than the one mentioned by Mr. Williams, namely the risk of having the blade snapped off at the base, or shaft-head, because of the slenderness and consequent weakness of the 'paksi' or tang. An explanation of the easily removable hilt, given to me by a Brunei Malay, may be worth recording here: he told me that when the owner was at home and his keris was not likely to be required ready for immediate use, the hilt would be taken off so that the paksi as well as the actual blade could be kept clean and free from rust. Then when the keris was required for use the hilt would be replaced and fixed with a piece of rag or hair or some sort of damar or hard gutta, firmly enough to obviate any risk of its coming loose when in action.

For use as a spear, a weapon is required that will enter easily, pierce or even transfix its target, and be *retractable*, as the user depends on it, in war, as a complete weapon for his own defence or for further offence: the heavy fighting or thrusting spear has to be distinguished clearly from the light throwing darts (which would not have specially valuable points) and from such weapons as ceremonial State spears, often of the most elaborate and ornamental form, tridents, etc., and again from barbed fishing or hunting spears. Such a fighting spear is always more or less 'streamlined', and anything like a barb, which would make its withdrawal and recovery difficult, would be avoided.

The 'ganja' of the Keris is perhaps its most distinctive portion, and its existence seems to me to offer one of the greatest objections to the 'convertible spear-head' theory. Spears, as such, have or require no 'ganja'—it would only stop a deep thrust or, if it penetrated, act as a barb and perhaps prevent the withdrawal of the weapon. The Ganja is generally a separate piece of metal, so in case of a convertible keris the ganja would have to be taken off (and it is often fixed tightly) and put away safely—where? if the owner was actually on an expedition—until the blade was to be taken off the spear shaft and used again as a keris.

Mr. Williams admits that the keris "would not have developed out of the more modern pattern of Malay spear", and so assumes the existence of an earlier archaic spear type with a 'detachable' point which has long vanished and left no trace—evidently an exception to the Malay conservatism which he says has kept the normal type of keris unaltered in the main since the 14th century. He further assumes that a Ganja with ends of equal length, ending in a point on each side, was part of this archaic or prehistoric spear head, and that one end of this ganja was cut off or hammered down so as to enable the blade when removed from the shaft to be worn comfortably "with the short side next to the body" in the folds of the sarong without risk of scratching the skin. But surely a spear head so removed would be carried in a sheath and not be thrust naked into the sarong or waistbelt, and moreover the keris was carried with the *flat* side of the blade, not the edge, against the body, and Malay etiquette laid down rules regarding the occasions when the keris might be worn with the hilt turned towards or away from the body, *i.e.* when the 'dagu' or short side of the ganja would have the upper or lower position: as a matter of comfort to the wearer there was no difference.

From the above considerations I conclude that even if the keris was evolved from a spear point, the ganja was surely a later addition made to meet certain requirements peculiar to the keris.

Mr. Williams notes that the keris grip is not the same as the ordinary dagger grip: I quite agree: for the weapons have quite a different purpose. The ordinary dagger is held as for a downward blow or an upward rip, and often is merely a subsidiary weapon to give the *coup de grace* to a fallen foe: the keris is held for a thrust. Let the keris grip therefore be compared to the grip of a fencing foil, and it may be noted too that the hilt of the common plain Javanese type has much the same amount of bend or kink as the hilt of a foil. A foil requires a hand guard, and so does a keris, but the large and often saucer-like guard of the long foil or rapier would not suit the much shorter keris whose hilt, when worn, comes so close to the body, so a *flat* guard was designed—the ganja. Its short end, the 'dagu', is then not the hammered down or cut off end of a long and unnecessary projection on a spear-head (for the existence of which there is no actual evidence) but a special guard made and expressly designed to protect the tip of the forefinger as it lies along the thumb in the closed grip, and similarly the longer end, the 'aring', extends far enough on the opposite side to protect the knuckles. The smooth-edged type of ganja would let the opponent's blade slide off harmlessly; the commoner fretted pattern might catch his blade and allow it to be broken by a rapid twist or torn from his hand.

Another question is "Why a keris at all? Why not, as in other countries, the spear and, for close hand-to-hand work, the sword?" Can a hint be found in another quotation from Mr. Williams' paper? "Malays are a riparian people.... Water is

the Malay's natural element." For obvious reasons the Malays kept the useful spear, for service ashore or afloat, but on a narrow inland track, shut in by jungle and creepers, there might be no room to wield a sword: when boarding an enemy's vessel, or repelling boarders who could not be kept at spear's length, they would be pressed shoulder to shoulder, and again with no room to wield a broadsword; even a long rapier might be difficult to carry and manage in such circumstances, and the short thrusting keris would be ideal: on its successful use would depend the final issue of a hard-fought fight, and so to it was paid the highest regard; in it was placed the confidence born of previous victories, and round it collected all the sanctity that superstition could confer and all the mysterious properties with which magic could endow it.

Finally, it would not be necessary, if any weight is allowed to the above suggestion, to dismiss the Keris panjang as a 'monstrosity', as Mr. Williams does. There would always be occasions such as duels, fighting in open country, or in a regular tournament in ring or courtyard, when there would be ample room for a longer weapon, and a longer reach would be very desirable, and for such occasions, as well as for executions, the Keris panjang was specially and quite naturally designed. A warrior like Hang Tuah or the other heroes of history or romance often used a long keris, and when engaged in single combat, wielding it and a 'pendua' keris, the fighting technique may have been not unlike that in an Elizabethan 'sword and dagger' fight in which the dagger was held and used for thrusting as well as for guarding.

A NEW BOOK ON THE KERIS.¹

By G. C. WOOLLEY

(PLATE I.)

A book on the Malay Keris—in English, for unfortunately those in Dutch are practically useless, except for the illustrations, to the majority of Englishmen interested in the subject—was long overdue, and many thanks are due to Mr. Gardner for his work.

The suggested derivation of the Keris from the Ikan Pari sting is attractive. Crawford, in his "History of the Indian Archipelago" (1820, vol. I, p. 225) writes:—"The Javanese ascribe the invention of the Keris to Inakarto Pati, King of Janggolo, in the beginning of the 14th century of our time, in the chronology of a civilised people a modern era, but with the semi-barbarians of the Indian islands the era of fable and romance: so that the assertion, like that of the Greeks and Romans respecting the loom, amounts to no more than a declaration of ignorance. The strict adherence to a foreign costume in the sculptures of the more ancient temples of Java does not enable us to trace a Keris to their times, but the relaxation of this principle in the temples in the mountains of Lawu shows us several examples of it as far back as the beginning of the 15th century." The Javanese tradition here quoted is not necessarily incompatible with Mr. Gardner's theory; it may have been an early king who, noticing the deadly nature of the ray's sting, brought it into general use as itself a weapon and a pattern for weapons of other material. An alternative theory that the weapon was introduced .e.g., by early invaders, at once raises a difficulty: from what country did they come? for traces of the Keris type should still be found in its original home, and yet no such traces seem to have survived anywhere: a 'waved' blade, by itself, is by no means conclusive, especially as the earlier Keris seems to have been straight (Gardner, p. 12). The distinctive feature of the Keris is the sudden widening of the blade to form the guard, even when a separate piece (the ganja) is to be added. In saying this I venture to differ from Mr. Gardner, as I think that he makes a mistake in his classification (p. 35) by including the Tumbuk Lada and Badek as forms of the Keris; they belong, in my opinion, with the Lawi Ayam and Beladau, to the separate class of 'Daggers' or 'Knives'. The Sulu forms of Keris (or "Sundang", Gardner Plate 9 fig. 6 and Plate 21 fig. 2) are clearly Keris in blade, though the hilt has been entirely changed to give a sword grip for cutting rather than thrusting. The Keris, therefore is a double-edged weapon (another reason for excluding the Badek, which often has only one), of very variable length, straight, slightly curved, or wavy, mainly (this to admit the Sulu type) for thrusting: the blade however in

¹ "*Keris and other Malay Weapons*" by G. B. Gardner, Progressive Publishing Co., Singapore, 1936.

all cases, whether plain or damascened, rough or smooth or elaborately worked (as in the Keris Naga, Plate 31) widens out into a guard, usually further extended by the additional Ganja. The oldest forms, Majapahit and Pichit, have this widening in the most rudimentary form, but even in their case it is noticeable. Raffles says "The varieties of blade are said to exceed an hundred", and one of his plates shows 41.

In the list of 'Parts of a Keris' (p. 6 and Plate 2) Mr. Gardner probably gives the Johore or Peninsula names: Raffles, in his History of Java, gives some additional terms: a Brunei informant gave me others, e.g. Putting for No. 1, Lidah Tiong for No. 4, Kuku Alang for No. 5, Awak for 6, Kukut for 8, and in the list for hilt and sheath, Awar for No. 2 and Sampak sarong keris for 'Buntut' No. 5. Dennys, "Descriptive Dictionary of British Malaya" gives Sampir, Batang, Buntut, as the 3 parts of a sheath. Mr. Gardner himself gives a few more names in his glossary, e.g. Silang, which looks like an alternative for Aring as defined on p. 6, where Aring and Dagu, the parts of the guard on each side of the Tangkai, together make up the complete Ganja. A different meaning however is given to Aring in the glossary—"The fretted work under the pointed end of the ganja", but even then the paragraph on p. 51, line 6, "If a straight keris has no Aring, but is fretted under the Silang or pointed at the end of the Ganja it is peninsular. See Plate 40 No. 2" is hard to follow, as the keris in the illustration quoted appears to have a Ganja but no fretted work on the edge of either side of the blade. On the same page, 51, a trowel shaped keris is said to be called K. Sudu Bekang, but the illustration in Plate 39 fig. 4 seems to have an ordinary flat blade not a curved trowel shaped one.

The Keris grip, shown on Plate 3 fig. 3, is wrong according to my Brunei informant: he declares that with the hand in the position shown, the edge, not the flat of the blade, would be seen: the ganja rests on the bent fore-finger, its Dagu inwards towards the finger tips and the Aring outwards towards the knuckles, and the tip of the thumb rests in the Janggut (a name he did not recognise) or hollow just below the ganja. I enclose some photographs to illustrate the grip he showed me (Pl. 1). I have been told of another grip, used in the Peninsula, in which the ganja is held between the fore and middle finger, but I have no confirmation of this.

The list of hilt types, p. 23, omits the Javanese type, Plate 10 No. 4, and the Majapahit type is Plate 10 No. 11, not No. 9—this misprint is not the only one of the sort in the book. In Plate 13, explanatory notes, 'No. 5' should be 'No. 6', No. 5 is a Bugis type of Buntut. And is not No. 6, as illustrated, a Bugis or Sumatran type of sheath? The list of sheath types on page 27 would be better if it had references to illustrations, and the book itself would be easier for reference if the illustrations were more classified, all those of the same type being put together, whereas now to get, e.g. an idea of the varieties of Keris Bahari, one has to

look through a number of plates instead of finding all the relevant illustrations together. It is unfortunate too that so many of the reproductions of photographs are of such poor quality, and details are blurred.

"Behari" in Wilkinson (old edition) is given as meaning "Excellent, noble, ancient, appertaining to the good old times". My Brunei informant called this type "Keris Anjur", or "Hanjur", though he could not explain the meaning. Wilkinson however gives 'Penganjur' "The officer who bears the sword of State before a Raja", so some connection may be discerned between the two names. The Anjur, it was added, was always straight; if waved, as in Plate 20 fig. 9, the name was Renti. The Sundang is always known in these parts (N. Borneo) as Keris or Keris Suluk, and it varies greatly, some blades being very lights whilst long straight ones or those with numerous small waves are thick and heavy with almost rounded points, not so pointed at many European table carving knives. (Fig. 1) Another type of Sulu hilt has a round knob on the top of the actual handle (Fig. 2) instead of the elaborate top illustrated in Plate 9 fig. 6.



Fig. 1

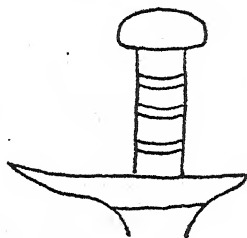
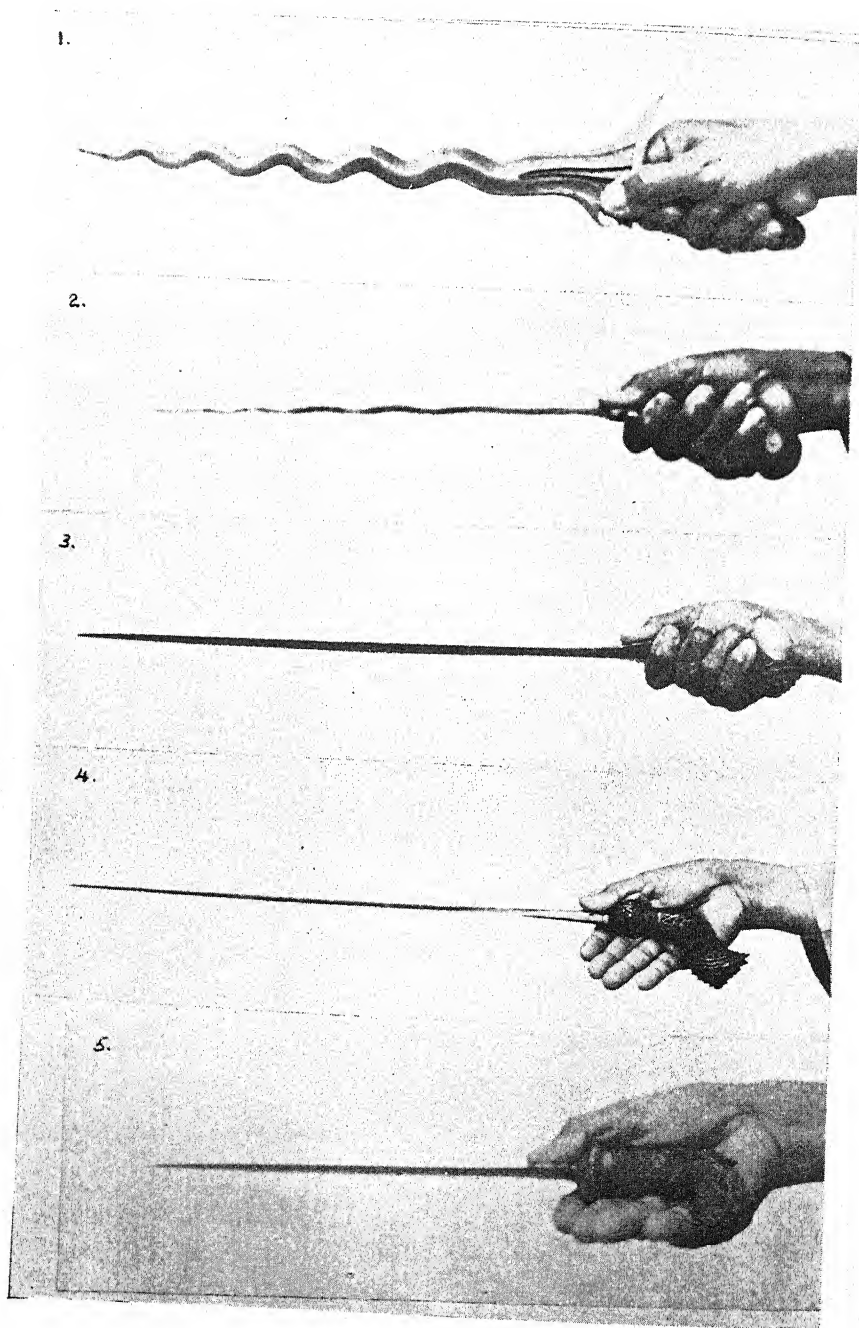


Fig. 2

The name 'Pedang Berandal' given on p. 73 as that of a 'heavy Borneo type of sword' does not, so far as I know, occur in N. Borneo, but it may be used in Dutch Borneo; neither is the name Beladai, p. 75, used here for the Bajau and Sulu weapon illustrated in Plate 86 fig. 1: the Brunei name is Pidah, used also by West Coast Bajaus, whilst by Sulus and on the East Coast it is called Barong. In the Philippines I think the name is Bolo. The name Barong is not applied to the ordinary working parang. The dagger Beladai would usually be called a Badek by a Brunei. Fig. 10, Plate 57 by a printer's error is not explained in the footnote.

Cannon. p. 91. Brunei should certainly be added to the list of places where these were made. Great quantities were turned out there, of all sizes, and some of the more elaborate ones are masterpieces of metal casting. On the West Coast of N. Borneo cannon were so common that they were used as currency, especially for fines and for part of the 'brian' (dowry) on marriage. One picul, by weight, was, for cannon of ordinary type, equivalent to about \$30, though the more ornamental pieces carried an extra value. Smaller pieces, up to about 60 katies in weight, were known as



The Keris Grip.

Rentak to Bruneis, Dusuns and Bajaus: the heavier ones were called Bedil by Bruneis, Pedati by Dusuns and Lela by Bajaus. A bell-mouthed one was Bedil Gergabut; all these were swivel guns, of the type illustrated in Plate 70, fig. 2, 3 and 6. A cannon on a wooden stand (European type) was Bedil Bom.

The notes to Plate 80 give no explanation of figures 5 and 6: No. 5 is afterwards (p. 130 line 9) referred to in the text as a "Besikuning" blade with alleged magic properties. No. 6, from the shape of the hilt, looks more like an Indian dagger than a Malay Keris.

Plate 87 fig. 6 would be identified at once in N. Borneo as an Illanun Kumpilan. The hilt of No. 4, the Murut Pakayun, is worth comparing with the Batak and Achek hilts shown in Plate 52 Nos. 2 and 4 and Plate 57 No. 3, but what connection there can be between Batak and Murut is open to question. The original design may have been 'two pigs' (p. 117), but I do not recollect seeing any weapon in which they could be identified as such, and the two points, (in weapons worn by Muruts in N. Borneo) are usually like the upper part of a pawn in a set of chessmen.

Mr. Gardner gives the method of making Pamur—damascened blades—but does not go into the subject of the names or meanings of different patterns, or of their origin. It might be possible to use the pamur in some cases as a help to identification, to determine whether the blade in question was, *e.g.* of Javanese or Bugis manufacture. Probably certainty could not be reached in this way: a first class workman at a Sultan's Court might be expected to turn out a keris of any particular pattern or pamur required by his patron. As regards the names of the pamur patterns, there may be no uniformity sufficient to make any sort of classification practicable. Mr. Gardner himself has noted (p. 35) the lack of unanimity amongst Malay experts and the different verdicts given by the same expert on different occasions.

The bibliography at the end of the book is exiguous. For the benefit of those who can read Dutch it should surely include more than one of the publications in that language. The edition of Raffles' History of Java published in 2 vols. in 1817 has large coloured plates many of which show costumes and methods of wearing the Kris.

EXPLANATION OF PLATE I.

THE KERIS GRIP

- | | | | |
|----|-----------|---------------------------|--|
| 1. | Top view. | Medium length wavy keris. | Javanese hilt. |
| 2. | Side " | | " |
| 3. | Side " | Long keris. | Sumatran hilt. |
| 4. | Side " | " | " |
| | | | Fingers opened to show how the keris lies in the palm of the hand. |
| 5. | Side " | Short keris. | Malay hilt. |
| | | | " " |

KERIS MEASUREMENTS.

By G. C. WOOLLEY.

The fact that Keris are measured, to determine whether they are lucky or not, either absolutely, in themselves, or for a particular owner or purpose, has often been referred to: details of some methods of measuring are given by Mr. I. H. N. Evans in the *Journal of the F.M.S. Museums*, Vol. XII, Part I, "Lucky and Unlucky Keris Measurements", and more are given by Mr. G. B. Gardner in his recent book on the Keris. Probably the number of these could be extended very largely, especially if methods in use in the Dutch E. Indies were investigated and small variations, as in formulae of the "Tinker, Tailor, Soldier, Sailor" type, were included.

I give below a few methods collected in North Borneo. (I). From Haji Md. Nor, a Negri Sembilan Malay, then living here.

Measure the blade with a strip of leaf or grass from the centre of the blade immediately below the 'Ganja', if that is formed by

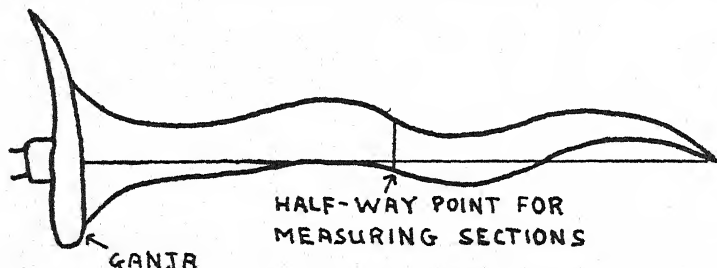


Fig. 1

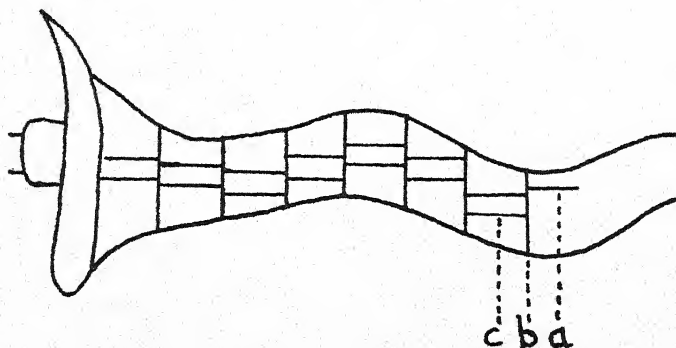


Fig. 2

a separate piece of metal, to the tip, in a straight line, not following the curves of a wavy blade : double the strip in half, and mark the position of the half way point on the blade (Fig. 1) : open the strip again, and cut it into sections equal to the width of the blade at the half way point : do this by holding one end of the strip exactly even with one edge of the blade, and cut the section by folding the strip over the edge on the opposite side: it is immaterial if the final section is less than the width of the blade. Lay the cut strips on the keris blade, as shown in Fig. 2. If the arrangement ends with

- (i) a single lengthwise strip (*a*), it is called ' Jarum sapuchok ' and the omen is good.
- (ii) a cross-piece, (*b*), it is bad, but no special name is applied.
- (iii) two lengthwise strips (*c*), it is ' Gagak lapar ' and the blade is good for fighting.

For the remaining methods, I have no record of the name or race of my informant.

(2). Measure the length of the blade, and mark the half way point, as in the previous method : the sections are named as cut off, in the following order :—Gunong, Runtoh, Telaga, Karam. The name of the last segment furnishes the omen. The interpretations are :—

Gunong (Mountain), Good, the owner will be a great man.

Runtoh (fall, collapse), Bad ; signifies failure, defeat.

Telaga (a well), Good for trade prospects.

Karam (sink), Bad for trade and in every way.

It is to be noted that in a similar set of 4 words quoted by Mr. Evans—Gunong, Runtoh, Madu, Singgara—he says "Gunong is bad ; the keris will be liable to catch in its sheath when the owner wishes to draw it upon an opponent : if Runtoh, weapon is likely to break when used."

(3). By thumb joint widths. Hold the keris between finger and thumb of the right hand, the thumb transversely across the blade, the top joint of the thumb in the centre of the base of the blade and exactly level with the base (the hilt end of the Ganja) ; then place the left thumb below the right one, the side of its top joint just touching the right thumb joint : the keris being now held between the left thumb and fore-finger, remove the right hand and shift it to a similar fresh grip below and touching the left thumb, and so on, till the point is reached : the final piece of keris blade if less than a thumb width will count as a full width : the method depends on the number of times the thumb measure has to be applied rather than on the exact length of the weapon. The formula to be repeated, one word for each thumb width, is " Raja, Pahlawan, Prempuan, Budak orang." If the final word is Raja,

the owner will become great and powerful; if it is Pahlawan, he will become a mantri, influential person, or great warrior; Prempuan indicates that the weapon is good for trade (my informant did not mention success in love); Budak orang indicates that the keris is bad for all purposes.

(4). Measure the keris with a leaf strip from one tip of the Ganja round the point of the blade to the other tip of the Ganja. Lay one end of the strip in the centre of the palm of the right hand (if a right-handed man) and wind it round the hand, outside the thumb; the hand is held out flat, the thumb against the forefinger. If the other end of the strip comes at the back of the hand, it is a bad sign; if inside, it is good.

Further systems of measurement are given in Mr. Keith's article in the last issue of the Journal, (Vol. XVI Part I).

NOTES ON THE MEANINGS OF SOME MALAY WORDS II

By J. A. BAKER.

The remarks with which I prefaced and concluded a short list of words published in vol. XV part ii of this Journal apply in equal measure to the words which I give below.

*SĒRĒMPAK, JĒRĒMPAK*¹ I. to 'run up against' someone or something, to be caught without possibility of evasion, to be cornered *e.g.* of being trapped between two lines of traffic (Kreta sahaya bĕrhĕmpit dengan kreta yang lain, jadi sahaya tĕrsĕrĕmpak); or of a sudden meeting with a tiger on a narrow path (dĕkat liku jalan sahaya tĕrjerĕmpak dĕngan sa-ekor rimau tĕrjerĕmpak); or of a boxer being "cornered" in the ring. (HAMILTON. J.M.B.R.A.S. vol. I part ii 1923 p. 355 gives "*jĕrĕmpak* to meet unexpectedly: a sudden recontre: to come face to face with (also tĕrjerĕmpak, jĕrĕmba W., sarĕmpak, and tĕrsarĕmpak)."
W.D. gives the following:

(a) *Rĕmpak*. Running to meet one another; converging; uniting. Also rampak; B. See *sĕrĕmpak* = sarĕmpak: in unison.

(b) "*Sĕrĕmpak*. I tĕrsĕrĕmpak: chancing across; meeting accidentally. S. *guna*: of possible use; Mal. Pant. 796. *Kĕrja* s.: haphazard work; poor work *cf.* *rĕmpak*.
II. Cramped in space; Cr.

(c) *Jĕrĕmpak*. Bĕrjĕmpak or mĕnjĕrĕmpak: to come across anything unexpectedly, *e.g.* to meet a tiger on the forest path. Also jĕrĕmpak. *c.f.* jĕrĕmbak, sĕrĕmpak, jĕrpak.

II. *Hati sĕrĕmpak* 'thoroughly rattled', out of patience or even 'out of countenance' *e.g.* of someone who has not eaten for a long time or of someone whose plans have gone astray, thus:

sĕbab sĕsat jalan dia lĕteh sangat, hati-nya pun sĕrĕmpak, ta'dapat mĕndengar chakapan yang pĕdeh = he was greatly exhausted through losing his way and was not in a condition to be trifled with.

Also of being put 'out of humour' by an ill-considered or ill-timed jest.

H. H. Tunku Yacob has given me the following examples:

"kĕtika sĕrĕmpak tiada boleh kata apa yang hĕndak jadi"—"at a time of crisis there is no knowing what will happen."

¹ Though treated together and having allied meanings *sĕrĕmpak* and *jĕrĕmpak* are only sometimes interchangeable. In *sĕrĕmpak* the idea of a dilemma or crucial condition is uppermost; *jĕrĕmpak* denotes rather a sudden, unexpected concatenation of circumstances.

“*sērēmpak* fikiran-nya oleh sēbab kedukaan ”
—his mind was distracted with grief ”.

He defines the use of *sērēmpak* as indicating
“the state of mind of one driven to desperation in
a time of crisis, or by sorrow, fatigue or anger ”.

In his article on “ Malay Proverbs and Malay Character ”
(P.M.S. Malay Literature pt. III 1925) WILKINSON quotes :

Kalau tiada habis fikir

Kerja sērēmpak kēna tipu.

and translates (op cit. p. 2) “if you do not look closely into things
you will be imposed upon.” I suggest that the proverb could
also be translated. “ If you do not give full attention to your
affairs, your business will be done erratically and you will be
imposed upon ”.

UNDOR-UNDOR. A small and tiresome midge that has the
habit of flying into ones eyes, especially before dusk. I have
heard this insect referred to as ‘*undor-undor*’ in Panchang
Bedena (Selangor) and Alor Star (Kedah).

(W. D. gives “ *undor-undor* : ant-lion B ”. The name would
certainly seem appropriate to the ant-lion).

KEPUL. W. D. gives “ II *sa'kepul* : a measure of capacity
known better as a *chupak* ”. In Kedah, Province Wellesley and
Penang the *kepul* is equivalent to one quarter of a ‘*chupak*’ or
half a “*kal*”.

AKAR TUNJANG. the tap-root.

e.g “ Jika tunjang pokok itu panjang dari-pada lubang-nya
hēndak-lah di-kēratkan langsung ” = if the tap-root is longer
than the hole in which the tree is to be planted it should be
severed ”.

(W. D. gives “ *tunjang I akar tunjang* : root such as those
of the mangrove (*t. bakau*) that rise out of the mud and then
re-enter it.....”).

The former use is certainly the more usual one and is that
given by W. E. M. D. under “tap-root”.

TANAH RANG.

The term is used in Kedah to describe bendang that has gone
back to natural growth through lack of cultivation. W. D. says
“rice-field lying fallow but banked and ready for cultivation ”
The A.M.E.D. gives a more correct definition “ a rice field (banked
and previously cultivated but lying fallow ”).

MĒLOH.

The first ploughing in preparing land for rice cultivation.
(parts of N. Kedah ; not understood in other parts) W. D. gives
the meaning to “cross-plough ”. In N. Kedah the cross-plough-
ing is “*mēmalek* ”. (from *balek*).

BADANG.

A round, shallow basket or tray used in winnowing. Contrast "*nyiru*" which is similar but pyriform (like the basket referred to as *jeu'ëë* illustrated on p. 2 of "The Achehnese". SNOUCK HURGRONJE transl. A.W.S. O'Sullivan, Leyden, 1906)

W. D. says "*badang* I square winnowing pan or tray in contrast to the pointed *nyiru*.....". The A.M.E.D. 1926 gives "*badang* a round bamboo sieve" The *badang* is, at least in the north of the Peninsula, round in shape, and is more properly described as a tray than a sieve since the grain is jerked or tossed on it, but does not pass through it.

LĒKANG (Ked.)

There is a slip in W. D. in the definition of this word, which is given as follows: "*Lĕkang* II (Ked.). Easily shelled of fruit of which the outer shell does not adhere to the flesh, notably in the variety of rambutan known as *rambutan lĕkang*. Also (Joh.) *longkah*". When applied to the rambutan both *lĕkang* and *longkah* refer to a fruit in which the flesh separates easily from the stone—a good feature. This meaning is correctly given in A.M.E.D. 1926. *Lĕkang* is used also in other senses e.g. peeling a horse-leech off the leg.

SALEH.

A word used to describe 'throw-backs' e.g. fruit trees which fail to breed true to type. A common example is found in the case of mangos or *mĕmpĕlam* grown from seedlings which often 'revert' to inferior types (a phenomenon probably actually attributable to crossing or segregation). These types are known as 'saleh'.

H. H. Tunku Yacob informs me that in Kedah the word may also be used for animals but it does not cover monstrosities. (W. D. gives "*saleh* III Freak; *lusus naturae*. Of freak rice grains, the *sĕmambu bangkut*, etc." In W.E.M.D. we find "*freak* e.g. albino child, *lusus naturae saleh* cf. *pulut* s.)

BULU RAMBAI (Ked.)

The "saddle-hackles" of a cock. The "neck-hackles" are *b. sĕmbong* or *b. suak* (W. D. under *rambai* II (pendulous tuft) gives "*rambai* is used of a goat's beard, the hanging roots of the banyan tree, the tail feather of a fowl (*r. ayam*, *bulu r.*) *R. ayam* (the curving tail feather of a cock) is used also as a descriptive name for the tiger-claw dagger (*kĕrambit*, *lawi ayam*)".

N.B.—This is definitely not the meaning in Kedah, where the tail "sickles" are *bulu lela*; *b. lawi*.

TELOR MĒGORANG (Ked.)

Eggs that have enlarged air-spaces owing to partial incubation, or that show other signs of incipient germination (such as blood vessels).

This expression provides a good example of the use of *mě-*derivatives in an attributive sense cf. *timur mēnenggara* (east-south-east) and “*kenuri meniga hari* (the feast of the third day.)

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THE MALAY ANNALS

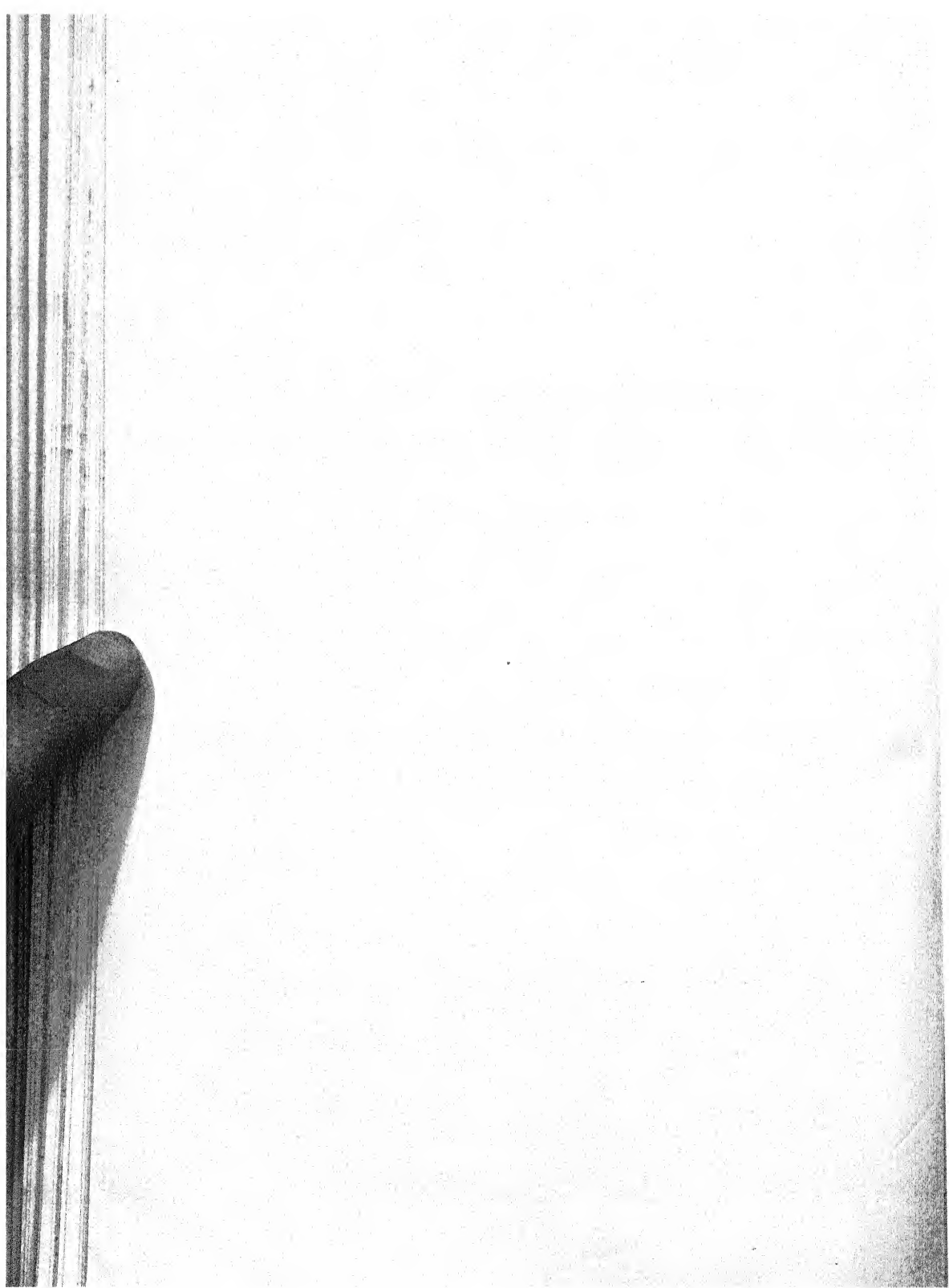
OR

SEJARAH MELAYU.

The earliest recension from MS. No. 18 of the Raffles
collection, in the Library of the Royal
Asiatic Society, London.

Edited by

Sir R. O. WINSTEDT, K.B.E., C.M.G., D.Litt. (Oxon.)



PREFACE.

The last eight chapters of this MS., which was copied for Raffles on paper bearing the water-mark *C. Wilmott* 1812, have been already published in this Journal (Volume III, Part I, April 1925) by Dr. C. O. Blagden with philological notes, notes on the spelling and a description of the MS. It did not, however, strike Dr. Blagden that the MS. might contain that nucleus of the ordinary version of the Annals, "a history brought from Goa" (by an orang Kaya Sogoh according to some MSS.) and edited in Johor in 1612 A.D. I adduce evidence that Raffles MS. No. 18 is in fact the Goa history and was written before 1536 A.D. The introduction is an addition after 1612. So is the concluding sentence that the writer was Raja Bongsu, who almost certainly was the patron of the 1612 edition and afterwards came to the Johor throne as Sultan 'Abdu'llah (b. 1571, d. 1623). So, too, the reference on p. 164 of the MS. to Sri Pikrama Raja of Batu Sawar may be an interpolation, though Batu Sawar may well have existed before 1536.

The chapters in the MS. are not numbered but indicated by red ink.

The MS. contains (fol. 50) the old interrogative particle *kutaha*, that occurs also in the *Hikayat Pasai*. It contains three examples (fols. 42, 64) of an interrogative *mai*, and two examples (fol. 99) of a word *taban* apparently meaning "just now." The Persian word *sar-had* "frontier" occurs twice. And there are a fair number of puzzles for the philologist.

I have to thank Dr. C. O. Blagden for permission to make use of his romanised text of the last eight chapters—for textual notes on those chapters reference must be paid to his paper cited above. Dr. Ph. van Ronkel, Professor of Malay in the University of Leiden, has been kind enough to translate such Javanese passages as are not hopelessly corrupt. Dr. A. S. Tritton, of the School of Oriental Studies, has romanised many Arabic quotations but is not responsible for those I may have omitted to refer to him. And Mr. C. S. K. Pathy of that school has given me advice on some Tamil names. Finally I am indebted to the notes on the 1612 version of the *Sġjarah Mġlayu* in Dr. C. Hooykaas, *Over Maleische Literatuur*.

R. O. WINSTEDT.

School of Oriental Studies,
London, 1938.

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AN OUTLINE OF THE MALAY ANNALS, (SHELLABEAR'S
ROMANISED EDITION, SINGAPORE, 1909).

CHAPTER I.

A doxology borrowed from the *Bustan a's-Salatin* of 1638 A.D. Then as on page 35 infra.

A paraphrase (pp. 4-7) of the *Hikayat Iskandar* or story of Alexander the Great as a Muslim Missionary prompted by the Prophet Khidlr. He conquers Kaid the Indian and marries his daughter Shahru'l-Bahriah. Shahru'l-Bahriah bears a son Aristun (=Aristotle, Alexander's tutor), who by a Turkestan princess begets Aftas (Platneus), whose descendant Tersi Berderas (=Narsi) marries a daughter of Raja Sulan, King of Amdan and begets Raja Suran, to whom all countries but China are subject. Going to conquer China, he reaches Gangga Nagara, "a place on a hill, looking steep from the front and low from behind, whose fort still exists inland from Dinding, a little north of the Perak river." He slays its king and marries his sister Zaris. Then he comes with the Keling troops to Ganggayu (whose "dark fort is still up the Johore river"), a place with a Siamese name. Its ruler Chulan falls, and Raja Suran weds his daughter Onang Kiu and comes to Temasek (Singapore). (Suran and Sulan are folk-lore variants of Chulan, and the raids probably those of the Chula kings in the XIth century).

A Malay version (pp. 13, 14) of the tale of Alexander sending a ship with a year's provisions in search of new lands to conquer; it meets a ship belonging to another world conqueror, which for two years had toured on the same quest. Here Raja Suran sends a ship to find China.

A Malay version (p. 14-16) of Alexander's descent into the sea. Again, the hero is not Alexander but Suran, who marries a mermaid and begets three sons. Chulan returns to Kalinga and founds Bija (=Wijaya) Nagara (capital of a Deccan kingdom, famous 1335-1646, a capital destroyed before 1565). By Zaris, princess of Gangga Nagara (Perak) he begets Bichitram Shah, who discontented with the kingdom Chandukani allotted to him, sets out on adventure. Of his two brothers, Palidutani ruled Amdan and Nilamanam Bija Nagara. "The tale of Raja Suran is as long as the story of Hamzah."

CHAPTER II.

At Andelas, *i.e.* Palembang, Demang Lebar Daun, a descendant of Raja Sulan (and Alexander I) ruled by the river Melayu, at the foot of Bukit Si-Guntang below Mount Mahameru (=Hindu Olympus). Hither came other descendants of Alexander, the three sons of Raja Suran by the mermaid (daughter of Aftabu'l-Ardl) : Nila Pahlawan, Krisna Pandita and Nila Utama,¹ mounted on (Shiva's) bull and carrying the old Minangkabau regalia, a *chorek* (or *churika* Skt.) Si-Mandang Kini (?=Skt. Mandakini, from the heaven-sprung Ganges), a mace, a lance and a seal. The rice turns into gold and silver at their coming. And the bull vomits, a herald Batala² coming out of the vomit to proclaim Nila Uttama king with the style of Sang Sapurba Tarambri (?=Trimurti Skt.) Tri-Buana. Sang Sapurba, so holy that his embraces give 39 brides skin disease (so common in aborigines), finds a bride too sacred to succumb, in Wan Sendari (=Sundari Skt.) daughter of Demang Lebar Daun. His brothers marry the two girls to whom (by matrilineal descent !) the rice-clearing belongs, Wan Empo' and Wan Malini (*Malini* Skt. = garlanded). Sang Sapurba becomes ruler of Palembang in place of his father-in-law, and begets two sons Sang Maniaka and Sang Nila Utama (Really Suprabha, Tilottama and Menaka are the names of three nymphs of India's heaven !). The Emperor of China wants to marry a daughter of Sang Sapurba, and is given his eldest, Princess Sri Dewi. A Chinese Mandarin marries a princess Lotus, found in the foam of the Palembang river, and from that union are descended the rulers of upper Palembang "to this day."

Sang Sapurba (p. 27) sails from Palembang to Tanjong Pura (in Borneo) where the Batara of Majapahit meets him and marries another of Sapurba's daughters, the Moon Princess (Chëndëra Dewi), from whom are descended the rulers of Majapahit. His son Maniaka marries a daughter of the ruler of Tanjong Pura and becomes its ruler.

Sang Sapurba sails on to Sambu. The Queen (*Përmaisuri*) of Bentan has the extraordinary name of Iskandar Shah. The Queen is a widow, whose husband used to go to Siam and was the first Malay to get the Muslim *naubat*, that is installation by kettle-drum. Sapurba's other son, Nila Utama, marries her daughter Wan Sri Beni and rules Bentan, being given by his father a crown and a seal.

Sapurba visits Ruku, Balang, and Kuantan, where to get fresh water he dips his feet in the sea in a ring of rattan, turning the salt water fresh unto this day, and the spot is opposite Muara

¹Dulaurier's text adds their half-brother, Bichitram Shah, not to leave him out of the story.

²"There was born a son, an incarnation of Siva's bull Nandi, sent to revive caiva rites and called Basava." Fleet's *Epigraphia Indica* V, p. 240

Sapat. He ascends the Kuantan river and the people of Minangkabau elect him king, provided he can kill the serpent Saktimuna, that harasses their fields. Sapurba gives his *churika* to one of his warriors, who slays the serpent, though his blade receives 190 notches. From Sapurba are descended the rulers of Pagar Ruyong, Minangkabau.

CHAPTER III.

Nila Utama goes on a picnic to Tanjong Bemban and sees across the water Ujong Tanah, called Temasek (an old name for Singapore). Crossing to it, he encounters a storm and throws away all the cargo, even his crown. Reaching Temasek, he sees a strange animal which he is told is a Lion (*singa*). So he changes the name of Temasek to Singapura and is crowned there as Sri Tri-buana. He begets two sons Raja Kechil Besar and Raja Kechil Muda.

A descendant of Demang Lebar Daun becomes ruler of Bentan with the title Tun Telanai.

CHAPTER IV.

Raja Kechil Besar, son of Nila Utama, marries in Singapore. Princess Nila Panchadi daughter of a prince of Kalinga, Jambuga Rama Mudaliar, son of Adi Wiranama Raja Mudaliar of the line of Raja Suran of Bija-Negara. She comes in charge of Naina Marikara Ampama. Raja Kechil Besar succeeds his father and is styled Paduka Sri Pikrama Wira. His brother, Raja Kechil Muda, is styled Tun Perpatih Parmuka Berjajar and becomes the first Bendahara. Another of the family became Ferdana Mentri and was styled Tun Perpatih Permuka Segalar, and another Bendahari, being called Tun Jana Buga Bendang (or better *Dëndang*=Crow).

CHAPTER V.

The Batara of Majapahit, Radin Inu Merta, a descendant of Sang Sapurba on his mother's side, sent his cousin of Singapore a wood shaving 42 feet long to show the skill of his craftsmen. Rolled like an earring it reflected on the manhood of the Malays! Sri Pikrama Wira had a child's head shaved by an adze before the envoys. Angry the Batara sent a fleet to take Singapore but it failed. Sri Pikrama Wira is succeeded by his eldest son who takes the title of Sri Rana Wira Kerma.

CHAPTER VI.

A Johore folk-tale of Badang, a strong man born at Sayong (a fifteenth century Malacca settlement on an upper tributary of the Johore river). He was a slave at Sluang and got his strength from a genie who ate the fish in his trap. In return for his life, the genie gave Badang his vomit to eat and so made him strong.

His fame caused a summons to Singapore, where defeating a Kling champion Nadi Bijaya Pikrama he lifted a rock which is now at the mouth of the Singapore river. For diplomatic reasons he was not allowed to beat a wrestler, Bëndërang, from Perlak. When Badang died, a Kling raja sent a stone for his grave at Buru. Rana Wira Kerma died and was succeeded by his son, Dasia Raja, who took the title Paduka Sri Maharaja. He had a son, whose head was crushed by the midwife so that it had a hollow in the middle, wherefore he was called Iskandar dzu'l-Karnain.

CHAPTER VII.

A paraphrase of part of the *Hikayat Raja-Raja Pasai*.

CHAPTER VIII.

A version of Siam's attack on Semudera, which unlike the *Hikayat Raja-Raja Pasai* makes Siam victorious. At that time all the people of Semudera could talk Arabic. The prime minister Saidi 'Ali Ghiathu'd-din, took gold and silver flowers and golden ducks that could swim to Siam and in return got back the king of Pasai. Siam is called Shahru'n-nuwi. = New City, Ayuthia founded about 1350.

CHAPTER IX.

A paraphrase of the *Hikayat Pasai*. It adds the tale of a Pasai man, Tun Jana Khatib (apparently a Muslim) who went to Singapore with one friend from Bungoran and another from Selangor and was creesed because in front of the royal harem he showed his magic and caused a betel-palm to split in two. Some say he was buried in Langkawi.

CHAPTER X.

Sword-fish attacked Singapore (?=Chula fleet with shark-headed prows) and a boy who defeated them by suggesting a fence of banana stems was killed as being too clever to live.

Iskandar Shah became king of Singapore and had a son Raja Ahmad, called Raja Besar Muda, who married a daughter of Sulaiman, raja of Kota Mahligai, (? capital of Patani). Iskandar impaled a mistress, the daughter of Sang Rajuna Tapa, who summoned the Javanese from Majapahit to attack Singapore and opened its gates to them. Raja Iskandar fled to Seletar and thence to Muar.

CHAPTER XI.

Raja Iskandar moved to Biawak Busok and Kota Burok, placed a Mantri over Sening Ujong and came to Bertam where leaning against a *mélaka* tree he saw a mouse-deer attack a dog: so he founded a settlement there and called it Melaka. In three years

he died, and his son Raja Besar Muda ruled Malacca to be succeeded in turn by his son Raja Tengah, who was succeeded by his son Raja Kechil Besar. This last ruler, after exactly the same experience as Malik al-Saleh in the *Hikayat Pasai*, becomes Muslim and is styled Muhammad Shah. Some MSS. say he instituted Malacca court ceremonial and give an account of it :— the gifts of royal raiment for various ranks resembling closely those of the later Moguls (Irvine in J.R.A.S., New Series, July 1896, p. 533). The story then continues. “*Kata rawi*,” says the author, “Malacca now stretched from Bruas to Trengganu.”

CHAPTER XII.

A Muslim, Nizamul-Muluk Akbar Shah, ruled Pahili in the Kling country. His eldest son, Mani Purindam, quarrelled with his younger brother Raja Akbar Muluk Paduka Shah (because he refused to give their sister a gold draught-board), and sailed to Malacca. Wrecked at Jambu Ayer he was carried ashore on a barracouta fish and clung to a *gandasuli* tree, so that for his descendants both that fish and those flowers are taboo. He went to Pasai and married a daughter of the ruler. Then after visiting India, he came to Malacca with seven ships and some soldiers under one Khoja 'Ali Tandil Muhammad. He was given the rank of a Mantri and married Tun Rana Sandari, daughter of Sri Nara 'diraja, who bore him a son Tun 'Ali and a daughter Tun Wati, who married Sultan Muhammad and bore him a son Raja Kasim. By a daughter of the Raja of Rokan Sultan Muhammad had another son Raja Ibrahim, who succeeded him and, killed in a Tamil intrigue led by a merchant Maulana Jalalu'd-din and Sri Nara 'diraja, was known as Sultan Abu-Shahid. The author depicts the rising as against the rule of Malacca by the Raja of Rokan, the murder of the Sultan as accidental and the treason of the Bendahara as forced. Raja Kasim becomes Sultan Muzaffar Shah. The Bendahara takes poison and Sri Nara 'diraja succeeds him.

CHAPTER XIII.

Bubunnya, ruler of Shahru'n-Nuwi of Siam, sends Awi Chakri to attack Malacca by way of Pahang, because the new Sultan would not admit allegiance to him. The Pasai court chamberlain, Sri Amerta, asks Tun Perak why he has got his women also with his forces brought from Klang to resist the invader. “Because they'll fight better”, says Tun Perak, and the Sultan moves him to court and makes him Paduka Raja. To placate the old Bendahara Sri Nara 'diraja, the Sultan divorces his wife Tun Kudu and gives her to him, and he makes Paduka Raja Bendahara. At that time there were 3 famous countries Majapahit, Pasai, Malacca and 3 famous men Pateh Aria Gajah (d. 1364), in Pasai Raja Kenayan and in Malacca Bendahara Paduka Raja.

The Siamese under Awi Dichu attack Batu Pahat but are scared by innumerable torches lit in the trees. The king of Siam orders his son Chau Pandan to invade Malacca but Sidi, an Arab of Malacca, shot an arrow towards Siam, vowing Chau Pandan to die. He dies and the attack is not made.

Muzaffar Shah dies and is son Raja 'Abdu'llah aged 27, becomes Sultan Mansur Shah. He attacks Pura (Pahang) ruled by Maharaja Dewa Sura, a relative and subject of the king of Siam, captures him and marries his daughter Wanang Sri. The commander, Sri Bija 'diraja is given Pahang to rule. There follow (pp. 85, 86) intimate tales of the king of Pahang as a prisoner and expert mahout.

A folk-tale of an embassy, under Tun Tēlanai, sent to Siam with a letter containing compliments that can be read in several ways. Tun Talanai's forces help Siam in a campaign and by a trick (p. 89) get a post of vantage. P. 90 contains (? an interpolation) mentioning Sri Agar Raja, Tun Kiayi " who died at Acheh."

CHAPTER XIV.

(A chapter on the Malacca semi-mythical hero Hang Tuah at Majapahit, an anachronistic tale based on the Javanese stories of Damar Wulan and Panji. The tale of Damar Wulan relates how a nobleman in the guise of a grasscutter saves the virgin Princess of Majapahit from a waylayer and weds her. The Panji tales deal with four Javanese kingdoms Jenggala (=Kuripan), Kadiri (=Daha), Ngurawan (=Gĕgĕlang) and Singasari and the adventures of the prince of Jenggala, Radin Panji Ino Kertapati and his search for a bride, who bears among other names that of Chandra Kirana or Moonbeam).

Majapahit had no male successor to the throne. Pateh Aria Gajah Mada instals Radin Galoh (De) wi Kesoma. A toddy tapper finds adrift in the sea a boy who claims to be a prince from Tanjong Pura (in Borneo), a descendant of Sang Maniaka who alighted on Bukit Siguntang, and called Kirana Langu or Beam of Enchantment. In spite of his disguise as a peasant, the princess of Majapahit chooses him from a crowd of suitors and marries and makes him Batara, the ruler. The toddy-tapper is made chief of all the toddy-tappers and the equal of the prime minister.

The royal couple have a daughter Chandra Kirana, Moonbeam, and accompanied by Hang Tuah and other young warriors Sultan Mansur of Malacca goes to woo her; at fencing, dancing, sleight of hand the Malays beat the Javanese. Sultan Mansur weds the princess and asks for and gets Indragiri as her dowry. Hang Tuah asks for and gets Siantan. By his Javanese wife Sultan Mansur gets a son Radin Klang. Hang Tuah descends into a midden to rescue a royal pony. Suspected of intrigue with a palace girl he is sentenced to death but is hidden in an orchard.

CHAPTER XV.

The Emperor of China sends an embassy to Malacca with a shipload of needles, one from each Chinese house to show the number of his people. Mansur Shah sends back a cargo of sago each grain fashioned by a different subject of Malacca. Only by lifting his head to show how to eat spinach can the envoy catch a glimpse of the emperor's face; he is housed with the mandarin, Li Po. The Emperor sends a mandarin Di Po to take princess Hang Li Po, his daughter, to marry Mansur Shah. As the Emperor's son-in-law, he sends him his "humble respects" which abasement gives the Emperor a skin-disease till he has got the Sultan's bath-water to bathe in!

CHAPTER XVI.

The duel between Hang Tuah and Hang Kesturi (or in one MS. Hang Jebat) who has seduced one of the Sultan's concubines:—it is described also in the *Hikayat Hang Tuah*. The Sultan forgives Sri Nara 'diraja for secreting Hang Tuah, and after Hang Tuah has killed Hang Kesturi makes him Laksamana. He gives Sening Ujong to Sri Nara 'diraja:—after executing the Penghulu, Tuakal, there for a small fault. There follows (pp. 114-6) a vivid description of the building of a new palace and its destruction by fire. Sri Nara 'diraja dies, leaving three sons Tun Mutahir, Tun Tahir and Tun 'Abdu'llah. There is an intimate account of their guardian and their childhood (pp. 117-119).

CHAPTER XVII.

A chapter missing in some MSS. (*Hooykaas* p. 226).

Maharaja Jaya, a Minangkabau raja, ruler of Kampar (in Sumatra) is attacked for not doing homage to Sultan Mansur Shah. One of the warriors is Khoja Baba, who gets the title Akhtiar Muluk. A list of genealogies (p. 121) is interpolated for no apparent reason: it includes a son of Dato' Sekudai (fl. 1641 A.D.)

Malacca conquers Siak, ruled by a Maharaja Permaisura of Minangkabau descent, who is shot by an arrow from the bow of Akhtiar Muluk. Mansur Shah creates the Maharaja's son, Megat Kudu, ruler of Siak with the title Sultan Ibrahim, and gives him one of his daughters.

CHAPTER XVIII.

Mansur Shah's eldest and favourite son, Muhammad, kills a son of the Bendahara for knocking off his headkerchief at football and is banished and made Sultan of Pahang where he marries a grand-daughter of Iskandar, Sultan of Kelantan. Malacca waxed greater than ever and had no rivals but Pasai and Haru. At

Pasai, whatever letters were received, the court heralds read out "humble respects" (*sěmbah*) in place of the writer's "greetings" (*salam*). A Pasai man, Tun Bahara, came to Malacca and beat every one at chess.

CHAPTER XIX.

Kraing Manchoko', king of Baluluĩ, had subjected all the other kingdoms of Macassar. He had married the seven daughters of Kraing Ditandering Jokanak and by the eldest had a son, Semerluki, who fell in love with his youngest aunt. His father sent him abroad. He wasted Java and Siam and attacked Malacca, but was beaten off by the Laksamana, many Malays dying from the poisoned arrows of the attackers. The chief Raja Kenayan drove him from Pasai.

CHAPTER XX.

There was a Meccan theologian, Abu Isahak, who compiled a work "The String of Pearls" (*Durrul manzum*), on three lines of research (*baht*), namely the essence (*dzat*), the attributes (*sifat*) and works (*af'al*) of Allah and bade a student of his, Maulana Abubakar, sail from Jeddah to Malacca to preach Islam. Sultan Mansur Shah became his pupil and sent "The String of Pearls" to Pasai, where Makhдум Patakan interpreted its inner meaning. Only Kadli Yusuf, descendant of the first Muslim missionary to Malacca, refused to take lessons from the new-comer until he saw a nimbus round his head, whereupon he resigned office in favour of his son Kadli Menawar. The Sultan sent an embassy to Pasai to enquire whether the inmates of heaven abide in heaven for ever and whether the inmates of hell abide in hell for ever. He offered a present of gold and two slave-girls one from Macassar, the other from Muar, for the solution which was to be brought back with beating of the royal drums (*tabal*). Makhдум Muda of Pasai answered yes to both questions, quoting the Kuran 98/6. Tun Hasan, his pupil, signified dissent. At night the Sultan went to the Makhдум's house and protested that Malacca would not have sought such an obvious answer. "I know", said the Makhдум, "but I've said it and what can I do?" "Send for the envoy" replied the Sultan, "and explain that you could not give the real answer in public." Then the present was handed to the Makhдум who wanted to pass it on to the Sultan of Pasai. The Sultan demurred. The Makhдум changed the name of the Muar slave, Dang Bibah, to Dang Lela Nidahari.

CHAPTER XXI.

There is a story of Champa. From blossom of an areca palm near the ruler's palace was born a prince, Pau Gělang, the spathe became a gong called Jěbang and the stem the state sword of Champa. He would take no woman's milk but only cow's milk, so that to this day Chams do not eat beef. He married the ruler's

daughter, Pau Bia, and founded a country, Bal, on seven hills :— one account says it was Metakat, the land of king Subal, son of Kadla'il. Their son, Pau Teri, married Bia Suri daughter of the ruler of Kuchi, and had a son Pau Gama who married Radin Galoh Ajang of Majapahit (a name taken from the Panji tales), and begat a son Janaka (the Arjuna of Javanese story), who in turn ruled Champa and marrying Pau Chi Banchi begat Pau Kubah, who married Pau Chin daughter of the prince of Lakui (? = Lakiwa). Angry because Pau Kubah would not give him one of his daughters, the ruler of Kuchi conquered Bal. Two Champa princes, Shah Indera Berma and Shah Pauling (= Mpu-lingga *Hooykaas*) fled by sea and the latter founded the royal house of Acheh. "We shall write more of this anon." Shah Indera Berma and his wife Keni Mernam fled to Malacca, became Muslims and he was made a minister and from him are descended the Chams of Malacca.

CHAPTER XXII.

Zainal-Abidin, Sultan of Pasai, dethroned by his younger son got help from Malacca. The Bendahara Paduka Raja, the Laksamana, and 18 other captains, whose titles are given, had a very hard task. Tun Pikrama distinguished himself and was given Buru (which then had 40 three-masters) and the title Paduka Tuan ; his descendants are given to the fourth generation. They restored the Sultan but he was quickly ousted again by the rebel, and the Bendahara refused to aid further because, restored, Zainal-Abidin refused to send homage (*sĕmbah*) to Malacca. The Laksamana traduced the Bendahara to Sultan Mansur Shah, but the Bendahara praised the Laksamana so highly that his traducer came and apologized.

CHAPTER XXIII.

Radin Klang, son of Mansur Shah by his Javanese wife, was killed by a man who ran amok : all his followers were executed for not standing by the prince. The Sultan's son, Paduka Nimat, by his Chinese wife had died, leaving a son Paduka Sri China, who was given Langat : "his fort still exists and his people at Jeram are very well-spoken". Mansur Shah dies making a Thucydidean speech to Husain, his successor and quoting the Kuran and a Persian proverb. Husain is installed as Sultan 'Ala'u'd-din Shah :—his descendants are named for three generations. His daughter Fatimah married Raja Ahmad of Pahang. He himself tracked down four robbers one night in Malacca and restored a stolen chest to its owner Kiai Tarambulam : one robber was killed on the hill top, one under a banyan tree, one on the jetty and one swam the river. The Temenggong then policed the town and one night severed a thief's arm and left it on a roof, to startle the woman shopkeeper in the morning.

CHAPTER XXIV.

Maharaja 'diraja of Haru attacks Pasai for killing his envoy (who ran amuck when Pasai read "homage" for "greetings" in his ruler's letter), and ravages Malacca from Tanjong Tuan to Jugra. The Malacca fleet encounters them off Pulau Arang. Names and deeds of individual warriors are described and the terror of a Tamil, Miaruzul (varr. Miaruzan, Mesaruzan), at a bearded goat he mistook for an old warrior: his bad Malay is mimicked. Haru asks for terms and the captains meet in a hall at Pangkalan Dungun. The hall fell down. Only Sri Bija 'diraja sat still and did not draw his *këris*, whereupon the Haru people said, "He's small but should be weighed against pepper from Pidir." The names of his children and grand-children are given.

CHAPTER XXV.

A history relates how the prince of Molucca, worsted by the Spaniards, fled to Malacca and stayed awhile as an honoured guest because he was so expert at riding, shooting and playing foot-ball (*sepak raga*). The Raja of Rokan and Tun Telanai of Trengganu were also there. On his return the latter was murdered by Sri Akar 'diraja by order of Muhammad, Sultan of Pahang, for failing to tell him of his visit to Malacca. There was nearly war but instead the Laksamana was sent to Pahang and had a cousin of Sri Akar 'diraja murdered. Pahang accepts this vengeance.

CHAPTER XXVI.

Ibrahim, Sultan of Siak, ordered Tun Jana Pakibul to execute an offender without getting the sanction of Malacca. Malacca sends the Laksamana who demands and gets an apology—Sultan 'Ala'u'd-din Shah of Malacca makes his oldest and royal son, Menawar, ruler of Kampar (in Sumatra); on his death, his younger son Muhammad (whose mother is of Tamil origin) succeeds him as Sultan Mahmud of Malacca. Sri Bija 'diraja, away in Singapore, mumbles on his return that he did not hear 'Ala'u'd-din's instruction as to his successor, and Sultan Mahmud hates him. Mahmud fell sick of diarrhoea and was only saved by the attention of the Bendahara and Laksamana Hang Tuah, who would not admit his grandmother who hated him and preferred his elder brother Menawar. Mahmud allows both of them to use litters. The Laksamana uses his, but the Bendahara does not, for reasons vividly given (p. 155). The Bendahara says why he gives the best boats and weapons to the Laksamana. He dies, uttering prophetic warnings to his sons,—“Mutahir, you'll be greater than I, but forget you are uncle to the Sultan or you'll be killed. Zainal-Abidin, if you have no court post, live up-country: a small appetite is satisfied with green stuffs. Tun Tahir, don't follow Mutahir or you'll be misled. Puah, live up-river, where

you'll turn dirt into gold." (pp. 156-7). His brother becomes Bendahara Puteh. He was very extravagant about candles. His descendants are given for five generations. His grandson, Tun Muhammad, was a theologian. Sultan Mahmud marries his cousin of Pahang. Sri Rama, the mahout, dies and is succeeded by his son: his descendants are named for 4 generations. Sultan Mahmud has an intrigue with the wife of Tun Biajid, son of Laksmahana Hang Tuah, while her husband is at Merba. The husband returns, threatens the Sultan with a spear but refrains. He divorces his wife and the Sultan sends him one of his concubines, Tun Iram Sandari, but he never goes to court. Mahmud has an intrigue with one, Tun Dewi. One night he found Tun 'Ali at her house. Turning away, the Sultan handed a quid of betel to his attendant Tun Isap (who was fifth in descent from Bendahara Sri Amar 'diraja), whereupon Tun Isap returned and killed Tun 'Ali. Tun Isap fled and wandered from Pasai to Haru and Brunai, finally returning to Malacca. The Sultan sent him, bound with a kerchief, to Sri Dewa Raja, head of Tun 'Ali's family, and asking for pardon. Sri Dewa Raja split open his head with an elephant-goat. He was a great favourite with the Sultan, as also were Tun 'Omar, Hang Isa the quick, and Hang Husain: —there follow tales of their requests (p. 161). If the royal barge called for him, Sri Dewa Raja would keep it waiting because he was a sound sleeper and slow and fastidious at dressing: only Tun Isap Berakah could stir him, by asking for a mat, and food and drink and so on, while he was detained (p. 162). When Sri Dewa Raja went to marry the daughter of Kadli Menawar, grandson of Maulana Yusuf, only he could make his elephant face the crackers and fireworks. Kadli Menawar had learnt dagger-play from the Moluccan prince and was also a first-class shot at a spittoon. The descendants of Sri Dewa Raja *are interpolated* down to Tun Sri Lanang (fl. 1612). A story is told of the ruse of Tun Isap Berakah to borrow Sri Dewa Raja's horses (p. 164). Sri Dewa Raja discomfited an expert Pathan horseman. Of the Sultan's other favourites, Tun 'Omar was madly brave, because he thought he was invulnerable; Hang Isa was so quick he could cross a dipping bridge without wetting his feet, and he defeated the big kite of the Sultan's son by smearing glass on the string of his own kite; finally Hang Husain guzzled the rice at his own wedding "to recover some of his expenditure" (p. 166). Sri Bija 'diraja came from Singapore too late to do homage on the feast day and was sentenced to die. "Why?" he asked, but was silent when shown a document from the Sultan with a list of his offences. Sultan Mahmud rode on an elephant to the house of Maulana Yusuf (an eccentric who slung stones at kites that crossed his house) but was not admitted as pupil till he came on foot. He ordered the Paduka Tuan to attack Manjong for quarrelling with Bruas. Manjong was easily conquered. The Paduka Tuan married his grandson to a sister of the ruler of Bruas and they had a son Sri Maharaja called the Bendahara of Johore. (Genealogies *are interpolated* here (p. 168) down to Mansur Shah, Sultan

Muda of Perak, who succeeded to the throne in 1654 :—*they are designed to show that the Perak Sultans have the blood of the Bendaharas in their veins.*) The ruler of Bruas is installed at Malacca and given Manjong and the title Tun Aria Bija 'diraja. Next Malacca conquers Kelantan for not paying homage ; its ruler, Mansur Shah, a relative of Iskandar Shah, is descended from Raja Chulan. Sultan Mahmud marries Onang Kening one of the daughters of the Sultan of Kelantan. A tale of Bendahara Puteh (p. 169).

CHAPTER XXVII.

Menawar Shah, ruler of Kampar, died and his son 'Abdu'llah was installed at Malacca (ca. 1505). Bendahara Puteh died. Nine eligible candidates for the office were named. But the Sultan's Tamil mother got her brother Tun Mutahir (or Tahir) made Bendahara. He was such a model of justice that foreign sailors swore by " Malacca for a port, Jeram for bananas, Bukit China for water and Sri Maharaja for a Bendahara." He had a Bengali concubine, was handsome, well-dressed and so proud that he would rise for no one of lower rank than the Sultan of Pahang. (Here p. 172-3 are *interpolated* genealogies down to Tun Sri Lanang, fl. 1612, who claimed to be author and editor of the *Malay Annals*. They are clumsily inserted and differ in different MSS.) A Javanese Pateh Adam, a Pangeran of Surabaya, takes by force a daughter of Sri Nara 'diraja for his bride. His Javanese speech is quoted and mimicked (pp. 173-5). The mother of Raja Ahmad dies, and Sultan Mahmud no longer having a royal wife tries to woo the fairy princess of Mt. Ledang near Malacca. (*Possibly this is founded on Javanese tales of the relations between princes and mountain goddesses. Possibly the tale was believed. Even de Eredia devotes a chapter to it.—Hooykaas. The demands of the fairy were suggested from a Persian source J.R.A.S.S.B. 83, p. 93*).

CHAPTER XXVIII.

Merlang, ruler of Indragiri, died and Narasinga, his son by a Malacca princess, came to Malacca. The Malacca people made his followers carry them over mud and puddles till they begged to go home. But Narasinga had to slip away secretly. Meanwhile his cousin, Isap, had been chosen as ruler but he was now evicted and fled to Lingga, ruled by a Megat (a son of the Maharaja of Trengganu), whose daughter he married. Raja Isap became ruler of Lingga.

Sultan Mahmud sent Hang Nadim (in the *Hikayat Hang Tuah* it is Hang Tuah) to Kalinga to order special fabrics. Hang Nadim draws patterns better than any of the weavers. But on the return his ship is wrecked by the imprecations of a Sayid to whom Hang Isap had been insulting over a business deal. Hang Nadim escaped with four cloths to Ceylon, where he made lamps

out of egg-shells for the Raja. Sultan Mahmud was angry with him and, as Hang Tuah had died, made Khoja Hasan, his son-in-law, Laksamana.

CHAPTER XXIX.

Sultan Mahmud (or as some MSS. read correctly Muhammad) of Pahang dies and the Sultan of Malacca sends Sri Dewa Raja to instal his son 'Abdu'l-Jamil. The Malacca chief shames the Pahang folk at elephant lore, and he fires Sultan Mahmud with longing for Tun Teja, the Pahang Bendahara's daughter, who is betrothed to 'Abdu'l-Jamil. To wipe out the failure of his voyage to Kalinga, Hang Nadim sails in a Cham Muslim trading boat to Pahang and bribing a duenna abducts the girl. Hearing of 'Abdu'l-Jamil's vows of vengeance, Sultan Mahmud sends Laksamana Khoja Hasan who offering peace steals 'Abdu'l-Jamil's favourite elephant. After that the Pahang Sultan abdicated and was known as Marhum Shaikh.

CHAPTER XXX.

Raja Zainal, a half brother of Sultan Mahmud, was so loved by the girls of Malacca that Mahmud had him privily slain. His slayer Hang Berkhat seduces a man's wife but the Sultan persuades the husband not to kill him.

CHAPTER XXXI.

The Bendahara Paduka Tuan takes a large force to Pahang and enables Sultans 'Abdu'l-Jamil and Mansur to resist an attack from Dewa Sura, Maharaja of Ligor, ordered by Siam.

A minister of Sultan Mahmud, Tun Perpatih Hitam, a descendant of Jana Buga the Crow (Ch. IV) had a son who hearing his father reviled essayed to fight the reviler. The father, however, accepted the quarrel and kicked the Bendahara's mat, whereupon the Laksamana cut him and his son down.

CHAPTER XXXII.

Chau Sri Bangsa of Siam swore to become a Muslim if he could defeat Sulaiman, ruler of Kota Mahligai (= Patani). He did and fulfilled his vow, and got himself installed Sultan Ahmad Shah by Malacca. Kedah's Raja also asked to be installed and was so humble and ingratiating as to eat the leavings of the Bendahara. From Jugra to Batu Pahat there were so many houses that at night wayfarers needed no torches.

A Portuguese ship visited Malacca and the Malays crowded round the "white Bengalis" and were angry when the captain flung a gold chain round the neck of the Bendahara but that chief explained that the foreigners knew no better. Hearing of its

wealth d'Albuquerque sent Gonzalo Pereira to take Malacca. The Malays could not understand why bullets killed but the Temenggong, Tun Hasan, drove the Portuguese back to their ships. d'Albuquerque wanted to send another fleet but the admiral (*Kapitan Mar*) declared Malacca impregnable while the Bendahara lived.

A Jeddah ship brought Maulana Sadar Jahan to Malacca, where he taught the Sultan and his son. One day he rebuked Sri Rama for drunkenness "the source of all filthiness", whereat Sri Rama accused him of greed also "the source of all filthiness". Another time he criticized the pronunciation of Arabic by Tun Mai the Hairy Caterpillar (whose body was hairy), but Tun Mai asked him to pronounce the Malay for *cat*, *turmeric* and *sieve*, and laughed at his efforts. Sultan Mahmud sent an envoy to Pasai to ask for the solution of a point disputed by the theologians of Mawara'n-nahar, Khorassan and Irak. As Pasai always read out humble phrases that Malacca had not used, Tun Muhammad learnt the message by heart and repeated it verbally. Had Allah created and given sustenance (*rezeki*) from the endless past? The Pasai Raja sent a reply with a jewelled dagger and bows and arrows.

CHAPTER XXXIII.

The Bendahara Sri Maharaja had a handsome son Tun Hasan, the Temenggong, and a lovely daughter Tun Fatimah whom he married to Tun 'Ali, son of Sri Nara 'diraja, by whom she had a daughter Tun Trang. When Sultan Mahmud attended the wedding and saw Fatimah's beauty, he was angry that she had not been offered to him. The Bendahara was a rich trader and would measure his gold by the bushel and give his grandchildren a handful apiece, replacing it when they lost it. And he would let them kill his tame cattle if they could not find wild game to hunt. His slaves were so many he did not recognize them. He once insulted Raja Mudaliar, the wealthy Tamil port officer, and his son, the Temenggong, affronted another Tamil, 'Ali Manu Nayan. The Temenggong let his officers bleed merchants by threatening to demolish their houses to straighten the streets. Once, when there was a law-suit between Raja Mudaliar and Naina Sura Dewana, the latter gave the Bendahara a bribe. A Tamil, Kitul, who owed Raja Mudaliar money, told him. Raja Mudaliar then bribed the Laksamana, Khoja Hasan, to tell the Sultan that the Bendahara had prepared a throne for himself and was about to rebel. Angry over Tun Fatimah, the Sultan ordered the execution of the Bendahara and Tun Hasan Temenggong and Sri Nara 'diraja and Tun 'Ali, Fatimah's husband. One child, Tun Hamzah, son of Sri Nara 'diraja alone escaped, with a cut on the face from a Bengali, Miasam. Later the Sultan executed Kitul and Raja Mudaliar for lying and confiscated the property of the Laksamana. He created the old bed-ridden Paduka Tuan his

Bendahara :—there is a vivid sketch of his habits (pp. 216-8) and (pp. 218-221) *a long interpolated list of his descendants for eight generations*. Sultan Mahmud retired to Tanjong Kling, avoiding his subjects, studying sufism and living with Tun Fatimah, his new wife, who never smiled but bore him two daughters. In Malacca Sultan Ahmad carried on the government, favouring young nobles and disliking elder chiefs.

CHAPTER XXXIV.

Having ceased to be Viceroy d'Albuquerque went to Portugal got four large carracks and five galleys, returned to Goa, collected a fleet of 43 ships in all and attacked Malacca. Young Sultan Ahmad led the defence, taking his Muslim teacher on his elephant, though the bullets made the teacher cry "Let us return! This is no place to study the Unity of God." "By Dios" cried the foe. "Tomorrow we will land." Sultan Ahmad lends his warriors the Hikayat Amir Hamzah, refusing the story of Muhammad Hanafiah because none could expect to equal him in prowess. "No" said Tun Isap, "but we might equal the warrior Beniar." Sultan Ahmad smiled and lent the Hikayat Muhammad Hanafiah. d'Albuquerque lands with 1,000 musketeers. Sultan Ahmad is wounded in the hand, whereat Tun Salehu'd-din, wearing the belt of the Dato' Paduka Raja which he had sworn not to disgrace, fought before the royal elephant till he was killed. Sri Udani (?Awadana) was wounded in the groin but the physician probing the wound with a betel-leaf said he would recover. Malacca was taken. The old Bendahara was carried off in a litter, cursing his lameness and the cowardice of the young. Sultan Mahmud retired to Batu Hampar and Sultan Ahmad went to Pagoh and built a fort at Bentayan. Driven from Pagoh, the Sultans went by way of Penarekan to Pahang, burying the old Bendahara at Lubok Batu (Segamat R. O. W.). 'Abdu'l-Jamil welcomed the fugitives and his son and successor, Sultan Mansur, married a daughter of Sultan Mahmud by his Kelantan wife. After some time Sultan Mahmud and his son (*went to Johor and built a kota kara but as it was too far from the sea they removed to Bentan where Mahmud lived at Tebing Tinggi, Khoja Hasan at Bentan, Batavian MS.*) and Ahmad settled at Kopak, where he so offended the older chiefs that Sultan Mahmud carried out the law of Allah that "a man's span of life is determined" and had him killed and buried at Bukit Batu. After that Raja Muzaffar was treated as heir apparent and married to Tun Trang, daughter of Tun Fatimah, by whom he begat Raja Mansur. A son of the old Bendahara, who died at Lubok Batu, succeeded him Tun Mai, the hairy caterpillar, became Temenggong Sri Udani (or Awadana). There is a list of new court officers (*and genealogies are crudely interpolated pp. 226-7 down to the wife of Tun Mai, Bendahara of Perak "now" and the wife of Tun Sri Lanang fl. 1612.*) Khoja Hasan had died of chagrin and was buried at Goa Pantar, and Hang Nadim succeeded him as Laksamana :—he had lost buckets of blood 32 times (p. 227) and had married a daughter

of Hang Tuah. Tun Fatimah now bore Sultan Mahmud a son, who was styled Sultan Muda 'Ala'u-d-din Riayat Shah, dispossessing his elder half brother Muzaffar. One of Sultan Ahmad's followers, Tun 'Ali Hati, could not transfer his allegiance and begged to be executed, which was done.

A (Shellabear).

'Abd'u'llah, son of Raja Manawar and so nephew of Sultan Mahmud, ruled Kampar (in Sumatra). He conceived that the Portuguese might restore Malacca to him its legitimist ruler and though his chiefs told him all but the town still belonged to Sultan Mahmud sailed out to a Portuguese guard-boat in the Straits of Ungaran and sent to offer his friendship—The Portuguese captain consented to see him if he came in a single dug-out. When the Sultan came aboard, the captain engaged him in conversation, lifted anchor and took him to Malacca and thence to Goa. So people sang,

To sit beneath a falling plank
For chiefs is idiotic :
To eat of hemp is clearly mad
When hemp is a narcotic.

B. Sh. (p. 231)

A fleet of 25 Portuguese ships burnt Bengkalis, Bulang and Lobam and attacked Bentan. Temenggong Sri Awadana, before taking up the defence, sent Sultan Mahmud a list of all the royal gifts he had received, namely a rimless tray, a broken stand, a chipped water-pot, a cracked Chinese plate, a cracked cup, a saucer, a rimless brass pot and a brass Tamil rice-pot. He and four other leaders fell but the Portuguese burnt Kopak. Sri Nara 'diraja conducts Sultan Mahmud away and Sriwa Raja steals food for him, saying this is their vengeance for the Sultan's murder of Bendahara Mutahir and others of his family. Sri Nara 'diraja has to threaten to run amuck to get the Sultan to eat. The Batins, under Nara Busana of Chandan, escort him to Kampar, where he reigns in place of 'Abdu'llah.

C. Sh. (p. 238).

Mansur Shah had succeeded his father 'Abdu'l-Jamil as Sultan of Pahang and had begotten two daughters, Raja Puspa Dewi and Raja Kesoma Dewi, by Sultan Mahmud's daughter. Having no son, he adopted a Raja Ahmad, child of a female relative of his and of a Trengganu raja, Muhammad, of royal Kelantan descent, and he married him to Raja Puspa Dewi :—they had a son, Raja 'Omar.

D. Sh. (p. 240)

Sultan Mahmud died at Kampar with the usual Thucydidean speech and was succeeded by Sultan Muda 'Ala'u'd-din Riayat Shah, who was taken by Laksamana Hang Nadim to Pahang where he married Raja Kesoma Dewi. Finally 'Ala'u'd-din settled on the Johore river, at its junction with the river Seriting and there were houses from Beladong to Bukit Piatu. The Laksamana lived at Rochoh and ruled Bentan. Sultan 'Ala'u'd-din had two children, Muzaffar and Fatimah. Fatimah is married to the Pahang Sultan's adopted son, Raja 'Omar, after his Bendahara has assured her father that the bridegroom is descended from Raja Chulan. The Batins of Singapore and Kalang were always seizing Portuguese boats at this time. Sultan 'Ala'u'd-din died and was known as Marhum Johor Lama. Sultan Muzaffar aged 19 succeeded him and reigned at Seluyut while Mansur Shah of Pahang was succeeded by Raja Isma'il, who was styled Sultan Jamal Shah. Sultan Muzaffar secretly marries a discarded wife of Raja Omar (who by Omar had a son Raja Mangsur) and begets a son Raja (afterwards Sultan) 'Abdu'l-Jalil; ten months later his wife bears Raja (later Sultan) 'Abdu'llah. 'Abdu'l-Jalil succeeds Muzaffar as Sultan and is guarded by the Bendahara who will not let Fatimah, Raja Omar's wife, tend him. At the age of 9 Sultan 'Abdu'l-Jalil dies, leaving the Johor throne to his brother 'Abdu'llah, but at Raja Fatimah's urging Raja Omar is made Sultan with the title Ala Jalla 'Abdu'l-Jalil Shah. The Bendahara dies and is succeeded by Tun Sri Lanang, called Bendahara Paduka Raja. The new Sultan opened Batu Sawar at White Earth (*Tanah Putih*) till two years later an epidemic drove him to Sungai Damar, where he founded Makam Tauhid, which was twice attacked in vain by Portuguese. Ala Jalla 'Abdu'l-Jalil Shah dies and is succeeded by his drunkard son Raja Mangsur, who is styled 'Ala'u'd-din Riayat Shah. Raja 'Abdu'llah carried on the government, and Portugal and Acheh attacked Makam Tauhid in vain. The Sultan makes a new settlement at the mouth of Sungai Riun called Pasir Raja.

So far only have I read in a book belonging to my father, the chief who died at Tanjong Batu, when Jambi defeated Johor.

AN OUTLINE OF THE MALAY ANNALS CONTAINED IN
RAFFLES MS. No. 18.

CHAPTER I.

A very short preface in praise of Allah, the Prophet and his companions, followed by an account of how in 1021 A.H. (1612 A.D.), at Pasir Raja, when 'Ala'u'd-din Riayat Shah was Sultan of Johore, Tun Bambang whose title was Sri Nara Wangsa and whose father was Sri Agar Raja of Patani, brought a command from the Yang Pertuan di-Hilir to the Bendahara to compile a history. This he did from the tales of elders, naming it *The Genealogies of Sultans*.

A paraphrase of the *Hikayat Iskandar*, as in *Sh.* (=Shella-bear *passim*) but with a fuller account of Alexander's descendants down to Raja Suran Padshah.

CHAPTER II.

Raja Shulan of Nagapatam, perhaps a descendant of Nushirwan son of Kobad Shahriar, conquered all countries till he came to Gangga Nagara, which was "on a hill, steep from the front view but low from the back: its fort still exists in the Dindings the other side (*i.e.* North) of the Perak." He slew the king, Raja Linggi Shah Johan, and passed on to Lenggüi, a name derived from Glang-Güi, whose ruler was Raja Chulin. This "dark stone fort still exists." Chulin is slain and his daughter, Onang Kiu, taken in marriage by the Tamil conqueror, who then goes home and founds Bija Nagara. The story of Shulan would fill a book as thick as the *Hikayat Hamzah*. Chendani Wasis, his daughter by Onang Kiu, marries Raja Suran Padshah the descendant of Alexander and bears him three sons: Jiran, Raja of Chendragiri; Chulan who succeeds his father as ruler of Bija Nagara; Pandayan ruler of Nagapatam. As in *Sh.*, Chulan is deterred from attacking China, and descends into the sea, where he marries Mahtabu'l-Bahri, daughter of Aftabu'l-Ardl, and begets three sons before he mounts a magic stallion and returns to earth on the shore of the sea Bentiris. At Bija Nagara Chulan marries a daughter of Raja Kudar son of Narsi, ruler of Hindustan, who bore him a son Adiraja Rama Mudaliar, whose descendants still rule Bija Nagara.

CHAPTER III.

In Andelas or Palembang Demang Lebar Daun, a descendant of Raja Shulan, ruled over the Muara Tatang river. Up that river was the river Malayu, by which was the hill Si-Guntang Mahameru. Hither to a rice-clearing, owned by Wan Empok and Wan Malini, came on a white elephant three princely descendants of Alexander, who told them the story of Chulan's descent into the

sea. The eldest, Bichitram, is styled Sang Sapurba and made ruler of Minangkabau; the next Paladutani, is made ruler of Tanjong Pura and styled Sang Meniaka; the youngest becomes ruler of Palembang and is styled Sang Utama. From foam out of the mouth of a white cow belonging to the two peasant girls is born Bath who reads a *chiri* or coronation formula giving the new ruler of Palembang the title Sri Tri Buana. As in *Sh.*, there follows the story of his 39 brides, his marriage with Wan Sendari and his voyage to Bentan, which was ruled by Wan Sri Benian or, in one account, Permaisuri Sakidar Shah. She adopts Sri Tri Buana as her heir, but he crosses to Temasek, throwing his crown into the sea to lighten the boat in a storm. Settling at Temasek, Sri Tri Buana changes its name to Singapura (the name of the capital of Kalinga R. O. W.) after a beast very like a lion seen on the shore! His two sons by Wan Sendari marry the two grand-daughters of Wan Sri Benian. After reigning 48 years Sri Tri Buana dies and is buried on Singapore hill. His eldest son succeeds and is styled Paduka Sri Pikrama Wira. When he cannot give audience, Tun Perpatih Permuka Berjajar (? his brother *Sh.*) acts for him. The Ferdana Mentri is Perpatih Permuka Sekalar, a son of Demang Lebar Daun who has the same rank as the Bendahari, Tun Jana Buga the Crow (*dëndang*). The Temenggong is Tun Jana Putra *يول*. The chief captain is "The Rattling Coconut Shell." Sri Pikrama Wira had a son Raja Muda.

CHAPTER IV.

Majapahit attacks Singapore—in vain—over a wood shaving (*Sh. V*). Its Batara was a son of a princess of Tanjong Pura, who was descended from Alexander.

CHAPTER V.

The ruler of Singapore sends Indra Bopal, his minister, to Bija Nagara, to ask for the hand of Talai—Puchudi, daughter of its ruler Jambuga Rama Mudaliar grand-daughter of Adiraja Rama Mudaliar great grand-daughter of Raja Chulan, for his son Raja Muda. She comes to Singapore. They wed and have a son *دمر* (? Damar) Raja. Raja Muda succeeds his father and is styled Sri Rana Wikrama. Princess (!) Perpatih Muka Berjajar dies, leaving a son Tun Perpatih Tulus, who becomes Bendahara and has a daughter Demi Puteri, who marries Damar Raja.

Sri Rana Wikrama has a strong man, Badang. Tale of Badang, as in *Sh. VI*.

After a reign of 13 years the king dies and is succeeded by his son Dam(ar) Raja with the style Paduka Sri Maharaja. His wife bears him a son, whose head is dented by the midwife: so he is called Raja Iskandar Dzu'l-Karnain.

CHAPTER VI.

The story of Pasai and of Tun Jana Khatib, as in *Sh.* Chapters VII, VIII and IX. The *pantun* on Tun Jana, the Writer, is omitted. Sword-fish attack Singapore (*Sh.* X). After a reign of 12½ years Paduka Sri Maharaja dies and is succeeded by Iskandar Shah, who marries a daughter of Tun Perpatih Tulus and has a son Raja Kechil Besar. The story of Sang Ranjuna Tapa, of Majapahit's conquest of Singapore, of Iskandar's flight to Malaka (*Sh.* X and XI). Three years Iskandar reigned at Singapore and 20 at Malacca, when he died and was succeeded by his son Raja Kechil Besar who was styled Sultan Megat.

Sultan Megat married a daughter of the Bendahara and had three sons, Radin Bagus, Radin Tengah, Radin Anum. After a reign of two years, Sultan Megat died and was succeeded by Radin Tengah, who after the same experience as Malik al-Saleh in the *Hikayat Pasai* became a Muslim and took the title Sultan Muhammad Shah. His Bendahara was styled Sri Amar'diraja; the Bendahari, Sri Nara 'diraja—he had a daughter Tun Rana Sandari. Sultan Muhammad Shah introduced Malacca court ceremonial.

CHAPTER VII.

The story of Mani Purindan (*Sh.* XII) who came from Pasai and married Tun Rana Sandari. Story of Sultan Muhammad's two sons Ibrahim and Kasim. After a reign of 57 years the Sultan dies. As in *Sh.* XIII, Tamil intrigue murders Ibrahim and makes Kasim Sultan with the title Muzaffar Shah.

CHAPTER VIII.

As in *Sh.* XIII but there are two Siamese attacks. One fails because of the torch ruse, the other because Awi Dichu dies. And it is Muzaffar Shah who sends Tun Talanai as envoy to Siam.

After reigning 40 years Muzaffar Shah dies and is succeeded by his 17 year old son 'Abdul, who is styled Sultan Mansur Shah.

CHAPTER IX.

Sh. XIV : a better text, with more Javanese (often corrupt) words. By Radin Galoh Chendra Kirana Mansur Shah gets a son, called Ratu di-Kelang. There are the duel of Hang Tuah and the destruction by fire of the Malacca palace (*Sh.* XVI). Then comes the tale of the Chinese embassy, the Malay embassy to China and the marriage of Mansur Shah to Princess Hang Liu (*Sh.* XV). Mansur Shah orders an attack on Pura (Pahang) as in *Sh.* XIII. He has a son Raja Ahmad by a sister (or cousin) of the Sri Nara 'diraja. Sri Nara 'diraja dies leaving three sons Tun Tahir, Tun Mutahir and Tun 'Abdul.

CHAPTER X.

The cause of the Emperor of China's skin-disease and its cure (*Sh. XV end*).

CHAPTER XI.

Mansur Shah orders his Ferdana Mantri, Sri Awadana, grandson of Bendahara Sri Maharaja, with Khoja Baba an archer to attack Maharaja Permaisura of Siak for not paying homage to Malacca. Siak is defeated and its ruler slain. Mansur Shah gives Megat Kudu, son of the slain ruler, his daughter and the throne of Siak with the title Sultan Ibrahim. Ibrahim begets a son Raja 'Abdul.

Mansur Shah has two sons, Muhammad and Ahmad. The elder is destined for the throne but he kills a son of the Bendahara Paduka Raja and is banished and made Sultan of Pahang. As in *Sh. XVIII*.

CHAPTER XII.

The tale of a Macassar prince (*Sh. XIX*). The story of the *Durr ul-manzum*, the envoy to Pasai and of Kadli Yusuf (*Sh. XX* with small variations). Mansur Shah wants to wed the Princess of Gunong Ledang—in *Sh. XXVII*, ascribed to Sultan Mahmud.

CHAPTER XIII.

The story of a Pasai campaign. *Sh. XXII*.

CHAPTER XIV.

A Champa folk-tale—*Sh. XXI*. the name of the land is Meleftata. Jakanak (? Janaka *Jav.*) rules at يكن. At the age of 73 Mansur Shah dies and is succeeded by Raja Radin with the title Sultan 'Ala'u'd-din Riayat Shah. He falls sick of diarrhoea and is only saved by the care of the Bendahara and Laksamana Hang Tuah, who will not admit his grandmother who favoured Sultan Muhammad of Pahang for the Malacca throne (cf. *Sh. XXVI* which connects this incident with Sultan Mahmud). The Sultan gives the two chiefs litters (as in *Sh. XXVI*). By Tun Naja, daughter of Sri Nara 'diraja, 'Ala'u'd-din Shah has two sons: Sultan Ahmad and Sultan 'Abdu'l-Jamal. By his royal wife he has Raja Menawar and Raja Zainal. Raja Menawar was older than Raja Mahmud, but the Sultan chose Mahmud to succeed him. The Sultan tracks thieves at night (*Sh. XXIII*). Raja Mahmud excites comment by having a man killed for some trivial fault. Raja Maluku visits Malacca (*Sh. XXV*). The murder of Tun Talanai in Pahang and the vengeance taken (*ib.*), The offence of Sultan Ibrahim of Siak and its punishment (*Sh. XXVI*). The death of the Bendahara Paduka Raja and his prophetic warnings to his sons (*Sh. XXVI*, ascribes this to the reign of Sultan Mahmud).

CHAPTER XV.

The conquest of Haru (*Sh.* XXIV), and of Kampar (*cf. Sh.*, XVII), whose throne is given to Raja Menawar Shah. At the age of 33 Ala'u'd-din Shah dies, naming Raja Mat alias Mamat as his successor. Raja Mamat adopted the style of Sultan Mahmud Shah. He resented the attitude of Sri Bija 'diraja to his succession. His eldest child was a son, Sultan Ahmad. Mahmud executes Sri Bija 'diraja. Mahmud has an intrigue with Tun Dewi, leading to the deaths of Tun 'Ali and of Tun Bayajit (*Sh.* XXVI). A sketch of Sriwa Raja and of other friends of the Sultan. The Sultan's intrigue with the wife of Tun Bayajit. Sriwa Raja marries a daughter of Kadli Menawar. He is a great horseman. Tun Omar. Hang Isa, the quick. Hang Husain's wedding. Maulana Yusuf's hatred of kites. The Sultan goes on foot to his house to study. (*ib.*) The gay Raja Zainal-Abidin and his taking off (*Sh.* XXIX). A *lacuna*. Malacca conquers Kelantan and Sultan Mahmud weds Otang Kéntang, a Kelantan princess (*Sh.* XXVI).

CHAPTER XVI.

Raja Abdu'llah is installed ruler of Kampar. Death of Bendahara Puteh and selection of Mutahir. The foppishness of Mutahir and of his son, Tun Hasan the Temenggong. Pateh Adam marries the daughter of Sri Nara 'diraja by force. (*Sh.* XXVII).

CHAPTER XVII.

The Raja of Kedah comes to Malacca for the *naubat* (*Sh.* XXXII). The Laksamana executes Tun Perpatteh Hitam (*Sh.* XXXI).

CHAPTER XVIII.

The story of Narasinga, ruler of Merlang. Hang Nadim's unfortunate visit to Kalinga. Death of Hang Tuah and appointment of his son-in-law Khoja Hasan to be Laksamana (*Sh.* XXVIII).

CHAPTER XIX.

'Abdu'l-Jamal succeeds to the Pahang throne but abdicates in favour of his son Mansur for chagrin because his betrothed, Tun Teja, is abducted (*Sh.* XXIX).

CHAPTER XX.

Chau Sri Bangsa conquers Patani and is installed as Sultan Ahmad Shah. Sadar Jahan comes to Malacca. The drunkenness of Sri Rama. An embassy to Pasai. (*Sh.* XXXII).

CHAPTER XXI.

Ligor attacks Pahang, which is helped by Malacca (*Sh.* XXXI). The first arrival of the Portuguese. Alfonso d'Albuquerque, hearing from them of the greatness of Malacca, orders an attack on Malacca which fails.

CHAPTER XXII.

The marriage of Tun Fatimah, daughter of Bendahara Sri Maharaja, to Tun 'Ali and the Sultan's dudgeon. The wealth of the Bendahara. The suit of Raja Mudaliar and Naina Sura Dewana. The Laksamana accuses the Bendahara of treachery and he and his family are cut down. Finding that the accusation was false, the Sultan executes Raja Mudaliar and castrates the Laksamana. The old Paduka Tuan is made Bendahara: his habits and family. Sultan Mahmud marries Tun Fatimah and retires in penitence to Tanjong Kling, leaving the government to his son Sultan Ahmad, who has youthful favourites. (*Sh.* XXXIII).

CHAPTER XXIII.

d'Albuquerque captures Malacca, and drives Sultan Ahmad from Pagoh. Sultan Mahmud retires from Batu Kampar to Muar and thence to Pahang, where his daughter by the Kelantan princess marries Sultan Mansur Shah. Thence he crosses to Bentan, where he has his son Sultan Ahmad killed. Tun 'Ali Hati, one of that son's followers, is executed. (*Sh.* XXXIV). New court officers are appointed; the son of the old Bendahara is made Bendahara Paduka Raja, and Hang Nadim Laksamana. Sultan Mahmud makes his son Muzaffar heir to the throne and marries him to Tun Trang, his half-sister, but when Tun Fatimah bears him a son Raja 'Ala'u'd-din, Sultan Mahmud deposes Muzaffar and treats 'Ala'u'd-din as heir to the throne.

CHAPTER XXIV.

Abdullah, ruler of Kampar, not wishing to pay homage to Bentan, applied to the Portuguese Captain at Malacca for help, whereupon a verse was composed on his childlike folly in "deserting the sweet mangosteen for ripe saffron."

The consequent attack by Sultan Mahmud Shah on Kampar was worsted at sea by the Portuguese, and his captains under Sri Amarabangsa were driven to leap overboard at Krumutan and walk to Indragiri, where one of them, Tun Bayajit, son of the famous Hang Tuah, beat all comers at cockfighting including Sultan Narasinga, the ruler:—when they leapt overboard, Tun Bayajit's mistress swam ashore with nothing but one artificial cock's spur. From Indragiri the captains returned to Bentan. Raja Abdullah, going aboard to thank his defenders, was carried off by the Portuguese first to Malacca then to Goa and finally to Portugal. Sultan Mahmud blamed Abdullah's chiefs and changed the title (*Paduka Tuan*) of the Bendahara of Kampar to Amaradiraja.

CHAPTER XXV.

The Maharaja of Lingga died and his successor, Maharaja Isup went to Bentan to do obeisance to Sultan Mahmud Shah. During his absence, Narasinga, Raja of Indragiri, ravaged Lingga and thereafter proceeded to Bentan, where he was given the style of Sultan Abduljalil and the hand of Sultan Mahmud Shah's daughter, (widow of Mansur Shah, ruler of Pahang, recently slain by his father for adultery with his consort), by whom he was to have two sons, Raja Ahmad and Raja Muhammad (nicknamed Pang). While Sultan Abduljalil is occupied at Bentan, Maharaja Isup ravages Indragiri in return and saves his own country Lingga from retribution by invoking the aid of the Portuguese at Malacca. An attack by Sang Stia on behalf of the ruler of Bentan on Lingga was frustrated by the Portuguese fleet and another attack on Malacca by the Laksamana on behalf of the same ruler was beaten off by the new captain, Gonzalo.

A later attack on Malacca led by the Paduka Tuan and other chiefs from Bentan, an attack by land and sea, also failed. The Paduka Tuan broke the left tusk of Sultan Mahmud's elephant (fetched from Muar) charging the fort but Sultan Abduljalil, hurt at this chief's refusal to be present when his royal drums were beaten, carried word to Sultan Mahmud that the failure of the attack was due to him. Sultan Mahmud wrote to Paduka Tuan a curt letter but later accepted his excuses.

CHAPTER XXVI.

Sultan Ibrahim of Siak dies and is succeeded by his son, Raja Abdul whose mother was a Malacca princess. He does homage at Bentan and is given the title of Sultan Khoja Ahmad Shah and the hand of a daughter of Sultan Mahmud Shah, who bore him two sons Raja Jamal and Raja Bayajit.

One day Sultan Mahmud Shah reflected that Bruas and Manjong and Tun Aria Bijadiraja, a ruler in the west (*di-barat*) had neglected to pay him homage since the Portuguese conquest of Malacca. Tun Aria Bijadiraja was a relative of the wife of the Paduka Tuan. So the Paduka Tuan is sent to summon the neglectful chief to the Bentan court. This errand the Paduka Tuan executes, marrying at the same time his son Tun Mahmud (called also Dato' Lekar or Legor) to Tun Mah, a daughter of Tun Aria Bijadiraja, and giving him charge of Selangor.

CHAPTER XXVII.

The suit of Sultan Husain of Haru, a handsome and valiant prince, for the hand of Raja Puteh, daughter of Sultan Mahmud, is approved. This section describes the festivities and gives a graphic vignette of the prince and his stay at Bentan.

CHAPTER XXVIII.

Sultan Mahmud Shah of Bentan gives his daughter Hatijah in marriage to the ruler of Pahang, after Sri Naradiraja has refused her hand because he is a commoner. The Portuguese attack Bentan and drive the Sultan from Kota Kara to Kopak. Sri Awadana the Temenggong was rebuked by the Sultan for not producing all his slaves to help strengthen the fort. Tun Mahmud, son of the Paduka Tuan, comes from Selangor with twenty boats and takes the Sultan to Kampar. He is given the title of Sri Agar Raja. Sultan Mahmud Shah died and was succeeded by Sultan 'Ala'u'd-din Riayat Shah, the chiefs banishing the Raja Muda, "before the rice in his pot was even cooked", together with his wife Tun Trang (a niece of Tun Narawangsa) and his son Mansur Shah. The exile fled first to Siak, and then to (?) Kang, whence a trader, Si-Tumi, from Manjong, carried him to Perak, where he was proclaimed ruler with the title of Sultan Muzaffar Shah. He invited Sri Agar Diraja from Selangor, (where that chief had married Raja Stia, a daughter of the Sultan of Kedah), to be his Bendahara. By Tun Trang Sultan Muzaffar Shah had 16 children in all, including Raja Dewi, Raja Ahmad, Raja Abduljalil, Raja Fatimah, Raja Hatijah and Raja Tengah; and by a concubine he had a son Raja Muhammad.

CHAPTER XXIX.

After going to Pahang and wedding a sister of Sultan Mahmud Shah of that state, Sultan 'Ala'u'd-din Riayat Shah returned to Ujong Tanah, lived at Pekan Tua and built Kota Kara. There is a story of an attempt to address a non-servile letter to the King of Siam, when Pahang sends the customary tribute. Angered at the appointment of Sri Agar Raja as Bendahara of Perak, Sultan 'Ala'u'd-din Riayat Shah despatches Tun Pekerma to summon him. The ambassador goes to Perak and proceeds upstream to Labohan Jong, but the Bendahara sends him "rice in a pot and condiments in a bamboo", whereupon he returns in anger to his master. The Paduka Tuan himself voyages to Perak and brings down the recalcitrant Sri Agar Diraja to Ujong Tanah.

The Adipati of Kampar sent tribute to Ujong Tanah.

By 'Ala'u'd-din Riayat Shah's order Tun Pekerma attacks Merbedang.

CHAPTER XXX.

Sang Naya plotted to attack the Portuguese while they sat unarmed in their church at Malcca. But the Portuguese Captain discovered that he had arms concealed, threw him down from the fort, and sent an ambassador to inform the Sultan at Pekan Tua. 'Ala'u'd-din Riayat Shah had the ambassador thrown down from a tall tree. The Portuguese attacked Kota Kara. The

fight going against the Sultan, Tun Narawangsa and Tun Pekerma flung all the arms into the sea and the Sultan retreated to Sayong. At Rebat Tun Narawangsa felled a tree to prevent further pursuit. Tun Amat 'Ali carried a letter from the Sultan to the Portuguese, who finally returned to Malacca.

Sri Naradiraja died and was buried at Sayong, (where his posthumous title was *Dato' Nisan Besar* 'Chief of the Big Tomb').

CHAPTER XXXI.

Raja Jainad succeeded Muhammad Shah as Sultan of Pahang and sailed to Sayong, where 'Ala'u'd-din Riayat Shah gave him the title of Muzaffar Shah. On the royal barge was one Pateh Ludang or Batin Sang Pura of Tanah Adang, who having had a feud with one Sang Stia had fled to Pahang. Sang Stia called his enemy off the barge and slew him. Sultan Muzaffar Shah was enraged but pardoned the offender when Sultan 'Ala'u'd-din Riayat Shah sent him into his presence bound :—he refused to be bound by the Laksamana, a fellow captain, but let the Bendahara bind him.

THE DATE, AUTHOR AND IDENTITY OF THE ORIGINAL DRAFT OF THE MALAY ANNALS

The following are the principal works consulted in this paper :

- (1) SEJARAH MELAYU, Romanised, 2nd edition, Singapore, 1909, edited by W. G. Shellabear : cited *passim* as Shellabear.
 - (2) CHERITA ASAL RAJA-RAJA *i.e.* *Sejarah Melayu*, Raffles MS No. 18, Library, Royal Asiatic Society, London :—cited *passim* as the Blagden recension. It was copied for Raffles from an older MS., the paper having the watermark C. WILMOTT, 1812.
 - (3) An unpublished *Variant Version of the "Malay Annals"*, (being the 8 last chapters of (2), by C. O. Blagden, Journal of the Malayan Branch of the Royal Asiatic Society, Vol. III, 1925, pp. 10-52.
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The *SEJARAH MELAYU*, as edited by Dulaurier and Shellabear, has an introduction borrowed from the *Bustanu's—Salatin*, a work begun in Aceh in 1638. In Shellabear's edition (ch. XVII, p. 121) is a reference to a son of Dato' Sekudai, who flourished about 1640, and another reference (ch. XXVI, p. 168) to Mansur Shah who ascended the throne of Perak in 1654, while in the colophon is mentioned Jambi's victory over Johore in 1673. These are interpolations sometimes clumsy and easy to detect.

What has hitherto been more difficult was to assess how far the nucleus of it, a " history brought from Goa ", was revised and augmented in 1612 at Pasir Raja on the Johore river, ostensibly by the Bendahara Paduka Raja, Tun Sri Lanang, under the patronage of Sultan 'Abdu'llah Ma'ayat Shah of Johore (b. 1571 d. 1623) alias Raja Sabrang alias Raja Bongsu.

The evidence now goes to show that

(A) the original nucleus from which our 1612 *Sejarah Melayu* is compiled, was written by a Malacca man of the court of Mahmud, last Sultan of Malacca, a man who outlived the capture of that port by d'Albuquerque in 1511 ;

(B) that this Malacca author lived and wrote down to 1535, and that Raffles MS. 18, called hereafter for clarity the Blagden recension, is a copy of the original annals, before the compiler of 1612 altered the order of some chapters and of many sections, suppressed the tell-tale style of the second ruler of Malacca,

1938] *Royal Asiatic Society*.

faked pedigrees and incidents to aggrandise the Malacca Sultans and Bendaharas and deleted chapters referring to the senior and legitimist branch of Malacca royalty in Perak. In other words, it must be a copy written for Raffles of "the *Hikayat* brought from Goa" about 1612 (Shellabear p. 2) and, it would appear carried thither in 1536.

(C) Finally it seems possible that the Blagden MS. ending with the words *wa katibu-hu Raja Bongsu* "and Raja Bongsu was the writer" may be actually a copy of the MS. of the "history brought from Goa", that belonged to Sultan 'Abdu'llah alias Raja Bongsu of Johore, patron of the compiler of the 1612 edition of the *Sejarah Melayu*.

A.

There are many indications that the nucleus of the *Sejarah Melayu* was drafted in Malacca.

(1) The paraphraser of the *Hikayat Iskandar* in chapter 1 is clearly the paraphraser of the *Hikayat Raja-Raja Pasai* in chapters 7 and 9. And even if the 1612 Johore editor had a copy of the latter work, he would be far less likely away up the Johore river than a Malacca author to know the Pasai folk-lore of ch. 8, the tale of the murder of the Pasai man Tun Jana Khatib in Singapore in ch. 9, the story of Tun Bahara the Pasai chess-player in ch. 18, the consultations with Pasai over theological problems in chs. 20 and 32, the details of Malacca's campaign on behalf of a deposed Sultan of Pasai in ch. 22, the fight with Haru over Pasai in ch. 24. Pasai was just opposite to Malacca, and had supplied its rulers with a royal bride, with rice and with religion. In 1524 it was conquered and annexed by Aceh. The Pasai material must have been drafted in Malacca, and so too the paraphrase of the *Hikayat Iskandar*.

∴ chapters 1, 7, 9, 18, 20, 22, 24, and 32 (Sh.) were written by a Malacca man.

(2) The Sumatran folk-lore of chapter 2 would be most accessible in 15th century Malacca, where Minangkabaus brought rice and gold; while, seeing that d'Albuquerque found the Minangkabaus still Hindu, they would be more adept at Sanskrit names than Muslims in Johore 200 years after Hinduism had been abandoned.

∴ probably chapter 2 was drafted in Malacca.

(3) There were strong Tamil and Indian influences in the cosmopolitan port of Malacca, where trade was conducted by Tamils and Tamil half-castes, where a *coup d'état* by Muslim Tamils crushed Hinduism and created the Muslim Sultanate and where there were half-caste Bendaharas and Queens. There was little Tamil influence in seventeenth century Johore, when Portuguese and Achinese fleets had made it perilous for Indian traders to

thread the States of Malacca. But a South-Indian tinge is marked throughout the Malacca chapters of the *Sejarah Melayu*. Witness the folk-lore about Alexander the Great and Kaid the Indian and about the Chula kings and their raids on Malaya and the founding of Bija (= Wijaya) Nagara (a capital famous in the Deccan till before 1565 it was destroyed) and the tale of Bichitram. "The tale of Raja Suran, if related in full, is as long as the tale of Hamzah" (ch. 1)—but not in Malay. Witness the tale of the Hindu herald reciting a Tamilised Sanskrit coronation formula and descending on a bull, the animal on which Shiva rode (ch. 2). Then (ch. 4) there is the marriage of a Singapore prince to a Kalinga princess, daughter of Jambuga Rama Mudaliar. There is the tale (ch. 11) of the origin of the choice of Malacca, paralleled in Ceylonese folk-lore. There is the story of Mani Purindam, a Tamil equivalent of Bendahara, in ch. 12, of the Indian warrior Khoja Baba, entitled Akhtiar Muluk in ch. 17, of the Tamil poltroon, Miaruzul, in ch. 24, of envoys sent to India to buy silks (ch. 27), of the law-suits between Raja Mudaliar and 'Ali Manu Nayan and Naina Sura Diwana in ch. 33. There is no mention of Tamils after the fall of Malacca.

Chapters 1, 2, 4, 12, 17, 24, 27 and 33 (Sh.) could not have been drafted in seventeenth century Johore. Much of their contents must be contemporary reporting of 15th century Malacca life.

(4) The Javanese *Damar Bulan* and *Panji* stories in chapters 5 and 14 with verses in Javanese could easily be gleaned from the Javanese quarter of Malacca, though the mythical career of Hang Tuah must postdate his death in the last decade of the fifteenth century.

(5) The romantic tales of Mansur Shah's Javanese (ch. 14) and Chinese marriages (ch. 15) must have been written by an author to whom that Sultan's reign was a grandfather's tale. Mansur Shah ascended the throne about 1456. Time would have turned him into a myth by 1510.

(6) It is reasonable to infer that the student of the *Hikayat Iskandar* (ch. 1) and the *Hikayat Pasai* (chas. 7 and 9) would be the student of the *Hikayat Hamzah* and the *Hikayat Hanafiah* in Sh.'s ch. 34.

In that event, chs. 1, 7, and 9 (Sh.) were written by a man who outlived the capture of Malacca by the Portuguese in 1511.

(7) While the reign of Sultan Mansur Shah admits myth, that of Mahmud (asc. 1488 d. 1529 at Kampar) is described with vivid sketches of court life, court intrigues and court officers. More than the earlier chapters, these chapters strike one as the work of an eye-witness and contemporary.

(8) While the wooing of the Fairy Princess of Gunong Ledang is ascribed in the Blagden MS. not to Sultan Mahmud but, as one 1938] *Royal Asiatic Society*.

might expect, to Mansur Shah, still the author lived long enough to romance about the Portuguese siege of Malacca in 1511. So far from being astonished at bullets, the Malays themselves, according to d'Albuquerque, had many pieces of artillery.

To sum up. All the evidence points to the first draft of the *Sejarah Melayu* being written by a scholar, possibly of mixed blood, who was interested in history and in such languages as Javanese and Arabic and even Persian, an observer who could note and mimic the foreigners of a cosmopolitan port, a man who knew and could describe intimately the court and nobility of the last Sultan of Malacca. Moreover he outlived the Portuguese conquest of 1511 by enough years to romance about it.

B.

In the Blagden recension we find further evidence of the date of the "Malay Annals" and we find evidence that the author died shortly after 1535. It shows us, too, how the 1612 Johore editor did his work.

(1) Unlike the later compilation, the Blagden recension has no historical incident postdating 1535, which in itself is evidence of its age. Its last chapter but one (Ch. XXX) describes a Portuguese attack on a fort at Sungai Telor, a tributary of the Johore, in June 1535. (The last chapter describes how a Pahang prince came to Sayong, still higher up the Johore, for recognition as Sultan.) In 1536 da Gama and 400 Portuguese troops again sailed up the Johore river and inflicted such losses that the Malay ruler sued for peace and went to live at Muar (*History of Malaya*, Winstedt, p. 76). Of this 1536 attack the author has not written. His work ends abruptly and with no peroration or colophon. Did he die or was he killed in the fighting? Obviously his uncompleted MS. might have been carried off by some soldier of the Portuguese forces in 1536.

(2) The length of the genealogies in the Blagden MS., so short compared with those in the Shellabear edition, is further evidence of its age. To take one example. Compare the long and confused genealogies on pages 172 and 173 of Shellabear's edition with their equivalent in the Blagden recension (folio 133).

There is more than one slip in titles, as in all Malay MSS., but the pedigrees go no further than the grandchildren of the Bendahara whom Sultan Mahmud executed in 1510 and whose eldest son was Temenggong before 1509. Compare, too, Shellabear's genealogies on pages 218 and 219 with Blagden's folio 164.

That the shortness of these pedigrees is due to their date and not to inertia may be inferred from the dying speech of Sultan 'Ala'u-d-din Shah (Sh. p. 153) which is longer and better in the Blagden MS.

(3) The Blagden recension shows in several places a more logical and better arrangement of paragraph and chapters, whereas the 1612 compilation shows signs of scissors and paste. For example.

By putting Raja Chulan's descent into the sea, marriage with a mermaid and begetting of Bichitram, Paldutani and Nilatanam at the end of ch. 1, the annalist can write ch. 2 without the long parenthesis Shellabear (pp. 18-19) inserts in brackets.

(4) The instances of transposition of chapters and the more numerous cases of transposition of paragraphs and incidents in the printed "Malay Annals" are far too many to have been due to the vagaries of a careless or wilful copyist of the Blagden MS. They must be due to the deliberate editing of that MS. in 1612. One of the most glaring changes is the ascription of Sultan Mansur Shah's wooing of the Fairy Princess of Gunong Ledang to Sultan Mahmud Shah! It would have been strange for the original annalist to ascribe such a fool's errand to Sultan Mahmud within eight years of his death. But the editor of 1612 may have wished to balance the adventures of Mansur Shah and by 1612 there would have been 83 years in which Mahmud, too, could have become a semi-mythical figure.

(5) Several passages are altered not for aesthetic effect but for distortion of history.

(a) The 1612 edition has sought in every way to emphasize the close relationship between the Sultans and the Bendaharas. Shellabear (pages 104 and 139) drags in Husain as a son of Sultan Mansur Shah by a Bendahara lady and suggests that he inherited the throne as 'Ala'u'd-din Shah; Raja Radin, the Sultan's son by a Javanese woman, was killed by a man who ran amok. In neither context does the Blagden MS. mention Raja Husain and it makes Raja Radin succeed to the throne as 'Ala'u'd-din Shah.

(b) Again, Ch. V. of Blagden's MS. relates how at the siege of Bentan the Temenggong, Sri Awadana (Udana Sh.) tried to make a roster of those engaged on strengthening the defences but did it so badly that Sultan Mahmud remarked, "If ever he becomes Bendahara, we shall be undone". Shellabear's version (p. 223) turns his illiterate roster of "one fellow with a lance, a steersman with a sword, one fellow with a desk" into a list of broken pots and pans and slaves, which are the only gifts a niggardly ruler has bestowed on him! This account of Sultan Mahmud's contempt for a member of the Bendahara family could hardly have been changed, while the old Malacca line still ruled. But after the last of the line was murdered in 1699, it became a virtue to extol the house of the new Bendahara Sultan of Johore.

(c) According to the 1612 edition (Sh. p. 60) Iskandar Shah* last King of Singapore and first of Malacca, was succeeded by his son Raja Besar Muda (*passim*): according to Blagden's MS. his son was not Besar Muda but "Kechil Besar bergelar Sultan Magat" (ماگت). Especially in view of Dr. Callenfels' article (J.R.A.S.M.B. Vol. XV, Part II, 1937) suggesting that Parameswara (first ruler of Malacca) bore a title showing him to be inferior in birth to his wife, this is interesting: a Megat is a son of a commoner by a raja wife, as the Johore editor of 1612 would know.

(d) The Blagden MS., unlike the Shellabear text, stresses the Tamil origin of the three princes who descended on Bukit Si-Guntang, only in parenthesis giving them the names of Hindu nymphs. They are the three sons of Raja Suran by a mermaid: Bichitram, Paldutani, Nilatanam, and they have three half-brothers, Hiran, Chulan, and Pandayan of Negapatam. Out of confused genealogies comes an impression of the descent of Singapore's chiefs from Tamil princes rather than of the Sailendras of Palembang from Hindu demigods. Those chiefs were Sri Tri Buana, Paduka Sri Pekerma Wira, Sir Rana Wikerma, Paduka Sri Maharaja.

(6) The Blagden MS. does not mention Parameswara but makes the son of Sultan Iskandar a Megat. It gives the following list of Malacca's Kings: Iskandar Shah (ruled 20 years), Sultan Megat (ruled 2 years), Raja Tengah styled Sultan Muhammad, Sultan Abu Shahid, Raja Kassim styled Sultan Muzaffar Shah, Sultan Mansur Shah, Raja Radin styled Sultan 'Ala'u'd-din, Sultan Mahmud.

(7) The Blagden MS. omits many of the pantuns. The pantun, to judge even from the seventeenth century examples, must have been in inchoate shape in the fifteenth and early sixteenth centuries. I am disposed, therefore, to regard their absence as corroboration of the age of the MS.

(8) The Blagden MS. uses two obsolete interrogative particles *kutaha* (found also in the *Hikayat Pasai*) and *mai*.

(9) Until one has studied the early chapters of the Blagden MS., the resemblances and differences between the two printed versions of the trimming of Sultan 'Abu'llah of Kampar (Blagden Ch. XXIV Shellabear pp. 229-231) are puzzling. Had the original author written two versions? A study of the whole MS shows that the difference between the two versions of this chapter would be typical of the ruthless editing of many chapters especially those dealing with the reign of Sultan Mahmud. The two accounts of the Portuguese burning of Bentan are another instance.

*When in my *History of Malaya* I treated him as a myth, I overlooked his mention in Chinese records and by d'Albuquerque.

(10) The omission of six chapters of the Blagden MS. from the Johore edition of 1612 may have been due to the curtailing of the editing by the Achinese invasion of 1613 but is also explicable on other grounds :—

- (a) Ch. XXIV. the Abdullah incident—is used but drastically edited.
- (b) Ch. XXV. is omitted, almost certainly because it deals with fighting the Portuguese, *with whom in 1610 Johore had made a treaty of friendship*, and because it shows Sultan Mahmud snubbing the Bendahara Paduka Tuan.
- (c) Ch. XXVI. shows the Bendaharas mixing in Bruas (Perak) and Selangor politics. The Perak court, founded after Sultan Mahmud's death in 1529 by his *elder* and exiled son, was not a topic either the Sultans or Bendaharas of Johore wanted to remember. The Sultan of Johore in 1612 belonged to the Malacca family by the slenderest of threads, if at all.
- (d) Ch. XXVII. Haru would hardly interest Johore and they may have been some contemporary reason for omission, perhaps its ruler's descent from Sultan Mahmud of Malacca.
- (e) Ch. XXVIII. Johore did not want to remember that the Bendaharas had evicted Sultan Mahmud's eldest son in favour of a younger whose mother was of their family.
- (f) Ch. XXIX. Again, the unpleasant Perak topic. The genealogy of that elder Perak branch was probably partly the reason for the unsavoury attempt to invent a good Malacca genealogy for Sultans 'Ala'u'd-din and 'Abdullah of Johore, (Shellabear pp. 257-260), whose real father was a Pahang Raja of uncertain descent and whose ties with the Malacca house were remote and only on the distaff side.
- (g) Ch. XXX. Impolitic harping on fighting with their ally of 1610, Portugal.
- (h) Ch. XXXI. Reason for omission obscure. It is short incomplete.

(11) Unlike the dull Shellabear appendix, the suppressed chapters of the Blagden MS. display the lively descriptive powers of the author of the published "Malay Annals", namely of the writer of their nucleus before the Johore editor of 1612 started his disingenuous revision. The original writer knew some Persian and uses the word *Sar-had* = "frontier". The 1612 editor did not understand and changed it. The writer of the new chapters also employs phrases and words common in the chapters long known and printed, e.g. *Kasad* (Ch. XXV.) *menafahus* (ib.) *di-perjahat-nya* (ib., cf. Sh. p. 137) and that favourite tag from the chronicles of Pasai (Ch. XXVII.)—*jikalau Jawa sa-Jawa-nya, jikalau China sa-China-nya* (cf. Sh. p. 145).*

*Unfortunately we have only one MS. of the Blagden recension. This must account for such corruption as *pada pemegian* (Ch. XXV).

(12) No mention in this recension of a "*hikayat* brought from Goa" or of an assembly of chiefs or of the Bendahara Paduka Raja, Tun Sri Lanang, being author. Possibly because the Blagden recension was no more than "the history from Goa" belonging to Raja Bongsu? In taking a copy of it, the revising editor may merely have noted his instructions and their date in the preface and he would then proceed to write in another book the revised version that has long been known. In any case, if the editor were the Bendahara, he would hardly sing his own praises: such praise would be inserted after his death. That the preface is early may be surmised from the fact that Raffles MS. No. 18 is the only MS. giving the right day of the week for the date.

C.

The Raja Bongsu mentioned at the end of the Blagden recension could hardly be other than the Raja di-Hilir alias Sultan 'Abdullah, as no other Johore prince of that name was famous enough to be cited without his *ibni*.

There are a few more notable historical variants in the Blagden recension. Gangga Nagara is put in the Dindings but on p. 11 (Sh.) the word *di-hulu sungai Johor* and *ia-itu bahasa Siam* are omitted, and for Ganggayu we find Lenggui. The Permaisuri of Bentan is not Iskandar Shah (Sh. p. 27), an impossible name for a woman, but Sakidar Shah. The story of Saktimuna is omitted. In ch. 4 (Sh.) the Kling Raja is Adiraja Rama Mudaliar and the King of Singapore is not Sri Tribuana but Pikrama Wira; on p. 34 (bottom) Burus is rightly read, not Bruas. Raja Muda at the end of Ch. 4 (Sh.) is دمراج. The attack Kampar comes after the attack on Haru. The attack on Kampar is ordered not by Mansur Shah (Sh. p. 119) but by Sultan 'Ala'u'd-din Shah. What are pages 154 and 155 in Shellabear would come on Shellabear's page 139 and it is not Sultan Mahmud but Sultan 'Ala'u'd-din who is sick with diarrhoea and from whom the Bendahara and Laksmamana drive his grandmother.

One thing is certain. The bulk of the "Malay Annals" was written at least eighty years before 1612. The *Hikayat Iskandar*, the *Hikayat Amir Hamzah*, the *Hikayat Muhammad Hanafiah* may all have been done into Malay by the fifteenth century. In that century, too, the "Chronicles of Pasai" were written. It seems most improbable that the books like the Malay translation of the *Ramayana* and other Hindu and Buddhist romances were not done earlier still. Clearly there was a boom in Muslim romance after northern Sumatra had become Muslim in the latter half of the thirteenth century. Muslim works must have been written first at Pasai, then at Malacca, then at Aceh until the middle of the 17 century. After the efflorescence at Aceh, due to foreign missionaries from India, Malay literary output waned until the beginning of the nineteenth century.

THE PREFACE OF THE MALAY ANNALS

I have collated the preface of the *Annals* in the various printed editions, in the large Batavian MS. and in all the MSS. of the *Malay Annals* in the library of the Royal Asiatic Society, London. It is to be hoped that the MSS. at Leiden and Batavia may be similarly examined.

I will take first the edition most used by English students.

I *Sejarah Melayu*, ed. W. G. Shellabear, 1909. In this edition, as in that of Dulaurier, the long Arabic exordium has been cribbed word for word from the *Bustanu's-Salatin* which was begun in 1638 A.D. :—it has been carefully romanised by Dr. C. Hooykaas in his book *Over Maleische Literatuur*, Leiden, 1937, pp. 197-200, but so far as I know, no scholar has noted its source. Obviously, it must be an interpolation, inserted more than 26 years after the *Annals* were revised in 1612.

Shellabear's text continues :—

“ One day the humble writer was sitting engaged in light conversation in the company of chiefs. Among them was one of higher station and rank than the others, and he remarked to the humble writer, ‘ I hear there is a Malay history brought by people (*orang*) from Goa. Could we not improve it, so that it might be known to our descendants after us, and be remembered by them to their advantage ? ’ As soon as the humble writer heard this, a numbness overtook the limbs of him, a humble person of extreme ignorance, named Tun Muhammad of Batu Sawar, abode of peace : —his nickname was Tun Sri Lanang, his title Paduka Raja, Bendahara ; he was the son of the chief Paduka Raja, grandson of Bendahara Sri Maharaja, great-grandson of Bendahara Tun Narawangsa, great-great-grandson of Bendahara Sri Maharaja, who was the son of Sri Nara diraja Tun Ali, who was the son of the blessed Mani Purindan. He found God through the mystic way and was a man of Malay race, from the Mountain Si-Guntang Mahameru and of the country of Malakat.

“ So he remarked. It was in the 1021 year of the Prophet (God bless him and save him), in a *dal* year, on the 12th of the month Rabi'u'l-awal, (13 May 1612) on Thursday at the hour of morning prayer, the sun in the ascendant, in the reign of the Deceased, who died at Aceh [on 6 June 1913], Sultan 'Ala'u'd-din Ri'ayat Shah, shadow of God upon earth, son of Sultan Ali Jala 'Abdu'l-Jalil Shah, brother of Sultan Muzaffar Shah, son of Sultan 'Ala'u'd-din Ri'ayat Shah, son of Sultan Mahmud Shah, grandson of Sultan 'Ala'u'd-din Shah, great-grandson of Sultan Mansur Shah,

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great-great-grandson of Sultan Muzaffar Shah, son of Sultān Mahmud Shah, the Deceased—the paradise of Allāh be his kingdom and empire and an eternity of forgiveness and mercy !

“ While the king had a country at Pasai, at that time came Raja Dewa Said to me Sri Narawangsa, named Tun Bambang, son of Sri Akar, a raja of Patani, carrying the command of the ruler down-river, Sultan [*asc. June 1613*] Abdu'llah Ma'ayat Shah, (son of the Sultan Ali Jala 'Abdu'l-Jalil Shah) who was an honour to his country and his time, who adorned every assembly of the religious and had every degree of pious and virtuous attributes,—Almighty God increase his bounty and greatness and maintain him with his justice to every country. So ran the purport of his highness' command, ' I ask the Bendahara to write a history ' ” etc.

The writer goes on to say he called it *Sulalatn's Salatina* or The Chronicles of Kings.

Except for the cribbed Arabic exordium this is the same version as is given in the earlier printed texts of Munshi 'Abdu'llah and Dulaurier, and contains close resemblances and one identical error. For example. While many MSS. give Mahmud as the name of Tun Sri Lanang, the three printed versions have Muhammad. And while the best MSS. rightly speak of the Johore Sultan's " settlement at Pasir Raja " on the Johore river, which was new when Admiral Verhoeff visited it in 1609 (J.R.A.S.M.B., Vol. X, Part 3, 1932, pp. 30, 31), the three printed texts misled by a little learning refer to " his settlement at Pasai ". Pasai makes nonsense for three reasons. In 1612 Sultan 'Ala'u'-din was still in Johore and reigning. It was not till 1613 he was removed as a prisoner to Aceh, where he certainly was not allowed to open settlements (*negeri*). Thirdly it was to Aceh he was carried captive, not to Pasai, then no more than a village subject to Aceh.

In addition to the two interpolations noted in square brackets, this preface also shows signs of what may be another interpolation. As Wilkinson has pointed out (J.R.A.S.M.B., Vol. XI, part 2, p. 148), " Malays rarely claim the authorship of their own works and, when they claim it, refer to themselves in very humble terms. Sri Lanang calls himself a " poor wretch " (*fakir*) and a " double-dyed ignoramus " (*jahil murakab*), and then is represented as bursting out into a vainglorious passage giving all his honours and titles and his ancestry for many generations. Among Malays such things are not done. The praise can only have been interpolated by others after Sri Lanang was dead." It might have been that Tun Bambang, as the actual writer, inserted the lineage of the patron of the work, Sri Lanang, but it is improbable that a living Bendahara would countenance such a fulsome eulogy, while he and his family served the old line of Sultans. So, the chances are that the genealogy at least was interpolated later, though it seems unlikely that the whole reference to the Bendahara was added after his death.

II. In the Library of the Royal Asiatic Society, London, there are seven MSS. which agree in the main with the printed text. I will note each separately.

A. *Raffles Collection*, No. 35. This has a short Arabic preface identical with those of *Raffles* No. 39 and 80 and *Farquhar* MS. No. 5. It is a slightly longer version of the Arabic preface to the *Blagden* Version. The Malay interlinear translation runs : *segala puji-pujian bagi Allah yang menyatakan bangsa antara segala hamba-nya, dan di-keraskan mereka itu dengan mengikut bekas Nabi Allah yang telah terlebih daripada segala Nabi, dan rahmat Allah dan salam-nya atas yang di-ambil-nya akan Nabi, Muhammad sall' allahu wa-sallama, yang tiada ada Nabi kemudian, dan atas segala keluarga-nya dan segala sahabat-nya, mereka itu-lah yang berusaha dengan memuji dia.* The Arabic takes up about six lines and, as in *Raffles* No. 18, Allah is addressed as *Rabb al-alamin*. It praises Allah, lord of both worlds, Muhammad last of Prophets, his family and his companions.

After that opening the preface agrees with the printed texts, except for certain minor differences :

- (a) A history was brought from Goa by "Orang Kaya Sogoh" (سوگه).
- (b) Tun Sri Lanang is described not simply as Bendahara but as Bendahara الثعين (an error for *laqab-nya*) and his name is given as Mahmud.
- (c) The year 1021 A. H. is described as a year *dal awal*, whereas according to Rouffaer it should be *jim awal*.
- (d) Sultan 'Ala'u'd-din is *bernegeri di-Pasir Raja* (not at Pasai).
- (e) The emissary bringing the royal command is Raja Dewa Sa'it (سأيت).

Raffles Collection No. 39. This MS. resembles No. 35 not only in the Arabic opening but in (a) (b) (c) (d) and (e). Sogoh is spelt سوگه. Instead of *Tun Muhammad nama-nya, Tun Seri Lanang timang-timangan-nya* it reads *Mahmud nama-nya fakir di-hadapan Tun Sri Lanang timangan-nya*, a corrupt but suggestive passage.

Ditto. No. 68. Possibly due to a village copyist having to compose something in place of a missing page,this MS. starts by saying that formerly Malays were not Muslims and that the Annals were written in the time of King Solomon. Their revision was mooted at an assembly of chiefs held in 887 A.H. in the time of Alexander the Great—it was a *Nun* year, on a Thursday, 12 Rabi u'l-awal. It speaks of a work in the hands of Orang Kaya

Suku from Goha. It says:- *sa-telah itu, di-suratkan-lah riwayat ini oleh Orang Besar Tun Askob di-hadapan Tun Mahmud, Paduka Raja gelaran-nya, anak Orang Kaya Paduka Raja, chuchu Bendahara Seri Maharaja*. It then gives the year 1021 A.H. and calls it a *dal* year; the month is 12 Rabi u'l-awal and the day a *Monday* which is only a few hours off the right day. There is no mention of Pasai or Pasir Raja or any other place in the context concerned.

Ditto. No. 80. The Arabic preface is short and identical with that in Raffles No. 35 and 39 above. *Orang Kaya Sogoh, Mahmud, bernegeri di-Pasir Raja, Raja Dewa Sa'it* are points identical with those in MSS. 35 and 39.

B. *Farquhar Collection No. 5*. The Arabic preface is identical with that in Raffles Nos. 35 and 39 and 80 above. *Orang Kaya Sogoh, Mahmud* instead of *Muhammad*, *Bendahara laqab-nya* (= his title), *bernegeri di-Pasir Raja*, and *Raja Sa'it* all appear. *Raja Sa'it* comes to *Sri Narawangsa minta buat kan hikayat pada Bendahara peri perturunan segala raja-raja*. And the work is called *Sulalatu's-Salatina yaani perturunan segala raja-raja*.

C. *Maxwell bequest No. 26*. This MS. starts with three lines of Arabic to introduce the same exordium as occurs in *Munshi Abdu'llah's* edition. It speaks of a *hikayat di-bawa oleh orang dari Goha*. The name of *Tun Sri Lanang* is *Mahmud*. Two dates are given in the same sentence A. H. 1020 and A. H. 1708 (*sic*). The year *dal* is not mentioned. And as in Raffles No. 18 there is a slip *i.e.* *Raja Sa'it* is not mentioned and the MS. has *datang Seri Narawangsa*.

III. The large Batavian version of the Annals, which contains an appendix on the 18th Century history of Siak (collection von de Wall 191; CCCXLV of van Ronkel's Catalogue of Malay MSS. in the Library of the Batavian Society) starts off without preface: "This is the story of Sultan Iskandar Dzu'l-Karnain", having evidently lost its front pages:—I work from a copy made by a Malay typist.

IV. *Malay Annals* translated by Dr. John Leyden with introduction by Sir Stamford Raffles F.R.S., London, 1821. Leyden's translation begins as follows: evidently he knew no Arabic.

"The author of this work commences with stating that he will declare sincerely what he regards as the truth, according to the best of his information. The occasion of the composition of the work is stated by the author to be the following. "I happened to be present at an assembly of the learned and the noble, when one of the principal persons of the party observed to me, that he has heard of a Malay story which had *lately* (*sic*) been brought by a nobleman from the land of Gua and that it would be proper for some person to correct it according to the institutions of

the Malays that it might be useful to posterity. On learning this I was firmly determined to attempt the work. On this occasion were present *Tun Mahmud*, styled Paduka Raja and holding the office of Bendahara, the son of the noble Paduka Raja, the grandson of Bendahara Sri Maharaja and great-grandson of Tun Narawangsa the great-great-grandson of Sri Maharaja and the great-great-great-grandson of Mani Farandan, of Malay extraction, from the mountain Sagantang Maha Miru, the signet of whose country is of the Sawal gem (*sic* !) ”

Except for minor mistranslations Leyden then follows the Shellabear text and reads *Pasai*, not Pasir Raja.

Salient points in Leyden's text are that

- (a) it mentions not “ people ” but “ a nobleman from Goa ” though it does not give his title Orang Kaya Sogoh. “ *Lately* brought ” seems to have no warrant from any text.
- (b) *Tun Muhammad* is corrected to *Tun Mahmud* and he is not called author. Had Leyden a text like Raffles Nos. 39 and 68 (*supra*) which says the history was written “ in the presence of (*di-hadapan*) Tun Mahmud ? ”
- (c) Leyden's version says that a Raja Dewa Sait came to Sri Narawangsa Tun Bambang, son of Sri Agar, a raja of Patani with instructions from Sultan ‘Abdu’llah to compile a history.

V. The translation of Raffles MS. 18 is :—

“ In the name of Allah the Merciful, the Compassionate. Praise be to Allah, the lord of both worlds and peace be on the Apostle of Allah and his four companions : Allah have compassion on them all. Be it known. In A.H. 1021, a *dal awal* year, on 12th of the month Rabi’u’l-awal on a Sunday, at the hour of morning prayer, in the reign of Sultan ‘Ala’u’d-din Ri’ayat Shah, shadow of Allah upon earth, while he had a settlement at Pasir Raja, came Sri Narawangsa, whose name was Tun Bambang, a son of Sri Akar, a Patani raja, bearing a command from His Highness Downstream, who is an honour to his place and age, an ornament in assemblies of the pious, a shedder of the light of religion and virtue ; Allah increase his greatness and bounty and maintain him in his justice to all countries. The command of His Highness was : ‘ I ask for a history to be compiled on all the Malay Rajas and their customs.’ ”

Salient points are :—

- (a) The Arabic exordium, unlike the passage borrowed from the *Bustanu’s-Salatin* in Shellabear's text, is that of a Malay not profoundly versed in Arabic, though it is followed by an elaborate Arabic eulogy on Sultan ‘Abdu’llah (Raja Sabrang) a few lines later.

- (b) The day on which the order to compile the work was given is a Sunday (*not* a Thursday, as the printed texts say), 13 May, 1612. According to Rouffaer *Bijdragen tot de Taal-Land en Volkenkunde van Nederlandsch-Indie*, Deel 77, 1921, p. 452 and to the *Bustanu's-Salatin* (J.R.A.S.M.B. XI, pt. II, 1933, p. 144) Sunday was the correct day of the week for that date.
- (c) There is no mention of an assembly of chiefs or of a manuscript brought from Goa or of the work being done by Tun Sri Lanang or even in his presence.
- (d) The place of composition is rightly given as Pasir Raja.
- (e) As in Maxwell MS. No. 26, so here there is evidently a slip in the omission of Raja Dewa Sait as the emissary, and in the consequent ascription of the task of emissary to the author Sri Narawangsa, Tun Bambang. In view of the agreement between so many MSS., it is safe to assume that copyist accidentally omitted the words: *datang Raja Sait kapada hamba*.
- (f) The MS. goes on to say that the author called his book the *Sulalatu's-Salatin*.

What conclusions can be drawn from all this evidence?

Raffles MS. No. 18 contains no reference to Tun Sri Lanang as author or patron of the *Malay Annals*. MSS. 39 and 80 and Leyden's translation suggest that he was merely patron, the work being written "in his presence." The interpolated chapter in the *Bustanu's-Salatin* on the royal Malacca and Pahang genealogy was probably added during the reign of Iskandar Thani, son of Sultan Ahmad Shah of Pahang and ruler of Aceh from 1641-1675 A.D. and it states unequivocally that a Bendahara Paduka Raja wrote the *Annals* on Sunday (the correct day of the week), 12 Rabi'u'l-awal, A.H. 1021 (13 May 1612):—*Fasal yang kedua-belas pada menyatakan tarikh segala raja-raja yang kerajaan di-negeri Melaka dan Pahang*:

Kata Bendahara Paduka Raja yang mengarang kitab masirat sulalat a's-Salatin ia menengar dari-pada bapa-nya ia menengar dari-pada nenek-nya dan datok-nya tatkala pada hijrat al-Nabi sall'allahu alaihi wa's—sallama sa-ribu dua-puluh esa pada bulan Rabi'u'l-awal pada hari Ahad ia mengarang hikayat pada menyatakan segala raja-raja yang kerajaan di-negeri Melaka, Johor dan Pahang, dan menyatakan bangsa dan salasilah mereka itu daripada Sultan Iskandar Zu'l-karnain.

Perhaps Tun Sri Lanang did supply family trees and reminiscences. Perhaps the work was done by an officer of his department. It would be no merit in a Malay Prime Minister to be an author in those days. Probably reference to him was mainly inserted in the preface for a literary reason (judging by the

MSS., before the exordium borrowed from the *Bustan*); for, as Wilkinson pointed out (Papers in Malay subjects, Malay Literature, Part I, Kuala Lumpur, 1907 p. 18), it is in accordance with Persian precedent. Wilkinson quoted from Gibb's *History of Ottoman Poetry*: "It is the rule that a long Mesnevi should open with a canto in the praise of God; this should be followed by one in honour of the Prophet. The next canto is generally a panegyric on the great man (usually the reigning Sultan) to whom the work is dedicated. This, again, is most often followed by a division in which the poet narrates the circumstances that induced him to begin work, generally the solicitations of some friends."

Finally, who was Tun Bambang, who seems to have been the actual editor of 1612. He says that he had the title of Sri Narawangsa and was a son of Sri Akar, *raja Petani*. On this Rouffaer surmises that he may have been a nephew of Sultan 'Abdu'llah (Raja Sabrang) of Johore. For Sultan Ali Jalla Abdu'l-Jalil of Johore had four other children beside the two sons who became rulers of Johore. The eldest married a daughter of the ruler of Patani (my *History of Johore* p. 31), and Rouffaer suggests that Tun Bambang was their son. But would he not have been called Raja Bambang? Some MS. of the *Annals* may yet be found to give his pedigree. As a Patani Malay, he might be specially interested in Pahang's relations with Johore, though if he were, his version, as we have seen, was altered later.

It is interesting to note from the story of Sri Awadana that whoever wrote the early part of the Shellabear appendix had access to Raffles MS. No. 18.

Bi'smi 'Llahi 'r-Rahmani 'r-Rahimi. Al-hamdu li' llahi, Rabbi al-'alamin, wa salawat wa'l-sallama 'ali Rasul Allah, salla' llahu 'alaihi wa sallama wa Sahabat ajma'in masalah sudah memuji Allah dan mengucap salawat akan Rasul Allah salla 'llahu 'alaihi wa sallama, sa-ribu dua -puluh esa tahun, pada tahun *du al-awal* (دوالاول? = dal) pada dua belas hari bulan Rabi 'u-l-awal pada hari Ahad pada waktu doha, pada zaman kerajaan Paduka Seri Sultan 'Ala'u'd-din Ri'ayat Shah, zillu 'Llahi fi'l-'alam sedang bernegeri di-Pasir Raja. Dewasa itu, bahawa Seri Nara Wangsa yang bernama Tun Bambang anak Sh'eri Agar Raja P'tani ia itu datang menjunjungkan titah Yang P'rtuan di-Hilir fa' innahu sharrafa 'l-makana wa'z-zamana, (bahawa ia sa-nya kemuliaan tempat dan zaman) waziru majalisi ahli'l-imani (dan ia perhiasan segala kedudukan orang yang beriman) wa nur mad raja al-ta'at wa'l-ihsan (dan ia menerangkan segala tangga ta'at dan kebajikan) zayyada fadlahu wa'l-imtinan (dan di-tambahi Allah ta'ala kira-nya dengan kelibehan dan kemurahan), wa abbada 'adlahu fi sa'iri 'l-buldan (dan di-kekalkan kira-nya ia dengan 'adil pada segala negeri). Demikian bunyi-nya titah yang maha mulia itu: "Bahawa hamba minta di-perbuatkan (p. 2)¹ hikayat pada Bendahara, peraturan (قد هاري فرتورن) segala raja-raja Melayu dengan isti'adat-nya supaya di-dengar oleh anak chuchu kita yang kemudian dari kita dan di-ketahui-nya-lah segala perkataan, shahadan ber-oleh fa'idah-lah mereka itu dari-pada-nya." Se-telah fakir alladi murakkabun 'ala jahlin f'al-taksir (ya'ani fakir yang insaf akan lemah keadaan diri-nya dan sengkot pengetahuan 'elmu-nya) alladi murakkab 'ala jahiliyah (ya'ani yang kendaraan atas bebal-nya) menengar titah yang maha mulia itu, maka terjunjong-lah atas batu kepala fakir dan berat-lah atas segala anggota fakir. Maka fakir bergunchang-lah diri fakir pada mengusahakan, shahadan memohonkan taufik ka-hadhrat Tuhan sani'a'l-'alam dan kapada nabi sayyida'l-anam. Maka fakir karang-lah hikayat ini kama sami'tu min jaddi wa'abi, dan fakir himpulkan daripada segala riwayat orang tuha-tuha dahulu kala, supaya akan menyukakan duli hadhrat baginda. Maka fakir nama'i-nya hikayat ini Sulalatu's-Salatina yaani peraturan segala raja-raja. Maka barang siapa membacha dia jangan lagi di-bicharakan-nya dengan sempurna bichara-nya, kerana sabda Nabi (Allah) salla' llahu 'alaihi wa-sallama "Tafakkaru fi ala'i 'Llahi wa la tafakkaru fi dzati 'Llahi," ya'ani bicharakan oleh-mu pada segala kebésaran Allah dan jangan fikirkan pada dzat illah.

¹ These numbers give the paging of the MS.

Demikian mula perkataan hikayat ini (di-)² chëritëran oleh yang ëmpunya chëritëra.

Tatkala pada zaman Raja Iskandar Dzu'l-Karnain anak Raja Darab, Rum bangsa-nya, Makaduniah nama-nya nëgëri-nya, bërjalan hëndak mëlîhat mata-hari (3) tërbit; maka baginda sampai pada sar-had (سرحد Persian = *frontier*) nëgëri Hindi. Maka ada sa-orang raja tërлуу amat bësar kërajaan-nya, sa-tëngah nëgëri Hindi di-dalam tangan-nya, Raja Kida Hindi nama-nya. Sa-tëlah ia mënëngar khabar Raja Iskandar datang, maka Raja Kida Hindi mënuyoruhkan përdana mën'tëri mënghimpunkan sëgala ra'ayat dan raja-raja yang ta'alok ka-pada-nya. Sa-tëlah kampong, maka di-këluari-nya-lah oleh Raja Kida Hindi akan Raja Iskandar. Maka bërtëmu-lah këdua ra'ayat lalu bërpërang-lah, sapërti yang dalam *Hikayat Iskandar* itu. Maka alah Raja Kida Hindi itu oleh Raja Iskandar, dëngan hidup-nya; maka di-surohkan Raja Iskandar Raja Kida Hindi itu mën'bawa iman. Maka Raja Kida Hindi mën'bawa iman. Sa-tëlah sudah Raja Kida Hindi pun mën'bawa iman-lah, jadi Islam, di-dalam agama Nabi Ibrahim, khalîlu 'llah, 'alaihi 's-sallama, maka di-përsalîni Raja Iskandar akan Raja Kida Hindi sapërti pakaian diri-nya; maka di-titahkan Raja Iskandar ia këm'bali ka-nëgëri-nya.

Ada pun akan Raja Kida Hindi itu, ada bëranak sa-orang përëmpuan ya-ani sa-orang itu بر بوت, tërлуу amat baik paras-nya, tiada ada bërbagai pada masa itu, chahaya muka-nya gilang-gëmilang sapërti chahaya matahari, dan tërлуу amat bijaksana budi-nya putëri itu, Shahru 'l-Bariyah nama-nya. Maka Raja Kida Hindi pun mëmanggil përdana mën'tëri-nya pada tëm'pat-nya sunyi; maka sabda Raja Kida Hindi ka-pada përdana mën'tëri-nya, "Këtahuî oleh-mu, bahawa aku mëmanggil ëngkau ini, aku hëndak bërtanyakan bichara kapada-mu: bahawa anak-ku ini tiada ada tara-nya sa-orang jua pun anak raja-raja pada zaman ini, hëndak-lah ku-përsëmbahkan kapada Raja Iskandar. Apa nasihat-mu akan daku?" Maka sëm'bah përdana mën'tëri, "Sahaja sa-bënar-nya pëkërjaan-nya-lah yang sapërti titah tuan hamba itu." Maka sabda Raja Kida Hindi pada përdana mën'tëri-nya, "Insha' Allah ta'ala, esok hari përgi-lah tuan hamba ka-pada Nabi Khidîr, katakan-lah sëgala përi hal itu."

Maka mën'tëri itu pun përgi-lah ka-pada Nabi Khidîr. Sa-tëlah sudah mën'tëri itu përgi, maka di-suroh-lah Raja Kida Hindi suratkan nama Raja Iskandar atas sekah dërham-nya, dan atas sëgala panji-panji-nya. Ada pun sa-tëlah ia sampai ka-pada Nabi Khidîr, maka ia mën'bëri salam. Maka di-sahut Nabi Khidîr 'alaihi's-sallama salam-nya itu, di-suroh-nya dudok. Arakian maka bërkata-lah përdana mën'tëri itu ka-pada Nabi Khidîr, "Këtahuî oleh tuan hamba, bahawa raja hamba tërлуу sa-kali amat kaseh-nya akan Raja Iskandar, tiada dapat hamba sifatkan; dan ada ia

² From here onwards these brackets indicate interpolations from the Shellabear text.

béranak sa-orang pèrèmpuan, dapat-lah di-katakan tiada-lah lagi sa-bagai-nya anak raja-raja di-mashrik lagi maghrib pada masa ini, dari-pada rupa-nya dan budi-nya dan pèkèrti-nya tiada ada tara-nya. Lagi kèhèndak raja hamba bépèrsémbahkan dia akan istèri Raja Iskandar.”

Kata sahibu 'l-hikayat: pada kètika itu jua pèrgi-lah Nabi Khidliir ka-pada Raja Iskandar, dan di-chèritèrakan-nya-lah (4) pèri hal itu; kabul-lah Raja Iskandar. Kémudian daripada itu, maka Raja Iskandar pun kèluar-lah ka-pènghadapàn, di-hadap oleh sègala raja-raja dan 'ulama dan pandita dan sègala orang bèsar-bèsar dan sègala pènggawa pahlawan yang gagah-gagah mènguliling takhta kèrajaan baginda, dan dari bèlakang baginda sègala hamba-nya yang khas dan sègala yang kèpèrchayaan-nya: pada kètika itu Raja Kida Hindi pun ada mèngadap Raja Iskandar dudok di-atas kursi mas yang bépèrmata. Sa-kètika dudok, maka Nabi Khidliir 'alaihi's-sallama bangkit bèrdiri, sèrta mènýebut nama Allah subhanahu wa ta'ala dan mènguchap salawat Nabi Ibrahim khalilu' llah dan akan sègala nabi yang dahulu kala; shahadan mèmbatcha khutbah nikah akan Raja Iskandar, dan di-isharatkan-nya pèrkataan itu ka-pada Raja Kida Hindi. Dèmikian kata Nabi Khidliir: “Kètahuì oleh-mu, hai Raja Kida Hindi, bahawa raja kami ini-lah yang di-sèrahkan Allah ta'ala sègala kèrajaan dunia ini kapada-nya dari mashrik lagi maghrib dari-pada daksina ka-paksina. Ada pun sèkarang bahawa dèngar-nya tuan hamba ada bèranak pèrèmpuan tèrlalu amat baik paras-nya; kèhèndak-nya minta di-kaseh pada tuan hamba dan di-ambil Raja Kida Hindi kira-nya ia akan mènantu, supaya bèrubong-lah sègala anak chuchu Raja Kida Hindi dèngan anak chuchu Raja Iskandar, jangan lagi bèrputusan kira-nya hingga hari kiamat. Bagaimana? Kabul-kah, atau tiada-kah?”

Kata sahibu 'l-hikayat: tatkala di-dèngar oleh Raja Kida Hindi kata Nabi Khidliir dèmikian itu, maka ia pun sègèra turun dari atas kursi-nya bèrdiri di-tanah, sèraya ia mènýembah pada Raja Iskandar dan bèrkata ia, “Bahawa kètahuì tuan-ku, ya nabi Allah, dan sègala tuan yang ada hadliir, bahawa hamba ini dèngan sa-sunggoh-nya (hamba) pada Raja Iskandar, dan anak hamba sakalian pun hamba ka-bawah duli, bukan sapèrti sahaya-nya yang mèngèrjakan dia. (Kètahuì oleh-mu, hai sègala tuan-tuan sakalian) yang ada ini, bahawa Nabi Khidliir-lah akan wali hamba dan wali anak hamba, pèrèmpuan yang bèrnama tuan putèri Shahru 'l-Bariyah itu.” Apabila di-dèngar-nya Nabi Khidliir kata Raja Kida Hindi dèmikian itu, maka bèrpaling-lah ia mèngadap ka-pada Raja Iskandar (dan bèrkata ia ka-pada Raja Iskandar) “Bahawa sudah-lah hamba kahwinkan anak Raja Kida Hindi yang bèrnama tuan putèri Shahru 'l-Bariyah itu dèngan Raja Iskandar, isi kahwin-nya tiga-ratus-ribu dinar mas. Redla-kah tuan hamba?” Maka sahut Raja Iskandar, “Redla-lah hamba.” Maka di-kahwinkan Nabi Khidliir-lah anak Raja Kida Hindi dèngan Raja Iskandar atas shari'at Nabi Ibrahim, khalilu' llah, di-hadapan sègala mèrika yang tèrsèbut itu. Maka bèrhangkit sègala raja-raja dan orang yang

besar-besar dan segala perdana menteri dan segala hulubalang dan segala pandita dan segala 'ulama dan hukama (5) menaburkan mas dan perak dan permata dan ratna mutu manikam, ka-pada kaki Raja Iskandar, maka bertimbun-lah segala mas dan perak dan ratna mutu manikam itu di-hadapan Raja Iskandar, seperti busut dua tiga timbunan. Maka sakalian arta itu di-sedekahkan akan segala fakir dan miskin.

Sa-telah hari malam, maka datang-lah Raja Kida Hindi membawa anak-nya ka-pada Raja Iskandar dengan barang kuasa-nya, dengan pelbagai permata peninggal datok nenek-nya; sakalian-nya itu di-kenakan-nya akan pegawai anak-nya. Maka pada malam itu naik mempelai-lah Raja Iskandar. Maka hairan-lah hati Raja Iskandar melihat rupa puteri Shahru 'l-Bariyah itu, tiada dapat tersifatkan lagi. Pada keesokan hari-nya maka di-persalini oleh Raja Iskandar akan tuan puteri Shahru 'l-Bariyah dengan perlengkapan-nya pakaian kerajaan, dan di-anugerahi-nya harta, yang tiada terperi lagi banyak-nya dan Raja Iskandar pun mengurniakan (pula) pesalin akan segala raja-raja dari-pada pakaian yang mulia-mulia, sakalian-nya mas bertatahkan ratna mutu manikam, tiga buah perbendaharaan di-buka. Maka Raja Kida Hindi pun di-anugerahi sa-ratus buah chembul mas berisi permata dan ratna mutu manikam yang mulia-mulia, dan di-anugerahi sa-ratus ekor kuda yang khas dengan segala alat-nya dari-pada mas bertatahkan ratna mutu manikam. Maka hairan-lah segala hati yang memandang dia.

Kemudian dari itu maka berhenti-lah Raja Iskandar di-sana sa-puluh hari. Sa-telah datang ka-pada sa-belas hari-nya, maka berangkat-lah Raja Iskandar seperti 'adat dahulu kala; dan tuan puteri anak Raja Kida Hindi pun di-bawa baginda. Maka baginda pun berjalan-lah lalu ka-matahari hidup, seperti yang tersebut dalam hikayat yang termashhur itu. Hata berapa lamanya, Raja Iskandar pun kembali daripada melihat matahari hidup, maka singgah baginda di-negeri Hindi. Maka Raja Kida Hindi pun keluar-lah mengadap Raja Iskandar dengan segala persembahan-nya, dari-pada tuhfah yang mulia-mulia dan segala mata-benda yang 'ajaib. Maka Raja Kida Hindi berdatang sembah pada Raja Iskandar akan peri dendam-nya dan berahi-nya akan tapak hadrat Raja Iskandar, tiada dapat di-katakan lagi; shahadan peri rindu dendam-nya akan anak-nya tuan puteri Shahru 'l-Bariyah dan dipohonkan-nya-lah anak-nya ka-bawah duli Raja Iskandar.

Arakian maka di-anugerahkan Raja Iskandar-lah puteri Shahru 'l-Bariyah ka-pada ayah-nya Raja Kida Hindi; maka di-anugerahi Raja Iskandar akan tuan puteri Shahru 'l-Bariyah persalin sa-ratus kala dan di-anugerahi harta dari-pada mas dan perak (6) dan ratna mutu manikam dan dari-pada permata benda yang indah-indah, tiada terhisabkan banyak-nya lagi. Maka Raja Kida Hindi pun menjunjung duli Raja Iskandar. Maka di-persalin baginda pula sa-ratus kala (كال Persian = *silks*) dari-pada pakaian baginda

sendiri. Sa-têlah itu maka di-palu orang-lah gëndërang bërangkat, di-tiup orang-lah nafiri, 'alamat Raja Iskandar bërangkat. (Maka baginda pun bërangkat-lah) dari sana, saperti 'adat dahulu kala, kasad-nya hëndak mën'alokkan sêgala raja-raja yang bëlum taalok ka-pada-nya saperti yang têrmadhkur itu. Wa'Llahu a'lam bi's-sawab, wa'alaihi'l-marji'u wa'l-ma'ab.

Ada pun di-chëritëran oleh yang ëmpunya chëritëra: bahawa Putëri Shahru 'l-Bariyah, anak Raja Kida Hindi itu, tëlâh hamil-lah ia dëngan Raja Iskandar, tëtëpi Raja Iskandar tiada tahu akan istëri-nya hamil, dan tuan putëri Shahru 'l-Bariyah pun tiada tahu akan diri-nya bunting itu. Sa-tëlâh sa-bulan lama-nya tuan putëri Shahru 'l-Bariyah itu këmballi ka-pada ayah-nya, maka baharu-lah ia tahu akan diri-nya bunting dëngan Raja Iskandar, sêbab di-rasa-nya diri-nya tiada haidl. Maka tuan putëri Shahru 'l-Bariyah pun mëmberi tahu ayah-nya Raja Kida Hindi, kata-nya, "Këtahuï oleh ayahanda, bahawa hamba dua bulan-lah sêkarang tiada haidl." Sa-tëlâh Raja Kida Hindi mënëngar kata anak-nya itu, maka Raja Kida Hindi têrlalu amat suka-chita oleh sêbab anak-nya bunting dëngan Raja Iskandar. Maka di-pëliharakan saperti-nya. Sa-tëlâh gënap-lah bulan-nya, maka tuan putëri Shahru 'l-Bariyah pun bëranak-lah sa-orang laki-laki. Maka oleh Raja Kida Hindi akan chuchu-nya itu di-namaï Raja Aristun Shah waladu 'l-maliki 'l-mukarrami, têrlalu-lah sangat di-kasehi oleh Raja Kida Hindi. Hatta bërapa lama-nya, Raja Aristun Shah pun bësar-lah, têrlalu amat baik rupa-nya, sa-akan-akan rupa ayah-nya Raja Iskandar Dzu 'l-Karnain. Maka oleh Raja Kida Hindi di-pinangkan-nya kapada anak Raja Turkistan. Maka Raja Aristun Shah bëranak sa-orang laki-laki, di-namaï-nya Raja Aftus.

Sa-tëlâh sudah ëmpat-puloh-lima tahun lama-nya Raja Iskandar sudah këmballi ka-nëgëri Makaduniah, maka Raja Kida Hindi këmballi-lah ka-rahmat Allah. Maka chunda baginda Raja Aristun Shah kërajaan dalam nëgëri Hindi, mënggantikan kërajaan nenda baginda; 'umor baginda di-atas kërajaan tiga-ratus lima-puloh-lima tahun, maka Raja Aristun (7) Shah pun bërpin dah-lah dari nëgëri yang fana ka-nëgëri yang baka. Maka anakanda (baginda) Raja Aftus-lah naik raja dalam nëgëri Hindi: 'umor baginda di-atas kërajaan sa-ratus dua-puloh tahun. Sa-tëlâh sudah baginda hilang, maka Askainat nama-nya naik raja: 'umor baginda di-atas kërajaan tiga tahun. Sa-tëlâh sudah baginda hilang, maka Raja Kasdas nama-nya naik raja; 'umor baginda di-atas kërajaan dua-bëlas tahun. Sa-tëlâh sudah baginda hilang, maka adinda-nya Raja *امطوس* nama-nya naik raja, 'umor baginda di-atas kërajaan tiga-bëlas tahun. Sa-tëlâh sudah baginda hilang, maka Raja *حرواسكائنان* pula naik raja, 'umor baginda di-atas kërajaan tiga-puloh tahun. Sa-tëlâh sudah baginda hilang maka Raja *ارحدا سكاينات* pula naik raja, 'umor baginda di-atas kërajaan sëmbaran tahun. Sa-tëlâh sudah

baginda hilang, maka Raja Gudarz Kuhan (کودرد کوهن) anak raja
 مطبوس pula, naik raja; 'umor baginda di-atas kĕrajaan tujuh-puluh
 tahun. Sa-tĕlah sudah baginda hilang, maka Raja نیکابوس
 Ashkabus nama-nya naik raja; 'umor baginda di-atas kĕrajaan
 ĕmpat-puluh tahun. Kĕmudian dari-pada itu maka Raja Ardashir-i
 Papagan anak Raja Gudarz Kuhan (اردسير بیکان) pula naik
 kĕrajaan; maka baginda bĕristĕrikan anak Raja Nushirwan 'Adil,
 raja mashrik maghrib, maka Raja Ardashir-i Papagan bĕranak
 dĕngan tuan putĕri anak Raja Nushirwan itu sa-orang laki-laki
 bĕrnama Raja درم نوس. Sa-tĕlah sudah gĕnap-lah 'umor baginda
 sa-ratus tahun, maka baginda pun hilang-lah. Maka anak raja
 baginda bĕrnama Raja دریانوس naik raja; 'umor baginda di-atas
 kĕrajaan sĕmbilan puluh tahun. Sa-tĕlah sudah baginda hilang,
 maka Raja (کسر ب ?) Kisra کستج nama-nya naik raja; 'umor
 baginda di-atas kĕrajaan ĕmpat bulan. Sa-tĕlah sudah baginda
 hilang, maka Raja (Bijan ?) رمجی nama-nya naik raja, 'umor
 baginda di-atas kĕrajaan dua puluh tahun sĕmbilan bulan. Sa-tĕlah
 sudah baginda hilang, maka Raja Shah (Narsi ?) ترسی nama-nya
 naik raja; baginda itu anak Raja درم نوس 'umor baginda di-atas
 kĕrajaan delapan-puluh tahun. Sa-tĕlah sudah baginda hilang,
 maka Raja تیج nama-nya naik raja; 'umor baginda di-atas kĕrajaan
 tujuh-puluh tahun. Sa-tĕlah sudah baginda (hilang) maka Raja
 اجقار nama-nya naik raja, 'umor baginda di-atas kĕrajaan sa-puluh
 tahun. Sa-tĕlah sudah (8) baginda hilang, maka Raja Hurmizd
 nama-nya, anak Raja Shahi Narsi nama-nya naik raja: ada pun
 'umor baginda di-atas kĕrajaan sa-ratus dua puluh ĕnam tahun.
 Kĕmudian dari itu, maka Raja Yazdigird nama-nya naik raja:
 ada pun 'umor baginda di-atas kĕrajaan ĕnam-puluh dua tahun
 ĕmpat bulan. Sa-tĕlah sudah baginda hilang, maka Raja کوفي کودر
 pula naik raja: ada pun 'umor baginda di-atas kĕrajaan ĕnam puluh
 tiga tahun. Kĕmudian dari itu, maka Raja Narsi biradar-ash
 (نرسی برادرش ? = ترسی بردرس ! = his brother) anak raja
 ada (pun baginda itu anak Raja Zimrut) chuchu Raja Shah Narsi,
 chichit Raja دریانوس piut ka-pada Raja Ardashir-i Papagan, anak
 Raja Gudarz Kuhan, chuchu Raja مطبوس chichit Raja صبور

piut Raja مطبوس (? = Aftus), anak Raja Aristun Shah, anak Raja Iskandar Dzu'l-Karnain.

Maka Narsi biradar-ash pun bēristērkan anak Raja Amdan Nagara. Maka baginda pun bēranak dua orang laki-laki, Kudar Shah Jahan sa-orang nama-nya, Raja Suran Padshah sa-orang nama-nya, kēdua-nya tērlalu baik paras-nya.

Wa'Llahu a'lam bi's-sawab, wa'alaihi'l-marji'u wa'l-ma'ab.

II.

Al-kesah, maka tērsēbut-lah pērkataan. Ada sa-buah nēgēri di-bēnua Kēling, Nagapatam nama-nya, Raja Shulan nama raja-nya. Kata sa-tēngah riwayat, bahawa Raja Shulan itu daripada anak chuchu Raja Nushirwan 'Adil anak Raja Kobad Shahriar, raja mashrik maghrib, mēlainkan Allah ta'ala subhanahu wa-ta'ala juga yang mēngētahuī dia. Tētapi akan Raja Shulan itu raja bēsar, sēgala raja-raja Sindi dan Hindi sakalian-nya ta'alok kapada baginda, sēgala raja-raja yang di-bawah angin sakalian-nya ta'alok kapada baginda.

Sa-kali pērsētua Raja Shulan mēnyuroh mēnghimpunkan sēgala bala tantēra-nya yang tiada tēpēmēnai itu. Maka sēgala raja-raja daripada sēgala pihak nēgēri pun bērkampong-lah dēngan sēgala ra'ayat-nya tiada tērhisabkan banyak-nya dēngan alat pēpērangan shahadan mustaed dēngan sēnjata-nya. Sa-tēlah sudah lēngkap maka Raja Shulan pun bērangkat-lah, kasad-nya hēndak mēna'alokkan sēgala nēgēri mashrik maghrib. Maka sēgala ra'ayat yang tiada tēpēmēnai pun bējalan-lah. Maka sēgala hutan dan rimba pun habis mēnjadi padang, sēgala tanah yang tinggi pun mēnjadi rata, batu habis bērpēlantingan daripada kēbanyakan ra'ayat bējalan itu. Maka sēgala nēgēri yang bērtēmu dēngan Raja (9) Shulan (itu habis di-alahkan-nya. Maka Raja Shulan) pun sampailah kapada sa-buah nēgēri Gangga Shah Nagara nama-nya, Raja Linggi (لنگي) Shah nama raja-nya. Ada pun nēgēri itu di-atas bukit, di-pandang dari hadapan tērlalu amat tinggi, dari bēlakang rēndah juga. Ada sēkarang kota-nya دان (? omit or = *danau*) di-Dinding ka-shana Perak sadikit. Sa-tēlah sudah Raja Linggi Shah Johan mēnēngar khabar Raja Shulan datang, maka baginda pun mēnyuroh mēnghimpunkan sēgala ra'ayat-nya dan mēnyuroh mēnutup pintu kota, parit isi-nya ayer, bangun-bangunan pun di-suroh-nya tungguī. Maka sēgala ra'ayat Raja Shulan pun datanglah mēngēmpong kota Raja Linggi Shah Johan, di-lawan pērang oleh sēgala (orang yang di-atas kota itu. Maka sēgala ra'ayat Raja Shulan pun tiada boleh tampil). Sa-tēlah di-lihat oleh Raja Shulan, maka ia sēgēra tampil mēnaiki gajah mēta. Maka bēbērapa di-tikam dan di-panah orang dari atas kota, tiada di-khabarkan-nya, tampil juga ia mēnghampiri pintu kota Gangga Nagara, lalu di-palunya dēngan chokmar-nya, maka pintu kota Gangga Nagara pun

robok, maka Raja Shulan pun masok-lah ka-dalam kota Gangga Nagara dengan sĕgala hulubalang-nya. Sa-tĕlah Raja Linggi Shah Johan mĕlihat Raja Shulan datang, Raja Linggi Shah Johan pun bĕrdiri mĕmĕgang panah-nya, maka sĕgĕra di-panah-nya, kĕna gumba gajah Raja Shulan, gajah Raja Shulan jatoh tĕrjĕrumus. Maka Raja Shulan pun sĕgĕra mĕlompat sambil mĕngunus pĕdang-nya lalu di-parangkan-nya ka-pada Raja Linggi Shah Johan, kĕna leher-nya lalu putus kĕpala-nya tĕrpĕlanting ka-tanah. Maka Raja Linggi Shah Johan pun mati-lah. (Sa-tĕlah) sĕgala ra'ayat Gangga Nagara mĕlihat Raja-nya mati, maka sĕgala ra'ayat Raja Linggi Shah Johan pun mĕninggal. Sa-tĕlah nĕgĕri Gangga Nagara sudah alah, maka Raja Shulan pun bĕrjalan-lah dari sana. Sa-tĕlah bĕrapa lama-nya di-jalan, datang-lah hingga sar-had nĕgĕri Lĕngguĭ: dahulu kala nĕgĕri itu bĕsar, kota-nya batu hitam, datang sĕkarang lagi ada kota itu. Ada pun asal nama-nya Glang Guĭ, ĕrti-nya pĕrbĕndaharaan pĕrmata; karna kita tiada tahu mĕnyĕbut dia, jadi Lĕngguĭ. Ada pun nama Raja-nya Raja Chulin (جولين) akan baginda itu raja bĕsar, sĕgala raja-raja yang di-bawah angin sakalian-nya dalam hukum-nya.

Sa-tĕlah sudah Raja Chulin mĕnĕngar Raja Shulan datang, maka Raja Chulin pun mĕnyuroh mĕnghimpunkan sĕgala ra'ayat-nya dan mĕnyuroh mĕmanggil sĕgala raja-raja yang ta'alok ka-pada-nya. Sa-tĕlah bĕrkampong sakalian-nya, maka (10) Raja Chulin pun bĕrangkat mĕngĕluari Raja Shulan, rupa ra'ayat-nya sapĕrti laut yang pasang pĕnoh, rupa gajah kuda sapĕrti pulau, rupa-nya tunggul dan panji-panji sapĕrti hutan, rupa-nya sĕnjata bĕrlapis-lapis, chĕmara tombak-nya sapĕrti bunga lalang. Sa-kira-kira ĕmpat kĕroh bumi jauh-nya bĕrjalan, maka bĕrtĕmu-lah dĕngan ra'ayat Raja Shulan lalu bĕrpĕrang, tiada sangka bunyi-nya lagi; sĕgala yang bĕrgajah bĕrjuangkan gajah-nya dan sĕgala yang bĕrkuda bĕrgigitkan kuda-nya dan sĕgala yang mĕmĕgang panah bĕrpĕtĕkkan panah-nya dan sĕgala yang mĕmĕgang lĕmbing bĕrtikamkan lĕmbing dan sĕgala yang bĕrtombak bĕrtikamkan tombak-nya dan sĕgala yang mĕmĕgang pĕdang bĕrtĕtakkan pĕdang-nya. Maka sĕgala rupa sĕnjata-nya sapĕrti hujan yang lĕbat; jikalau guroh di-langit sa-kali pun, tiada 'kan kĕdĕngaran dari-pada sangat tĕmpek sorak-nya sĕgala hulubalang, dan gĕmĕrĕncheng bunyi sĕgala sĕnjata-nya juga kĕdĕngaran. Maka lĕbu duli pun bĕrbangkit ka-udara, siang chuacha mĕnjadi kĕlam kabut sapĕrti gĕrhana matahari. Maka sĕgala orang yang bĕrpĕrang itu pun mĕnjadi champur baur-lah, tiada bĕrkĕnalan lagi. Bĕbĕrapa yang mĕngamok di-amok orang pula, ada yang bĕrtikam pada tĕman-nya sĕndiri. Sa-tĕlah sudah sĕgala orang daripada kĕdua pihak tantĕra itu banyak mati dan gajah kuda pun banyak mati, darah pun banyak tĕrhampar di-bumi; maka lĕbu duli itu pun hilang-lah maka kĕlihatan-lah orang bĕramok-amokan tĕrlalu ramai, sama tiada undur lagi. Maka Raja Chulin pun mĕnampikan gajah-nya mĕnĕmpoh di-dalam ra'ayat Raja Shulan yang tiada tĕpĕrmĕnai itu; barang di-mana di-tĕmpoh-nya bangkai bĕrtimbun-timbun. Maka sĕgala ra'ayat Kĕling pun

banyak-lah mati, lalu undur; sa-tělah di-lihat oleh Raja Shulan, maka sěgěra ia tampil měngusir Raja Chulin. Ada pun kěnaikan Raja Shulan gajah tunggal, lagi (měta); dualapan hasta tinggi-nya; tětapi gajah Raja Chulin těr lalu bėrani. Maka bėrtěmu-lah kědua gajah itu lalu bėrjuang; maka bunyi gajah kědua itu, sapěrti bunyi halilintar měmbėləh bukit, dan bunyi gading kědua gajah itu sapěrti bunyi pětir yang tiada bėrputusan. Maka kědua gajah itu pun tiada bėralahan. Maka Raja Chulin bėrdiri di-atas gajah-nya mėnimang lėmbing-nya, lalu di-tikamkan-nya ka-pada Raja Shulan, kěna balohan gajah Raja Shulan, sa-jěngkal panjang-nya ka-sa-bėləh. Maka oleh Raja Shulan sěgěra di-panah-nya Raja (11) Chulin, kěna dada-nya těr lalu jatoh dari atas gajah-nya lalu mati. Sa-tělah sěgala ra'ayat Raja Chulin mėlihat raja-nya mati, maka sakalian-nya pun habis pėchah-lah, lari chėrai. Maka di-ikut-nya oleh sěgala ra'ayat Kėling, barang yang dapat habis di-bunoh-nya. Maka sěgala ra'ayat Kėling pun masok-lah ka-dalam kota Klěnggiu itu, lalu mėrampas, tiada těr kira-kira lagi banyak-nya bėroleh rampasan. Maka ada sa-orang anak Raja Chulin, ia-itu sa-orang pěrėmpuan, tuan putėri Onang Kiu (اونگيو) nama-nya, těr lalu

amat baik paras-nya, di-pěrsėmbahkan orang ka-pada Raja Shulan; maka di-ambil baginda akan istėri. Sa-tělah itu, maka Raja Shulan kėmbali-lah děngan kėmėnangan-nya. Sa-tělah ia sampai ka-bėnua Kėling, maka Raja Shulan bėrbuat sa-buah nėgėri těr lalu bėsar, kota-nya dari-pada batu hitam tujuh dėpa tėbal-nya tinggi-nya sėmbilan dėpa; daripada pandai sěgala utas yang bėrbuat dia itu tiada-lah kėlihatan rapatan-nya lagi, rupa-nya sapěrti di-tuang; pintu-nya dari-pada ěmas mėləla, bėrtatahkan mas bėpėrmata. Bėrmula pėri luas kota itu, tujuh buah gunung di-dalam-nya; shahadan maka pada sama těngah nėgėri itu ada sa-buah tasek těr lalu luas, sapěrti laut rupa-nya, jikalau gajah bėrdiri di-sa-bėrang sana, tiada kėlihatan dari sa-bėrang sini; maka sėrba ikan di-lėpaskan-nya di-dalam (tasek itu. Maka di-) těngah tasek itu ada pulau těr lalu tinggi, nėntiasa bėrasap sapěrti di-saput ěmbun rupa-nya; maka di-atas pulau itu di-tanami-nya pėlbagai kayu-kayuan dan sěgala buah-buahan dan sěgala bunga-bunga, yang di-dalam dunia ini ada-lah di-sana, apabila Raja Shulan hėndak bėramai-ramaian, ka-sana-lah ia pėrgi. Maka di-tėpi tasek itu di-pėrbuat-nya pula suatu hutan těr lalu bėsar, maka di-lėpasi-nya sěgala binatang liar; dan apabila Raja Shulan hėndak bėrburu atau mějėrat gajah, pada hutan itu-lah ia pėrgi. Sa-tělah sudah-lah nėgėri itu, maka di-namai Raja Shulan Bija-nagara; sėkarang pun ada lagi nėgėri itu di-bėnua Kėling. Ada pun kesah Raja Shulan itu jikalau di-hikayatkan sėmua-nya sapěrti *Hikayat Hamzah*-lah tėbal-nya hikayat itu.

Hatta bėrapa lama-nya maka Raja Shulan itu pun bėranak děngan tuan putėri Onang Kiu anak Raja Chulin, sa-orang pěrėmpuan těr lalu baik paras-nya, pada zaman itu tiada-lah sa-bagai-nya sa-orang pun; maka di-namai oleh ayahanda baginda Tuan Putėri

(12) Chëndani Wasis (چندني و سيس) Sa-têlah ia bêsar, maka di-pinang oleh Raja Narsi biradar-ash akan anak baginda yang bërnama Raja Suran Padshah. Maka di-kabulkan-nya oleh Raja Shulan. Maka Raja Suran Padshah pun kahwin-lah dêngan tuan putëri Chëndani Wasis. Bërapa lama-nya maka Raja Suran Padshah dudok dêngan tuan putëri Chëndani Wasis, bëranak tiga orang laki-laki, Raja Jiran sa-orang nama-nya ia-lah kërajaan nêgëri Chëndëragiri Nagara, sa-orang laki-laki Raja Chulan nama-nya di-ambil oleh ninek-nya Sutan (or ? Sunan) Raja, sa-orang Raja Pandayan nama-nya, ia-lah kërajaan nêgëri Nagapatam. Sa-têlah bërapa lama-nya maka Raja Shulan pun hilang-lah. Maka chuchunda baginda Raja Chulan-lah kërajaan mênggantikan nenenda baginda di-nêgëri Bija Nagara, tëlalu-lah bêsar kërajaan-nya lëbeh pula dari-pada nenenda baginda, sêgala nêgëri Hindi dan Sindi sakalian-nya dalam hukum baginda, sêgala raja mashrik maghrib sëmua-nya ta'alok ka-pada baginda itu mëlainkan nêgëri China juga yang tiada ta'alok ka-pada baginda Raja Chulan. Maka Raja Chulan pun bërkira-kira hëndak mênýërang nêgëri China. Maka baginda mênýurohkan orang mênghimpunkan sêgala bala tantëra-nya. Maka sêgala ra'ayat-nya pun bërhipun-lah daripada sêgala pihak nêgëri, tiada têpërmënaï lagi banyak-nya. Maka sêgala raja-raja ta'alok kapada Raja Chulan sakalian-nya datang dêngan sêgala ra'ayat-nya sa-kali sa-ribu dua ratus banyak-nya raja-raja itu. Sa-têlah sakalian-nya sudah kampong, maka Raja Chulan pun bërangkat-lah hëndak mênýërang bënua China; daripada kébanyakan ra'ayat bërjalan itu, sêgala hutan bëlantara pun habis mênjadi padang, bumi pun bërgëntar sapërti gëmpa, gunung pun bërgërak runtoh këmunchak-nya; maka sêgala bukit yang tinggi-tinggi itu pun habis mênjadi rata; sêgala sungai yang bêsar-bêsar pun mênjadi kërëng, jadi darat. Maka pada ênam bulan përlanaran ra'ayat bërjalan itu tiada bërputusan lagi: jikalau pada malam yang gëlap pun mênjadi sapërti tërang bulan përnama pada këtika chuacha daripada kébanyakan kilat chahaya sêgala sënjata; jikalau halilintar di-langit sa-kali pun, tiada akan kédëngaran dari-pada kësangatan bunyi tëmpek sêgala hulubalang. Sa-têlah bëbërapa lama-nya di-jalan, sampai-lah ka-Tëmasek.

Maka kédëngaran-lah khabar-nya ka-bënua China mêngatakan "Raja Chulan datang mênýërang kita, mënmbawa ra'ayat yang tiada têpërmënaï, sêkarang sudah ia di-Tëmasek." Maka Raja China pun tëlalu haibat mënëngar (13) khabar itu; maka titah Raja China ka-pada sêgala mëntëri-nya dan ka-pada sêgala pëgawai-nya, "Apa bichara kamu sakalian pada mënolakkan bala ini? Kërana jikalau sampai raja Këling itu ka-mari, nësçaya binasa-lah bënua China ini." Maka sëmbah përdana mëntëri China. "Ya tuan-ku shah 'alam, yang di-përhamba-lah mëm-bicharakan dia." Maka titah Raja China, "Bicharakan-lah oleh kamu." Maka përdana mëntëri pun mênýuroh mëlëngkapi sa-buah pilu, maka di-isi-nya dêngan jarum sënï-sënï yang bërkarat, di-ambil-nya pohon kësma' dan pohon bidara dan sêgala buah-buahan

yang sudah berbua, di-tanam-nya di-atas pilu itu, dan di-pileh-nya segala orang tuha-tuha yang sudah tanggal gigi-nya di-suroh-nya naik pilu itu; maka di-pesani-nya oleh perdana menteri itu di-suroh-nya berlayar ka-Temasek. Sa-telah datang ka-Temasek, maka di-persembahkan orang-lah pada Raja Chulan, "Ada sa-buah perahu datang dari China." Maka titah Raja Chulan pada orang-nya, "Pergi-lah engkau tanya pada China itu, berapa jauh-nya negeri China itu dari sini." Maka orang itu pun pergi-lah bertanya pada orang pilu itu. Maka sahut China itu, "Tatkala keluar dari benua China, sakalian kami muda-muda belaka, baharu dua-belas tahun umur kami dan segala buah-buahan ini biji-nya kami tanam. Sekarang kami pun tuha-lah, gigi kami pun habis-lah tanggal, segala buah-buahan yang kami tanam ini pun habis-lah berbua, baharu-lah kami sampai ka-mari." Maka di-ambil-nya jarum ada berapa bilah, di-tunjokkan-nya pada Keling itu, kata-nya, "Besi ini sedang kami bawa dari benua China seperti lengan besar-nya, sekarang besi ini pun habis-lah haus. Demikian-lah peri lama kami di-jalan, tiada-lah kami tahu akan bilang tahun-nya." Sa-telah Keling itu mendengar kata China itu, maka ia pun segera kembali memberi tahu Raja Chulan. Maka segala kata yang didengar-nya itu semua-nya di-persembahkan-nya ka-pada Raja Chulan. Sa-telah Raja Chulan mendengar sembah orang itu, maka titah Raja Chulan, "Jikalau seperti kata China itu, terlalu amat jauh benua China itu. Mana kala kita sampai ka-sana? Baik kita kembali." Maka sembah segala hulubalang itu, "Benar-lah seperti titah sri maharaja itu."

Maka Raja Chulan pun fikir pada hati-nya "Bahawa segala isi darat sudah ku-ketahui-lah, segala isi (14) laut bagaimana gerangan rupa-nya? Jika demikian, baik aku masuk ka-dalam laut, supaya ku-ketahui betapa hal-nya." Sa-telah demikian fikir Raja Chulan, maka baginda pun menyuruh menghimpunkan segala pandai dan utas; maka di-titahkan baginda berbuat peti sa-buah kacha, berkunchi dan berpesawat dari dalam. Maka di-perbuat-nya-lah oleh segala utas dan pandai itu sa-buah peti kacha seperti kehendak hati Raja Chulan itu. Shahadan di-beri-nya berantai mas. Sa-telah sudah, maka di-bawa-nya-lah ka-pada Raja Chulan. Maka terlalu suka-chita hati Raja Chulan melihat perbuatan peti itu, maka baginda pun memberi anugerah akan segala hakim dan utas itu, tiada lagi terkira-kira. Maka Raja Chulan pun masuk-lah ka-dalam peti itu, maka segala yang di-luar itu semua-nya habis kelihatan; maka di-kunchikan baginda pintu-nya dari dalam, maka di-hulurkan orang-lah ka-dalam laut, maka peti itu pun tenggelam-lah. Maka Raja Chulan pun termasa melihat dari dalam peti itu pelbagai kekayaan Allah subhanahu wa ta'ala. Moga-moga dengan takdir Allah ta'ala maka peti Raja Chulan itu jatuh ka-bawah bumi yang bernama Dika (دیکا).

Maka Raja Chulan pun keluar-lah dari dalam peti itu, lalu berjalan melihat segala yang indah-indah. Maka baginda pun

bértému dĕngan sa-buah nĕgĕri tĕrlalu bĕsar, lagi dĕngan tĕgoh-nya, maka Raja Chulan pun masok-lah ka-dalam nĕgĕri itu (maka di-lihat baginda) suatu kaum, Barsam, tĕrlalu amat banyak, tiada siapa mĕngĕtahuĭ bilangan-nya, mĕlainkan Allah subhanahu wa ta'ala jua yang mĕngĕtahuĭ bilangan-nya; tĕtapi mĕrika itu sa-tĕngah kafir dan sa-tĕngah Islam. Sa-tĕlah sĕgala orang dalam nĕgĕri itu mĕmandang rupa Raja Chulan, maka ia pun tĕrlalu amat hairan, shahadan ta'ajub mĕmandang pakaian-nya. Maka oleh orang dalam nĕgĕri itu akan Raja Chulan itu di-bawa-nya ka-pada raja-nya.

Ada pun akan raja mĕrika itu Raja Aftabu'l-Ardl (اقتاب الارض)

nama-nya raja-nya. Sa-tĕlah raja itu mĕlihat rupa Raja Chulan, maka ia bĕrtanya pada orang di-bawah-nya, "Orang mana ini?" Maka sĕmbah orang itu, "Ya tuan-ku, baharu datang orang ini. Dari mana datang-nya, kami sakalian tiada tahu." Maka Raja Aftabu'l-Ardl bĕrtanya ka-pada Raja Chulan, "Orang mana kamu ini, dan dari mana datang kamu ka-mari ini?" Maka sahut Raja Chulan, "Ada pun hamba ini datang dari dalam dunia; hamba-lah raja sĕgala manusia; nama hamba Raja Chulan." Maka Raja Aftabu'l-Ardl pun tĕrlalu amat hairan mĕnĕngar kata Raja Chulan, maka (15) kata-nya, "Ada-kah dunia lain dari-pada dunia kami ini?" Maka sahut Raja Chulan, "Bahawa 'alam ini tĕrlalu banyak, pĕlbagai jĕnis dalam-nya." Sa-tĕlah Raja Aftabu'l-Ardl mĕnĕngar kata Raja Chulan itu, tĕrlalu amat ta'ajub ia, sĕraya mĕnguchap subhana 'llahu 'l-maliku 'l-jabbar. Maka oleh Raja Aftabu'l-Ardl akan Raja Chulan di-bawa-nya naik dudok di-atas takhta kĕrajaan.

Ada pun Raja Aftabu'l-Ardl itu ada bĕranak sa-orang pĕrĕmpuan, nama-nya tuan putĕri Mathabu'l-Bahri, tĕrlalu baik paras-nya. Maka oleh Raja Aftabu'l-Ardl akan Raja Chulan itu di-dudokkan baginda dĕngan anakanda baginda tuan putĕri Mathabu'l-Bahri. Sa-tĕlah tiga tahun lama-nya Raja Chulan dudok dĕngan tuan putĕri Mathabu'l-Bahri, maka baginda pun bĕranak tiga orang laki-laki. Sa-tĕlah Raja Chulan mĕlihat anak-nya tiga orang itu maka baginda pun tĕrlalu mashghul, kata-nya, "Apa kĕsudahan anak-ku diam di-bawah bumi ini? Shahadan apa daya-ku mĕmbawa dia kĕluar?" Maka Raja Chulan pun pĕrgi ka-pada Raja Aftabu'l-Ardl; maka kata Raja Chulan, "Jikalau anak hamba ini bĕsar, hĕndak-lah tuan hamba hantarkan ka-dunia, supaya lĕkat kĕrajaan Iskandar Dzu'l-Karnain itu jangan bĕrputusan sa-lama-lama-nya." Maka sahut Raja Aftabu'l-Ardl, "Baik-lah." Hatta maka Raja Chulan pun mohon-lah ka-pada Raja Aftabu'l-Ardl hĕndak kĕluar ka-dunia. Maka baginda pun bĕrtangis-tangisan dĕngan istĕri-nya. Sa-tĕlah ia itu maka Raja Aftabu'l-Ardl mĕnyuroh mĕngambil sa-ekor kuda sĕmbĕrani yang jantan, farasu 'l-bahri nama-nya, maka di-bĕrikan-nya ka-pada Raja Chulan. Maka naik Raja Chulan ka-atas kuda itu, maka oleh kuda itu di-bawa-nya Raja Chulan kĕluar dari dalam laut, lalu tĕrbang ka-udara. Maka kuda itu pun bĕrjalan di-tĕngah laut itu. Sa-tĕlah di-lihat oleh sĕgala ra'ayat Raja Chulan bahawa yang di-atas kuda

sěmběrani itu ia-lah Raja Chulan, maka di-ambil-nya oleh mēntěri Raja Chulan sa-ekor kuda bětina yang baik, di-bawa-nya ka-těpi pantai Běntiris (بنتيرس) ; sa-tělah kuda sěmběrani farasu'l-bahri itu mēlihat kuda bětina, maka ia pun naik ka-darat mēnděkat kuda bětina itu. Maka turun-lah Raja Chulan dari atas kuda itu, maka kuda sěmběrani itu pun kěmbali-lah ia ka-dalam laut pula. Maka titah Raja Chulan pada hakim dan utas, " Hěndak-lah kamu sakalian pěrbuatan aku suatu alamat akan tanda kita masuk ka-dalam laut (16) ini. Kěhendak hati-ku pěrbuatan kěkal sa-hingga hari kiamat, dan kamu suratkan sěgala hikayat kita ini, supaya di-kětahui-nya dan di-děngar-nya oleh sěgala anak-chuchu kita yang kěmudian." (Sa-tělah) sěgala hakim dan utas mēněngar titah Raja Chulan, maka di-bělah-nya oleh sěgala utas suatu batu, maka di-surat-nya-lah oleh sěgala měrika itu děngan bahasa Hindustan. Sa-tělah sudah maka di-suroh oleh Raja Chulan masokkan běrapa arta daripada ěmas dan perak shahadan pěr-mata dan ratna mutu manikam dan sěgala mata běnda yang 'ajaib-ajaib. Maka titah Raja Chulan, " Akhir zaman kělak ada sa-orang raja daripada anak-chuchu-ku ia-lah běroleh arta ini, dan Raja itu-lah kělak mēna'alokkan sěgala něgěri yang di-bawah angin itu." Sa-tělah itu, maka Raja Chulan pun kěmbali-lah ka-běnua Kěling. Sa-tělah ka-něgěri Bija Nagara, maka baginda běr-istěrikan anak Raja Kudar Shah Jahan anak Raja Narsi biradar-ash, raja něgěri Hindustan. Maka Raja Chulan pun kěmbali-lah ka-běnua Kěling. Sa-tělah datang ka-něgěri Bija Nagara, maka ia běranak sa-orang laki-laki, maka di-nama'i baginda Adiraja Rama Mudaliar. Maka Raja Chulan pun hilang-lah. Maka anakanda baginda Adiraja Rama Mudaliar-lah naik raja di-něgěri Bija Nagara mēnggantikan kěrajaan ayahanda baginda; datang sěkarang daripada anak chuchu baginda Adiraja Rama Mudaliar juga yang kěrajaan Bija Nagara itu. Wa'Llahu a'lam bi's-sawab, wa'alaihi'l marji'u wa'l ma'ab.

III.

Al-kesah, maka těrsěbut-lah pěr-kataan. Ada sa-buah něgěri di-tanah Andělas, Palembang nama-nya, Demang Lebar Daun raja-nya, asal-nya daripada anak chuchu Raja Shulan juga, Muara Tatang nama sungai-nya. Maka di-hulu Muara Tatang itu ada sa-buah sungai, Mělayu nama-nya, dalam sungai itu ada sa-buah bukit Si-Guntang Mahameru nama-nya. Maka ada dua orang pěrěmpuan balu di-sana Wan Empok dan Wan Malini nama-nya, kědua-nya běrhumu di-Bukit Si-Guntang itu, těrlalu luas huma-nya itu, shahadan těrlalu-lah jadi padi-nya, tiada dapat těr-katakan lagi. Sa-tělah těr-hampir-lah masak padi-nya itu, maka pada suatu malam maka di-lihat-nya oleh Wan ěmpo' dan Wan Malini di-rumah-nya di-atas Bukit Si-Guntang itu běrnyala-lah sapěrti api. Maka kata Wan ěmpo' dan Wan Malini, " Chahaya apa gěrangan itu běrnyala-lah? Takut pula sa-rasa mēlihat dia." Maka kata Wan

Malini, "Jangan kita (ingar-ingar); kalau gêmala naga besar gérangan (17) itu." (Maka Wan) Ēmpo' dan Wan Malini pun diam-lah dêngan takut-nya, lalu kědua-nya tidur. Sa-tělah hari siang, maka (Wan Ēmpo' dan) Wan Malini pun bangun dari-pada tidur-nya, lalu měmbasoh muka. Maka kata Wan Ēmpok kepada Wan Malini, "Mari-lah kita lihat apa yang běrnjala-lah चाहया sa-malam itu." Maka kata Wan Malini, "Mari-lah." Maka kědua-nya pun naik-lah ka-atas Bukit Si-Guntang itu, maka di-lihat-nya padi-nya běrbuahkan mas dan běrdaunkan perak dan běrbatangkan těmbaga suasa. Maka Wan Ēmpo' dan Wan Malini pun mělihat hal padi-nya itu, maka kata-nya, "Ini-lah yang kita lihat sa-malam itu." Maka ia pun běrjalan ka-Bukit Si-Guntang itu, maka di-lihat-nya tanah nagara bukit itu pun měnjadi mas. Pada suatu chěritěra, datang sěkarang pun tanah nagara bukit itu sapěrti warna mas rupa-nya. Maka di-lihat-nya oleh Wan Ēmpok dan Wan Malini di-atas tanah itu měnjadi mas itu tiga orang manusia muda-muda těrlalu baik paras, kětiga-nya měmakai pakaian kěrajaan dan měmakai mahkota yang běrtatahkan ratna mutu manikam kětiga-nya dudok di-atas gajah puteh. Maka Wan Ēmpok dan Wan Malini pun hairan těrchěngang, shahadan děngan taajub-nya mělihat rupa orang muda těrlalu amat baik paras-nya dan sikap-nya, shahadan pakaian-nya pun těrlalu amat indah-indah; maka pada hati-nya, "Sěbab orang muda tiga orang ini gěrang padi kita běrbuahkan mas dan běrdaunkan perak dan běrbatangkan těmbaga suasa dan tanah bukit ini pun měnjadi mas." Maka Wan Ēmpo' dan Wan Malini běrtanya pada orang muda-muda tiga orang itu, "Tuan-hamba dari mana datang? anak jin-kah atau anak pěri-kah tuan-hamba ini? karna kami pun lama-lah di-sini tiada kami mělihat sa-orang pun; manusia tiada datang ka-mari ini; baharu-lah pada hari ini kami mělihat tuan."

Maka sahut orang muda-muda tiga orang itu, "Ada pun kami ini bukan dari-pada bangsa jin dan pěri. Bahawa kami ini dari-pada anak-chuchu Raja Iskandar Dzu 'l-Karnain, nisab kami dari-pada Raja Nushirwan, raja mashrik maghrib, panchar kami dari-pada Raja Sulaiman 'alaihi 's-sallam, dan nama kami Bichitram sa-orang, Paladutani sa-orang, Nilatanam sa-orang." Maka kata Wan Ēmpok dan Wan Malini, "Jikalau tuan hamba dari-pada anak chuchu Raja Iskandar, apa sěbab-nya maka tuan hamba datang ka-mari ini?" Maka oleh (18) orang muda tiga orang itu sěgala hikayat Iskandar Dzu 'l-Karnain běristěrikan anak Raja Kida Hındi dan pěri Raja Chulan masok ka-dalam laut, sěmua-nya di-hikayatkan-nya pada Wan Ēmpok dan Wan Malini. Maka kata Wan Ēmpo' dan Wan Malini, "Apa 'alamat-nya (sapěrti kata) tuan hamba ini?" Maka sahut kětiga orang muda itu, "Makota ini-lah 'alamat-nya, tanda hamba anak-chuchu Raja Iskandar Dzu 'l-Karnain. Hai ibu-ku, jika tuan hamba tiada pěrchaya akan kata hamba ini, itu-lah tanda-nya sěbab hamba jatuh ka-mari ini maka padi ibu-ku běrbuahkan mas dan běrdaunkan perak dan běrbatangkan těmbaga suasa, dan tanah nagara bukit ini pun měnjadi mas."

Maka Wan Ēmpo' dan Wan Malini pun pèrchaya-lah akan kata anak raja yang tiga orang itu, maka ia pun tērlalu amat suka-chita, maka kētiga anak raja itu di-bawa-nya ka-rumah-nya. Maka padi itu pun di-tuai. Maka Wan Ēmpo' dan Wan Malini pun kaya-lah sēbab ia mēndapat anak raja itu.

Sa-bērmula maka di-hikayatkan oleh orang yang ĕmpunya hikayat ini. Bahawa nēgēri Palēmbang itu Palēmbang yang ada sēkarang ini, dahulu nēgēri itu tērlalu bēsar, sa-buah nēgēri di-tanah Andēlas tiada sapērti-nya. Sa-tēlah Raja Palembang yang bērnama Dēmang Lebar Daun itu mēnēngar khabar Wan Ēmpok dan Wan Malini mēndapatkan anak raja turun dari udara, maka Dēmang Lebar Daun pun datang ka-rumah Wan Ēmpok dan Wan Malini mēndapatkan raja itu, maka oleh Dēmang Lebar Daun kētiga anak raja itu di-bawa-nya kēmbali ka-nēgēri-nya. Maka mashur-lah pada sēgala nēgēri, bahawa anak chuchu Raja Iskandar Dzu'l-Karnain turun dari Bukit Si-Guntang Mahameru, sēkarang ada di-nēgēri Palembang. Maka sēgala raja-raja daripada sēgala pehak nēgēri pun datang-lah mēngadap raja itu, maka anak raja yang tua sa-kali itu di-jēmput oleh orang Andēlas, maka di-raja-kan-nya-lah di-Minangkabau; ada pun gēlar baginda itu di-atas kērajaan Sang Sapurba. Kēmudian dari itu maka datang orang Tanjong Pura, maka (di-) jēmput-nya anak raja yang tēngah itu di-rajukan-nya di-Tanjong Pura, gēlar baginda di-atas kērajaan Sang Mēniaka. Yang bongsu tinggal di-Palembang pada Dēmang Lebar Daun, maka oleh Dēmang Lebar Daun anak raja yang bongsu itu di-rajukan-nya di-Palembang; ada pun gēlar baginda di-atas kērajaan Sang Utama. Maka Dēmang Lebar Daun turun mēnjadi mangkubumi.

Maka ada sa-ekor lēmbu hidupan Wan Ēmpok dan Wan Malini, puteh warna-nya (19) perak, dēngan takdir Allah ta'ala lēmbu itu pun muntahkan bueh itu kēluar sa-orang manusia Bath nama-nya. Maka ia bērdiri, dēmikian bunyi-nya, "Aho svasti paduka sri maharaja srimat sri spst suran bum buji bal pekerma sklng krt makt rana muka tri buana prsng sakrit bna tngk derma rana shran kt ran besinggasana ran wikerma udt rtt plauik sdīr diw did pērabu di kal muli malk sri derma raja-raja pērmaisuri." Maka raja itu di-gēlar-nya oleh Bath (بط) Sēri Tēri Buana. Ada pun anak chuchu Bath itu-lah asal orang mēmbacha chiri dahulu kala. Maka mashhur-lah kērajaan Sēri Tēri Buana. Maka sēgala manusia laki-laki dan pērēmpuan daripada sēgala pehak nēgēri pun datang-lah mēngadap baginda sakalian-nya dēngan pērsembah-nya. Maka oleh Sēri Tēri Buana sēgala orang yang datang mēngadap baginda itu sēmua-nya di-anugērahi-nya pērsalin. Shahadan sakalian-nya oleh baginda yang laki-laki bērgēlar Awang dan yang pērēmpuan di-gēlar-nya Dara: itu-lah asal sēgala pērawangan dan pērdaraan. Sa-tēlah Sēri Tēri Buana di-atas kērajaan, maka baginda pun hēndak bēristēri barang di-mana-mana anak raja-raja yang baik rupa-nya di-ambil baginda akan istēri. Apabila bēradu dēngan

baginda pada malam, sa-tělah pagi hari di-lihat-nya tuan putěri itu kědal oleh sěbab tuboh-nya oleh di-jamah baginda itu, apabila kědal juga di-tinggalkan baginda; kurang asa ĕmpat-puloh yang sudah děmikian. Sa-běrmula di-khabarkan orang Děmang Lebar Daun ada sa-orang anak-nya, pěrěmpuan těrlalu baik paras-nya tiada běrbagai pada zaman itu, Wan Sěndari nama-nya. Maka diqqat (ددة) oleh Sěri Těri Buana pada Děmang Lebar Daun hěndak di-pěristěri-nya oleh baginda. Maka sěmbah Děmang Lebar Daun, "Jikalau anak patek tuan-ku pakai, něschaya kědal ia; tětapi jikalau tuanku mahu akan anak patek itu mahu-lah duli yang di-pěrtuan běrwaad děngan patek, maka patek pěrsěmbahkan anak patek ka-bawah duli yang di-pěrtuan." Ada pun Děmang Lebar Daun-lah yang ĕmpunya bahasa "yang di-pěrtuan" dan "patek." Maka titah Sěri Těri Buana. "Apa janji yang di-kěhěndaki oleh bapa-ku itu?" Maka sěmbah Děmang Lebar Daun. "Tuan-ku sěgala anak-chuchu patek sědia akan jadi hamba-lah ka-bawah duli yang di-pěrtuan; hěndak-lah ia di-pěrbaiki oleh anak-chuchu tuan-hamba. Shahadan jika ia běrdosa, sa-běsar-běsar dosa-nya (20) sa-kali pun, jangan ia di-fadhihatkan dan di-nista děngan kata yang jahat-jahat; jikalau běsar dosa-nya di-bunoh, itu pun jikalau patut pada hukum Shar'a.

Maka titah baginda, "Kabul-lah hamba akan janji bapa hamba, (tětapi hamba minta satu janji pada bapa hamba.)" Maka sěmbah Děmang Lebar Daun, "Janji yang mana itu, tuan-ku?" Maka titah Sěri Těri Buana, "Hěndak-lah pada akhir zaman kělak anak-chuchu bapa jangan děrhaka pada anak-chuchu hamba. Jikalau ia tialim dan jahat pěkěrti-nya sakali pun." Maka sěmbah Děmang Lebar Daun, "Baik-lah tuan-ku. Tětapi jikalau anak-chuchu tuan-ku dahulu měngubahkan dia, (maka) anak-chuchu patek pun měngubahkan dia." Maka titah Sěri Těri Buana, "Baik-lah, kabul-lah hamba akan waad itu." Maka kědua-nya pun běrsumpah-sumpahan-lah, barang siapa měngubahkan pěrjanjian-nya itu di-balek Allah subhanahu wa-ta'ala bubongan rumah-nya ka-bawah, kaki tiang-nya ka-atas. Itu-lah sěbab-nya maka di-anugěrahkan Allah subhanahu wa ta'ala ka-pada sěgala raja-raja Mělayu, tiada pěnah měmběri 'aib pada sěgala hamba Mělayu; jikalau sa-bagaimana sa-kali pun běsar dosa-nya, tiada di-ikat-nya dan di-gantong-nya dan di-fadhihatkan-nya děngan kata yang jahat. Jikalau ada sa-orang raja měmběri 'aib (sa-orang hamba Mělayu) di 'alamat něgěri-nya akan di-binasakan Allah subhanahu wa-ta'ala. Shahadan sěgala hamba Mělayu pun di-anugěrahkan Allah subhanahu wa ta'ala tiada pěnah děrhaka dan měmalingkan muka kapada raja-nya, jikalau jahat sakali pun pěkěrti-nya dan aniaya sa-kali pun.

Sa-tělah sudah běrwaad dan běrtěgoh-těgohan janji, maka tuan putěri anak Děmang Lebar Daun yang běrnama Wan Sěndari itu pun di-pěrsěmbahkan oleh Děmang Lebar Daun ka-bawah duli Sěri Těri Buana. Maka Sěri Těri Buana pun kahwin-lah děngan Wan Sěndari. Sa-tělah hari malam, maka baginda pun běradu-lah

dengan tuan puteri: sa-telah hari siang maka di-lihat oleh baginda akan tuan puteri tiada kedal, maka terlalu-lah suka-chita beginda, maka baginda pun menyuroh memberi tahu Demang Lebar Daun. Maka Demang Lebar Daun pun segera datang, maka di-lihat-nya anak-nya selamat, suatu pun tiada mara-bahaya-nya; maka ia pun terlalu suka-chita.

Maka Demang Lebar Daun itu pun berlengkap hendak mandikan Seri Teri Buana. Maka ia menyuroh berbuat panchapersada tujuh pangkat, lima (kemunchak-nya, terlalu indah-indah perbuatan-nya, Bath menukangi-nya). Sa-telah sudah, maka Demang Lebar Daun pun memula pekerjaan akan berjaga-jaga, empat-puluh hari empat-puluh malam makan minum bersuka-sukaan, dengan segala raja-raja, perdana-menteri, sida-sida, (21) bentara, hulubalang, dan segala rayat sakalian. Maka segala bunyi-bunyian, seperti guroh bunyi-nya. Maka beberapa kerbau dan lembu dan kambing biri-biri di-sembelih orang. Maka kerak nasi itu pun bertimbun-timbun seperti bukit. Bermula ayer dideh pun bagai lautan dan kepala kerbau lembu upama pulau.

Sa-telah genap-lah empat-puluh hari empat-puluh malam, maka ayer mandi pun di-arak orang-lah dengan segala bunyi-bunyian, Bermula bekas ayer mandi itu sakalian-nya mas bepermata. Maka Seri Teri Buana dua laki isteri dengan tuan puteri Wan Sendari (سنڊري *passim*) pun berarak-lah tujuh kali berkeliling panchapersada itu, maka baginda laki isteri pun mandi-lah di-seri panchapersada itu, di-mandikan oleh Bath. Sa-telah sudah mandi, maka Seri Teri Buana pun bersalin kain tetap tuboh, lalu memakai berkain dari peti Darmani, dan tuan puteri Wan Sendari pun memakai kain berdaimani; kedua-nya memakai sa-lengkap pakaian kerajaan, lalu duduk kedua-nya laki isteri di-atas petarana singgasana yang keemasan. Maka nasi adap-adap pun di-arak orang-lah, maka baginda dua laki-isteri pun santap-lah. Sa-telah sudah santap, maka sis (سيس) yaani pancha upachara pun di-arak orang-lah, maka Bath membuboh pancha upachara di-ulu raja dua laki-isteri. Maka Seri Teri Buana pun berangkat-lah memberi anugerah persalin akan segala orang besar-besar baginda. Sa-telah itu maka Seri Teri Buana pun berangkat-lah masuk. Maka segala yang mengadap pun masing-masing kembali-lah ka-rumah-nya.

Hatta berapa lama-nya Seri Teri Buana diam di-Palembang, maka berkira-kira hendak melihat laut. Maka Seri Teri Buana menyuroh memanggil Demang Lebar Daun. Maka Demang Lebar Daun pun segera datang mengadap. Maka titah Seri Teri Buana pada Demang Lebar Daun, "Apa bichara bapa hamba, karna hamba ini hendak berangkat ka-laut hendak menchari tempat yang baik, hendak beta perbuatkan negeri?" Maka sembah Demang Lebar Daun, "Baik-lah tuan-ku; jikalau yang di-pertuan berangkat, patek mengiringkan, karna patek tiada dapat berchera dengan duli tuan-ku." Maka titah Seri Teri Buana, "Jika demikian, baik-lah

bapa bĕrlĕngkap-lah.” Maka Dĕmang Lebar Daun pun mĕnyĕmbah lalu kĕluar mĕngĕrahkan orang bĕrlĕngkap. Sa-tĕlah sudah lĕngkap, maka oleh Dĕmang Lebar Daun saudara-nya yang muda di-tinggalkan-nya di-nĕgĕri Palembang; maka kata Demang Lebar Daun pada saudara-nya itu, “Tinggal-lah tuan mĕlĕnggarakan nĕgĕri ini, karna hamba hĕndak pĕrgi dĕngan yang di-pĕrtuan, (22) barang ka-mana pĕrgi baginda hamba (ikut).” Maka sahut saudara-nya, “Baik-lah; yang mana kata tuan hamba (tiada) hamba lalui.”

Sa-tĕlah itu maka Sĕri Tĕri Buana pun bĕrangkat-lah, kĕnaikan baginda lanchang pĕmujangan, (dan pĕrmaisuri di-) lanchang perak. Maka Dĕmang Lebar Daun dĕngan sĕgala pĕrdana mĕntĕri, hulu-balang, masing-masing dĕngan kĕnaikan-nya. Maka rupa pĕrahu itu pun tĕrlalu banyak, tiada tĕrbilang lagi; rupa tiang-nya sapĕrti pohon kayu, rupa tunggul dan panji-panji sapĕrti awan bĕrarak, rupa payong sĕgala raja-raja sapĕrti mega; maka tumpat-lah rupa-nya laut itu oleh dari-pada kĕbanyakan pĕrahu orang yang mĕngi-ringkan Sĕri Tĕri Buana.

Sa-tĕlah kĕluar dari Kuala Palembang, mĕnyabĕrang ka-Sĕlat Sĕpat, dari Sĕlat Sĕpat lalu ka-Sĕlat Sambar. Sa-tĕlah kĕluar, maka kĕdĕngaran-lah khabar-nya ka-Bentan mĕngatakan, “Raja dari Bukit Si-Guntang, bangsa-nya daripada Raja Iskandar Dzu’l-Karnain itu datang: sĕkarang ada di-Sĕlat Sambar.”

Ada pun akan Bentan itu (raja-nya) pĕrempuan, Wan Sĕri Bĕnian nama, pada satu riwayat Pĕrmaisuri Sakidar Shah nama-nya, baginda pun raja bĕsar, lagi pada zaman itu ia-lah yang pĕrgi ka-bĕnua Sham (شام); Pĕrmaisuri Sakidar Shah-lah yang pĕrtama nobat, maka di-turut oleh raja-raja yang lain. Sa-tĕlah baginda mĕnĕngar khabar itu, maka baginda pun mĕnitahkan pĕrdana mĕntĕri yang bĕrnama Indĕra Bopal dan Aria Bopal (mĕnjĕmput) Sĕri Tĕri Buana. Tatkala itu kĕlĕngkapan Bentan ĕmpat-ratus banyak-nya. Maka titah Wan Sĕri Bĕnian pada Indĕra Bopal (بوقل passim) “Jikalau raja itu tua, katakan ‘Adinda ĕmpunya sĕmbah,’ dan jikalau ia muda, katakan ‘Bonda ĕmpunya salam.’”

Maka Indĕra Bopal dan Aria Bopal pun pĕrgi-lah dari Tanjong Rungas datang ka-Sĕlat Sambar tiada bĕrputusan lagi pĕrahu orang mĕnjĕmput itu. Sa-tĕlah bĕrtĕmu dĕngan Sĕri Tĕri Buana, maka di-lihat-nya oleh Indĕra Bopal dan Aria Bopal akan raja itu tĕrlalu muda; maka sĕmbah Indĕra Bopal dan Aria Bopal, “Bonda ĕmpunya salam: di-jĕmput oleh bondsa tuan-ku.” Maka Sĕri Tĕri Buana pun bĕrangkat-lah ka-Bentan lalu masok ka-dalam nĕgĕri. Ada pun yang kasad Wan Sĕri Bĕnian hĕndak-lah di-ambil-nya (baginda) akan suami: sa-tĕlah di-lihat-nya muda, maka di-ambil baginda akan anak-nya, tĕrlalu kaseh Wan Sĕri Bĕnian akan Sĕri Tĕri Buana. Maka di-nobatkan di-Bentan akan ganti baginda. Hatta bĕbĕrapa lama-nya, pada suatu hari Sĕri Tĕri Buana mohon

hëndak përgi bëramai-ramaian ka-Tanjong bëmain përgi mëmohon ka-pada Wan Sëri Bënian, maka titah bonda baginda (23), "Apa kërja anak kita përgi bëmain ka-Bëntan? Tiada-kah rusa pëlândok dëngan kandang-nya? Tiada-kah kijang landak dëngan kurongan-nya? Tiada-kah ikan dalam kolam? dan tiada-kah sëgala buah-buahan dan bunga-bunga pun sëmua-nya ada di-taman. Mëngapa-tah maka anak kita hëndak bëmain jauh?" Maka kata Sëri Tëri Buana, "Jikalau beta tiada di-lëpaskan oleh bonda, duduk pun mati, bërdiri pun mati, sërba mati këmation." Maka kata Wan Sëri Bënian, "Dari-pada anak kita akan mati, baik-lah anak kita përgi."

Maka baginda pun mënyuroh bërlëngkap pada Indëra Bopal dan Aria Bopal. Sa-tëlah sudah lëngkap, maka Sëri Tëri Buana pun bërangkat-lah dëngan raja përrëmpuan. Maka sëgala lanchang kënaikan baginda pelang përaduan, jong pëbujangan, bidar këkayohan sërta jong pënanggahan, tëruntum (ترنتم) pënjalaan, tërëntang përsëndian (? = përmadian). Maka rupa përahu orang yang mëngiringkan tiada tërbilang lagi.

Sa-tëlah datang ka-Tanjong بسين, maka baginda pun turun-lah bëmain ka-pasir; maka raja përrëmpuan pun turun-lah dëngan sëgala bini orang kaya-kaya main tërmasa di-pasir itu mëngambil karang-karangan. Maka raja përrëmpuan dudok di-bawah pohon pandan di-adap bini sëgala orang kaya-kaya; maka baginda pun tërllu suka mëlihat këlakuan dayang-dayang bëmain itu, (masing-masing) pada këhëndak-nya; ada yang mëngambil siput, ada yang mënggali bari, ada yang mëngambil bunga bakau di-karang-nya, ada yang mëngambil tëruntum di-përbuat-nya suntung, ada yang përgi mëngambil buah pisang di-rëbus-nya, ada yang mëngambil daun butun, ada yang mëngambil bunga karang di-përmain-nya, ada yang mëngambil lato di-pinchok-nya, ada yang mëngambil agar-agar di-kërabu-nya. Maka tërllu-lah sukachita segala dayang-dayang itu bëmain, masing-masing pada laku-nya.

Ada pun Sëri Tëri Buana dëngan sëgala laki-laki përburu, maka tërllu-lah banyak bëroleh përburuan. Hatta maka lalu sa-ekor rusa dari hadapan Sëri Tëri Buana, maka di-tikam baginda dëngan lëmbing këna bëlakang-nya, maka rusa itu pun lari. Maka di-përhambat oleh Sëri Tëri Buana di-tikam-nya sa-kali lagi, këna rusok-nya tërus, maka rusa itu tiada bëroleh lari lagi lalu mati. Maka Sëri Tëri Buana datang pada suatu batu tërllu bësar dëngan tinggi-nya, maka baginda (24) naik ka-atas batu itu, maka baginda mëmandang ka-sa-bërang, maka di-lihat oleh baginda tanah sa-bërang itu pasir-nya tërllu puteh, sapërti kain بوك سفار.

maka baginda bërtanya ka-pada Indëra Bopal, "Pasir mana yang këlihatan itu? Tanah mana?" Maka sëmbah Indëra Bopal, "Itu-lah, tuan-ku, tanah Tëmasek nama-nya." Maka titah Sëri Tëri Buana, "Mari kita përgi ka-sana." Maka sëmbah Indëra Bopal, "Mana titah tuan-ku patek junjong." Maka Sëri Tëri Buana pun naik ka-përahu, lalu mënyabërang.

Sa-têlah datang ka-têngah laut, maka ribut pun turun-lah kênaihan itu pun kâyayan, maka di-pêrtimbakan orang, tiada tertiiba lagi. Maka di-suroh pênghulu kênaihan mêmbarang; maka bêmbarapa harta yang di-bruang, tiada juga tertiiba. Maka kênaihan itu pun hampir-lah ka-Têlok Bêlaga. Maka sêmbar pênghulu kênaihan pada Sêri Têri Buana, "Tuan-ku, ka-pada bichara patek, kalau sêbab makota kudêrat ini juga gêrangan maka kênaihan ini tiada timbul, karna sêgala harta dalam pêrahu ini têlah habis-lah sudah di-bruankan. Jikalau makota ini tiada di-bruankan, tiada-lah kênaihan ini tertiiba lagi oleh patek sêmua." Maka titah Sêri Têri Buana, "Jikalau dêmikian, bruankan-lah makota ini." Maka di-bruankan-lah (orang) makota itu. Hatta maka ribut pun têdoh-lah, dan kênaihan itu pun timbul-lah; maka di-dayongan orang-lah ka-darat. Sa-têlah sampai ka-têpi maka kênaihan itu pun di-kêpulkan orang-lah; maka Sêri Têri Buana pun naik-lah ka-pasir dêngan sêgala ra'ayat-nya bêmbar, mêngambil karang-karangan; lalu baginda bêrjalan ka-darat bêmbar ka-padang di-Kuala Têmasek itu.

Maka di-lihat oleh sêgala mêrika itu sa-ekor binatang maha tengkas laku-nya, merah warna tuboh-nya, hitam kêpala-nya, dan puteh dada-nya, sikap-nya têrlalu pantas dan pêrkasa, bêsar-nya bêsar sadikit dari-pada kambing randok: sa-têlah ia mêlihat orang banyak, maka ia bêrjalan, lalu lônnyap. Maka Sêri Têri Buana pun bêtanya pada sêgala orang yang sêrta-nya (itu, "Binatang apa itu?") Maka sa-orang pun tiada tahu. Maka sêmbar Dêmang Lebar Daun, "Tuan-ku, ada patek mênêngar dahulu kala singa juga yang dêmikian itu sifat-nya: pada bichara patek singa-lah gêrangan itu." Maka titah Sêri Têri Buana pada Indêra Bopal, "Pêgi-lah tuan hamba kêmbari, katakan ka-pada bonda kita, sêkarang tiada-lah kita kêmbari; jikalau ada kaseh bonda akan kita, bêri-lah kita ra'ayat dan gajah kuda, kita hêndak bêrbuat nêgêri di-Têmasek ini." Maka Indêra Bopal pun kêmbari-lah. Sa-têlah datang ka-Bentan, maka ia pun masok-lah mêngadap Wan Sêri Bênian. Maka kata Sêri Têri Buana itu pun sêmua-nya di-pêr-sêmbarakan ka-pada Wan Sêri Bênian (25). Maka kata Wan Sêri Bênian, "Baik-lah! yang mana kêhêndak anak kita itu, tiada kita lalu." Maka di-hantari baginda ra'ayat dan gajah kuda, tiada têpêrmênai lagi banyak-nya. Maka Sêri Têri Buana pun bêrbuat nêgêri-lah di-Têmasek, maka di-namaï baginda Singapura. Sa-têlah bêrapa-lama-nya Sêri Têri Buana diam di-Singapura itu, maka bêranak dêngan tuan putêri, anak Dêmang Lebar Daun, Sêndari itu dua orang, laki-laki kêdua-nya. Ada pun akan Wan Sêri Bênian têlah hilang-lah. Maka ada chuchu baginda dua orang, kêdua-nya pêmampuan. Maka kêdua-nya anak raja itu di-dudokkan dêngan kêdua chuchu Raja Bentan itu. Sa-têlah gênap-lah 'umôr baginda di-atas kêrajaan kurang dua lima-puloh tahun, maka datang-lah pêridaran dunia, maka Sêri Têri Buana dan Dêmang Lebar Daun pun mangkat-lah. Maka di-tanamkan orang-lah di-bukit Singapura itu. Maka anakanda baginda yang tua itu-lah di-rajakan

menggantikan ayahanda baginda. Ada pun gelar baginda di-atas kerajaan Paduka Seri Pikrama Wira. (Maka Tun Pèrpateh Pèrmuka Bèrjajar) jadi bëndahara. Apabila Paduka Seri Pikrama Wira tiada keluar, maka Tun Pèrpateh Pèrmuka Bèrjajar-lah dudok di-adap orang banyak di-balai akan ganti Paduka Seri Pikrama Wira. Bermula jikalau Tun Pèrpateh Pèrmuka Bèrjajar-lah dudok di-balai, jikalau anak raja-raja datang, tiada di-turuni-nya melainkan anak raja-raja yang akan ganti kerajaan, maka di-turuni-nya. Jikalau Tun Pèrpateh Pèrmuka Bèrjajar masuk mengadap, pada tempat-nya dudok itu di-béntangi pèrmadani: jikalau raja sudah masuk, maka ia pulang, segala orang besar-besar dan orang kaya-kaya semua-nya pergi menghantar akan Tun Pèrpateh Pèrmuka Bèrjajar kembali ka-rumah-nya. Ada pun akan Dè mang Lebar Daun pun ada sa-orang anak-nya laki-laki di-jadikan oleh Paduka Seri Pikrama Wira Fèrdana Mèntèri, gelar-nya Pèrpateh Pèrmuka Sèkalar dudok bértimbangan dèngan Bëndahara gelar-nya Tun Jana Buga Dèndang; di-adap Pèngulu Bëndahari Tè mènggong gelar-nya Tun Jana Putèra بول ; di-bawah Tè mènggong, hulubalang besar-besar gelar-nya Tun Tèmpurong Gè mèratokan. Sudah itu, maka segala fèrdana mèntèri dan orang kaya-kaya dan segala chètèria sida-sida béntara hulubalang dèngan 'adat-nya pada zaman itu purba kala. Hatta Paduka Seri Pikrama Wira pun bèranak sa-orang laki-laki, di-sèbut orang Raja Muda. (Maka) nègèri Singapura pun besar-lah; maka segala dagang pun bèrkampung-lah tèrlalu ramai; maka mashhur-lah kèbèsan-nya itu pada segala 'alam.

Wa' Llahu a' lam bi's-sawab, wa 'alaihi'l maji'u wa'l ma'ab.

IV.

(26) Al-kesah, maka tèrsèbut-lah pèrkataan Batara Majapahit, asal-nya dari kèindèraan. Maka baginda bèranak dèngan anak raja di-Tanjong Pura ia-itu Raja dari Bukit Si-guntang dua orang laki-laki, yang tua di-rajakan baginda di-Majapahit. Ada pun akan Raja Majapahit itu daripada chuchu chichit putèri Sèmaningrat di-sèbut orang Batara Majapahit tèrlalu sa-kali bèsar kerajaan baginda, segala raja-raja lurah Jawa itu semua-nya ta'alok kapada baginda segala raja-raja فوستار (= Nusantara) pun sa-tèngah ta'alok kapada baginda.

Sa-tèlah Batara Majapahit mènèngar Singapura nègèri bèsar, raja-nya tiada sèmbah pada baginda, maka Batara Majapahit pun tèrlalu marah. Maka baginda pun mènuyroh utusan ka-Singapura, bingkis-nya sa-kèping tatal, tujuh dèpa panjang-nya, di-tarah tiada putus, shahadan nipis-nya sapèrti kèrtas, di-gulong-nya sapèrti subang. Maka utusan Batara Majapahit pun bèrlayar-lah ka-Singapura; bèrapa lama-nya di-jalan maka sampai ka-Singapura. Maka di-suroh jèmput oleh Paduka Seri Pikrama Wira, maka utusan

Majapahit itu pun naik menghadap Paduka Sēri Pikrama Wira bērsēmbahkan surat dan bingkis itu; maka surat itu pun di-bacha Paduka Sēri Pikrama Wira, demikian bunyi-nya: "Lihat-lah oleh paduka adinda pandai utas orang Jawa. Ada-kah di-Singapura utas yang pandai dēmikian ini?" Maka di-suroh buka oleh baginda, maka di-lihat-nya tatal bērgulung saperti subang. Maka baginda pun tērsēnyum, kērana tahu baginda akan ibarat kēhēndak Batara Majapahit itu. Maka titah baginda. "Di-pērtidakkan-nya laki-laki kita oleh Batara Majapahit maka kita di-kirimi-nya subang." Maka sēmbah utusan itu ka-bawah duli Paduka Sēri Pikrama Wira itu, "Ya tuankul bukan dēmikian kēhēndak paduka kakanda. Akan titah kakanda: ada-kah di-bawah duli paduka sangulun orang yang pandai mēnarah dēmikian?"

Sa-tēlah Paduka Sēri Pikrama Wira mēnēngar sēmbah utusan itu, maka titah baginda, "Lēbeh daripada itu ada orang yang pandai kapada kita." Maka Paduka Sēri Pikrama Wira mēnyuroh mēmanggil sa-orang karangan, Sang Bentan nama-nya. Sa-tēlah karangan itu datang, maka di-suroh baginda ambil sa-orang budak, maka di-titahkan oleh baginda karangan itu mēnarah rambut budak itu di-hadapan utusan itu. Maka oleh karangan itu di-tarah-nya-lah kēpala kanak-kanak itu; maka (27) budak itu pun mēnangis kēpalanya di-lenggok-lenggokkan-nya, dalam dēmikian itu pun di-tarah-nya juga oleh karangan itu, sa-sa'at itu juga habis rambut-nya saperti di-chukur. Maka utusan Jawa itu pun hairan-lah mēlihat dia. Maka titah Sēri Pikrama Wira pada utusan itu, "Lihat-lah pandainya orang kita, sēdang kēpala budak lagi boleh di-tarah-nya, mēnarah tatal dēmikian itu hisab apa kapada-nya? Bawa-lah bēliong ini ka-Majapahit, pērsēmbahkan pada saudara-ku." Maka utusan Jawa itu pun mohon-lah kēmbali, maka bēliong di-taraskan karangan pada kēpala budak itu pun di-bingkiskan ka-Jawa. Maka jong itu pun bērlayar-lah dari Singapura.

Sa-tēlah bēbērapa hari lama-nya di-jalan, sampai-lah ia ka-Jawa; maka utusan itu pun naik-lah ia menghadap Batara Majapahit itu maka di-pērsēmbahkan-nya surat dan kiriman Raja Singapura itu. Maka sēgala pēri hal karangan mēnarah kēpala budak itu dan titah Sēri Pikrama Wira sēmuanya di-sēmbahkan. Maka Batara pun tērlalu amat marah mēnēngar sēmbah utusan itu; maka titah baginda, "Ada pun ibarat kēhēndak Raja Singapura itu: jika kita datang ka-sana, dēmikian-lah kēpala kita di-tarah-nya saperti kēpala budak itu." Maka Batara Majapahit mēnitahkan hulubalang-nya bērlēngkap pērahu akan mēnyērang Singapura itu, sa-ratus buah jong dan lain dari-pada itu mēlamtang (ملتان) dan kalulus, jongkong, chērchup, tiada tērhisabkan lagi. Maka di-titahkan Batara Majapahit sa-orang hulubalang-nya yang bēsar akan pēnglima-nya, maka ia pun bēlayar-lah ka-Singapura.

Bērapa lama-nya di-jalan, sampai-lah ka-Singapura; maka sēgala ra'ayat Jawa pun sēmuanya naik ka-darat lalu bērpērang
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dengan orang Singapura, maka terlalu ramai; gembira bunyi segala senjata, terlalu atlamat bunyi tempek segala hulubalang, tiada sangka bunyi lagi dari-pada kedua pihak: ra'ayat itu pun banyak-lah mati, darah pun banyak-lah tertumpah ka-bumi. Sa-telah hari petang, segala ra'ayat Jawa itu pun semua-nya undur-lah naik ka-perahu-nya. Ada pun perkataan Singapura berpérang dengan Jawa itu terlalu amat lanjut perkataan-nya; jikalau di-hikayatkan semua-nya, jemu-lah segala orang yang menengar dia, sebab itu-lah maka kami برلمبت کمرانا perkataan amat lanjut itu tiada gemari bagi segala yang berakal. Shahadan Singapura (28) tiada alah: maka segala Jawa itu pun kembali-lah ka-Majapahit.

V.

Al-kesah maka tersebut-lah perkataan Adiraja Rama Mudaliar, anak Raja Chulan, ia-itu raja di-Bija-Nagara, beranak sa-orang laki-laki, Jambuga Rama Mudaliar nama-nya. Sa-telah Adiraja Rama Mudaliar sudah mati, maka ananda baginda Jambuga Rama Mudaliar-lah kerajaan; maka baginda beranak sa-orang perempuan, tuan puteri Talai Puchudi (تل فچدی) nama-nya, terlalu amat baik paras-nya. Maka mashhur-lah pada segala negeri dan beberapa segala raja-raja memining dia, tiada di-berikan-nya oleh Raja Jambuga Rama Mudaliar, kata-nya, "Bukan dari-pada bangsa-ku."

Shahadan ka-Singapura kedingaran-iah peri baik paras tuan puteri, anak raja di-benua Keling itu; maka Paduka Seri Pikrama Wira menitahkan Indera Bopal (بهوفل) utusan ka-benua Keling memining tuan puteri Talai-Puchudi, anak raja benua Keling itu akan anakanda baginda Raja Muda. Maka Maha Indera Bopal pun belayar-lah ka-benua Keling, ada berapa buah kapal serta-nya. Sa-telah ka-negeri Bija-Nagara, maka di-suroh jemput oleh Rama Mudaliar surat dan bingkis itu lalu di-arak, terlalu-lah mulia-nya.

Sa-telah surat itu sudah di-bacha-nya, shahadan di-ketahuinya-lah herti-nya, maka Raja Jambuga Rama Mudaliar pun terlalu sukachita, maka titah baginda pada Maha Indera Bopal (بهوفل) "Berkenan-lah ka-pada kita akan kehendak saudara kita, tetapi jangan-lah saudara kita bersusah menyuruhkan anakanda ka-mari; biar-lah kita menghantarkan anak kita ka-Singapura. Sa-telah itu, maka Maha Indera Bopal pun mohon-lah kembali. Maka Raja Jambuga Rama Mudaliar pun memberi surat dan kiriman kapada Raja Singapura. Maka Maha Indera Bopal pun belayar-lah dari benua Keling; berapa lama-nya di-jalan, maka sampai-lah ia ka-Singapura. Maka di-suroh Seri Pikrama Wira arak surat itu seperti 'adat segala raja-raja besar; sa-telah sampai-lah ka-balai-ruang, maka surat itu pun di-sambut oleh bentara, maka di-persembahkan ka-pada Paduka Seri Pikrama Wira, maka surat itu di-suroh baca oleh baginda. Sa-telah di-ketahui baginda erti-nya,

maka baginda pun terlalu suka-chita, maka Maha Indëra Bopal (29) pun bërdatang sëmbah mënnyampaikan pësan Raja Jambuga Rama Mudaliar. Maka bërtaambah suka-chita hati Paduka Sëri Pikrama Wira mënëngar dia. Hatta maka datang-lah pada musim suatu lagi, maka Raja Jambuga Rama Mudaliar pun mënnyuroh bërلengkap akan kapal. Sa-tëlah sudah lëngkap, maka anakanda baginda tuan putëri Talai Puchudi itu pun di-suroh baginda hantarkan pada sa-orang hulubalang. Maka tuan putëri Talai Puchudi itu pun naik-lah ka-kapal dëngan lima ratus përwara-nya; maka hulubalang itu pun bëlayar-lah mëm bawa tuan putëri Talai Puchudi, ada bërapa buah kapal sërta-nya lain dari-pada sambok سموك dan batil (باتل)

Sa-tëlah sampai ka-Singapura, maka di-alu-alukan oleh Paduka Sëri Pikrama Wira had Tanjong Burus, maka dëngan sa-ribu këmuliaan dan këbësaran. Sa-tëlah sampai ka-Singapura, maka Paduka Sëri Pikrama Wira pun mëmulaï bërjaga-jaga akan mënghawinkan anakanda baginda dëngan tuan putëri anak raja bënua Këling itu, tiga bulan lama-nya bërjaga-jaga. Maka Raja Pikrama Wira pun mënghawinkan tuan putëri Talai Puchudi itu. Sa-tëlah sudah kahwin, maka hulubalang Këling pun mohon këmali; maka Paduka Sëri Pikrama Wira pun mëmberï surat dan kiriman akan Raja Këling itu; maka utusan itu pun këmali-lah ka-bënua Këling.

Hatta bërapa lama-nya, maka 'umor Paduka Sëri Pikrama Wira pun gënap-lah kapada lima-bëlas tahun di-atas kërajaan. Maka datang përidaran dunia. Maka Paduka Sëri Pikrama Wira pun mangkat-lah. Maka anakanda baginda Raja Muda-lah kërajaan mënghantikan paduka ayahanda, gëlar baginda di-atas kërajaan baginda Sëri Rana Wikërma. Maka baginda bëranak dëngan tuan putëri Talai Puchudi, anak raja di-bënua Këling itu, dua orang, sa-orang laki-laki sa-orang përëmpuan; yang laki-laki itu Dam (دم) Raja, nama-nya.

Ada pun Tun Përpateh Muka Bërjajar pun sudah mati, anak-nya pula mënjadi Bëndahara gëlar-nya Tun Përpateh Tulus. Maka Tun Përpateh Tulus (30) bëranak dua orang, sa-orang laki-laki, sa-orang përëmpuan, yang përëmpuan itu Dëmi (دمي) Putëri nama-nya. Maka oleh baginda itu Sëri Rana Wikërma, di-dudokkan dëngan anakanda baginda Damar Raja. Maka anak Tun Përpateh Tulus laki-laki itu di-dudokkan baginda dëngan anakanda yang përëmpuan.

Ada pun akan baginda Sri Rama Wikërma ada sa-orang hulubalang baginda terlalu gagah, Badang nama-nya. Akan Badang itu asal-nya dari bënua Sayong, hamba orang Sayong, nëntiasa di-suroh oleh tuan-nya mënëbas rimba. Maka sa-kali përsëtua ia mënahan lukah di-Sungai Bësisek. Maka di-chapak-nya lukah-nya

itu di-lihat-nya hampa, satu pun tiada isi-nya, tetapi sisek ikan dan tulang ikan itu ada pada lukah-nya itu, nēntiasa hari dēmikian juga. Maka sisek ikan itu di-buangkan-nya pada sungai itu: sēbab itu-lah sungai itu di-namaī Sisek. Maka fikir Badang dalam hati-nya, “Apa juga makan ikan pada lukah ini? Baik ku-intaikan supaya ku-kētahuī apa yang makan dia itu.” Sa-tēlah dēmikian fikir-nya, pada satu hari di-intaikan-nya oleh Badang di-balek riding, maka di-lihat-nya hantu datang makan ikan yang dalam lukah itu, mata merah bagai api, rambut-nya saperti raga, janggut-nya datang kapusat. Maka oleh Badang maka di-ambil-nya parang-nya di-bērani-bērankan diri-nya, maka di-usir-nya hantu itu lalu di-tangkap-nya janggut-nya maka kata Badang, “Ēngkau nētiasa makan ikan-ku. Sa-kali ini mati-lah ēngkau oleh-ku.” Sa-tēlah hantu itu mēnēngar

kata Badang, maka ia takut ترکمار میر (? =) (? tērketar-ketar)

hēndak bērlēpas diri-nya dari tangan Badang, tiada bēroleh. Maka kata hantu itu, “Jangan-lah aku kau-bunoh; barang apa kēhēndak-mu ku-bēri, jikalau ēngkau hēndakkan kaya atau hēndakkan gagah bērani atau hēndakkan halimunan, nēsčaya ku-bēri lamun jangan aku kau-bunoh.” Maka fikir Badang pada hati-nya, “Jika ku-kēhēndakkan kaya, nēsčaya tuan-ku juga bēroleh dia; jika aku hēndakkan halimunan itu, nēsčaya mati di-bunoh orang juga; jikalau dēmikian, baik-lah aku minta gagah dan kuat, supaya aku kuat mēngērjakan kērja tuan-ku.” Sa-tēlah dēmikian, maka kata Badang pada hantu itu, “Bēri-lah aku gagah dan kuat, supaya sēgala kayu yang bēsar-bēsar itu ku-bantunkan juga patah, dan kayu yang sa-pēmēlok dua pēmēlok itu pun dēngan sa-bēlah tangan-ku juga ku-bantunkan.” Maka kata hantu itu, “Baik-lah, jikalau ēngkau hēndakkan gagah, aku mēmbēri; tetapi makan-lah muntah-ku oleh-mu.” (31) Maka kata Badang, “Baik-lah; muntah-lah ēngkau supaya ku-makan.” Maka hantu itu pun muntah-lah, tērlihat banyak muntah-nya itu. Maka di-makan-nya oleh Badang muntah hantu itu habis sēmua-nya; tetapi janggut hantu itu, di-pēnggang juga, tiada di-lēpaskan. Sa-tēlah sudah ia makan muntah hantu itu, maka di-choba-nya oleh Badang, di-bantun-nya sēgala kayu yang bēsar-bēsar itu sēmua-nya habis patah. Maka di-lēpaskan-nya-lah janggut hantu itu maka Badang itu pun bērjalan-lah ka-tēbangan tuan-nya, maka sēgala kayu bēsar-bēsar itu sēmua-nya habis di-bantun-nya habis patah-patah dan sēgala kayu yang sa-pēmēlok dua pēmēlok itu dēngan sa-bēlah tangan-nya juga di-chabut-nya, sēmua-nya tērbantun dēngan akar-nya dan sēgala kayu yang kēchil-kēchil itu sēmua-nya di-kipaskan-nya dēngan tangan-nya juga, habis bērpēlantingan. Maka dēngan sa-sa’at itu juga rimba, yang bēsar itu habis mēnjadi padang, tiada tērkira-kira lagi luas-nya.

Sa-tēlah di-lihat oleh tuan-nya, maka kata tuan-nya, “Siapa mēnēmbang pērhumaaan kita ini? Bangat amat suchi.” Maka kata Badang, “Beta mēnēbang dia.” Maka kata tuan-nya, “Bētapa pēri-nya ēngkau mēnēbang dia? maka bangat amat sudah ini,

dengan luas-nya sa-ujana mata mēnēntang.” Maka oleh Badang sēgala pēri hal ahual-nya sēmua-nya di-katakan-nya ka-pada tuan-nya. Shahadan oleh tuan-nya Badang itu di-mērdēhekakan-nya.

Sa-tēlah tērdēngar-lah khabar oleh Sēri Rana Wikērma maka di-suroh baginda panggil Badang itu, di-jadikan baginda hulubalang ia-lah yang di-titahkan baginda mērēntangkan rantai yang mēnjadi batu rantai sēgala orang itu supaya kapal jangan bēroleh lalu dari Singapura. Apabila raja akan santap, maka Badang di-suroh baginda mēngambil ulam kuras di-Kuala Sayong. Maka Badang pērgi itu sa-orang orang-nya, pelang-nya panjang dēlapan dēpa, galah-nya batang kēmpas sa-batang. Sa-tēlah Badang sampai ka-Kuala Sayong, maka di-panjat-nya kuras itu, maka dahan kuras itu pun patah, maka Badang itu pun jatoh, kēpala-nya tērēmpas pada batu; maka batu itu pun bēlah, kēpala Badang itu tiada bēlah. Sēkarang ada batu itu di-Kuala Sayong, galah-nya dan pelang-nya itu pun ada lagi datang sēkarang.

Hatta maka Badang itu pun kēmbali-lah pulang sa-hari itu juga; dan pelang-nya itu di-muati-nya sarat dēngan pisang dan ubi kēladi, baharu ia hilir hingga Johor sēmua-nya habis di-makan-nya. Sa-kali pērsētua baginda Sēri Rama Wikērma bērbuat sa-buah pelang di-hadapan istana (32) panjang-nya dua-bēlas; sa-tēlah sudah, maka hēndak di-sorong, dua-tiga ratus orang tiada tērsorong; maka Badang di-titahkan mēnyorong dia, maka oleh Badang sama sa-orang juga di-sorong-nya mēlanchar lagi ka-sabērang.

Sa-tēlah kēdēngaran-lah ka-bēnua Kēling, ada hulubalang raja Singapura, Badang nama-nya, tērlalu gagah. Ada pun pada raja bēnua Kēling ada sa-orang pahlawan-nya, tērlalu amat gagah; oleh raja bēnua Kēling pahlawan itu di-suroh-nya ka-Singapura, mēm-bawa tujuh buah kapal. Maka titah raja bēnua Kēling pada pahlawan itu, “Pērgi-lah ēngkau ka-Singapura lawan oleh-mu hulubalang Singapura itu bērmāin. Jikalau ēngkau alah oleh-nya isi tujuh buah kapal ini bērikan akan taroh-nya; jika ia alah, pinta-lah oleh-mu sa-banyak harta tujuh buah kapal ini.” Maka sēmbah pahlawan itu, “Baik-lah tuan-ku.” Maka ia pun bērlayar-lah ka-Singapura dēngan tujuh buah kapal itu. Sa-tēlah datang-lah ka-Singapura, maka di-pērsēmbahkan orāng ka-pada Sēri Rana Wikērma pahlawan dari bēnua Kēling datang hēndak mēlawan Badang bērmāin; jikalau ia alah, harta tujuh buah kapal itu-lah akan taroh-nya. Maka baginda Sēri Rana Wikērma pun kēluar di-adap orang, maka pahlawan Kēling itu pun mēngadap; maka di-suroh raja bērmāin-lah dēngan Badang, maka barang main-nya tewas juga pahlawan Kēling itu oleh Badang. Maka ada sa-buah batu di-hadapan balai-ruang itu tērlalu amat bēsar, maka kata pahlawan Kēling pada Badang itu, “Mari-lah kita bēkuat-kuatan mēngangkat batu itu; barang siapa-lah tiada tērangkat oleh-nya, alah.” Maka sahut Badang, “Baik-lah; angkat-lah oleh tuan hamba dahulu.” Maka di-angkat-nya-lah oleh pahlawan Kēling itu tiada tērangkat; maka di-sunggoh-sunggohi-nya, tērangkat batu

itu hingga lutut-nya, lalu di-hempaskan-nya. Maka kata-nya, "Sêkarang përgantian tuan hamba-lah." Maka kata Badang, "Baik-lah." Maka oleh Badang batu itu di-angkat-nya batu itu lalu di-lambong-nya, sêraya di-lêmparkan-nya ka-sa-bêrang Kuala Singapura; itu-lah batu-nya yang ada datang sêkarang ada pada ujung Tanjong Singapura itu. Maka oleh pahlawan Kêling itu kêtujoh buah kapal itu dêngan sêgala isi-nya di-sêrahkan-nya ka-pada Badang itu. Maka pahlawan Kêling itu pun kêmali dêngan duka-chita-nya sêbab kêmaluan alah oleh Badang itu.

Hatta maka kédêngaran-lah ka-Pêrlak bahawa hulubalang Raja Singapura itu têrlalu amat gagah, Badang nama-nya; tiada ada sama-nya pada zaman itu. Ada pun di-chêritêrakan oleh orang yang êmpunya chêritêra ini bahawa pada Raja Pêrlak pun ada pahlawan Bêndarang nama-nya, têrlalu gagah (lagi) kênamaan. Tatkala orang bërkhabarkan Badang itu, Bêndarang ada mengadap Raja Pêrlak; maka sêmbah (33) Bêndarang pada Raja Pêrlak, "Tuanku masakan Badang itu gagah dari-pada yang di-pêrhamba; jikalau dêngan titah tuan-ku supaya hamba përgi ka-Singapura mëlawan Badang itu bërmain." Maka titah Raja Pêrlak, "Baik-lah êngkau përgi ka-Singapura." Maka titah Raja Pêrlak pada mangkubumi Tun Pêrpateh. "Hêndak-lah tuan hamba përgi ka-Singapura, karna Bêndarang ini hêndak hamba titahkan ka-Singapura." Maka sêmbah Tun Pêrpateh Pandak, "Baik-lah tuan-ku." Maka Tun Pêrpateh Pandak pun mênýêmbah lalu këluar mêngêrahkan orang bêrlêngkap përahu; sa-têlah sudah lêngkap, maka Tun Pêrpateh Pandak-lah yang di-titahkan Raja Pêrlak ka-Singapura mêmbara Bêndarang. Maka surat pun di-arak ka-përahu, maka Tun Pêrpateh Pandak pun bêrlayar-lah ka-Singapura. Hatta bërapa hari di-jalan, maka sampai-lah ka-Singapura, maka di-pêrsêmbahkan orang-lah ka-pada Raja Singapura, "Tuan-ku, Tun Pêrpateh Pandak, mangkubumi Raja Pêrlak datang mêmbara Bêndarang nama-nya, pahlawan Raja Pêrlak, di-suroh baginda mênchoba kuat dêngan Badang." Sa-têlah baginda Sêri Rana Wikërma mênengar sêmbah orang itu, maka baginda pun këluar-lah, di-adap sêgala raja-raja, mênțeri, sida-sida, bëntara, hulubalang, biduanda sakalian hadir mêngadap baginda. Maka Sêri Rana Wikërma pun mênitahkan Maha Indêra Bopal mênjêmpat surat Raja Pêrlak mêmbara gajah. Maka surat itu pun di-arak masuk; maka surat itu pun di-bacha orang-lah, têrlalu amat baik bunyi-nya. Maka Tun Pêrpateh Pandak pun mênjunjong duli, maka di-suroh baginda dudok sa-tara dêngan Tun Jana Buga Dêndang; maka Bêndarang itu di-dudokkan sa-tara dêngan Badang. Maka titah baginda pada Tun Pêrpateh Pandak, "Apa kërîa tuan-hamba di-surohkan saudara kita?" Maka sêmbah Tun Pêrpateh Pandak, "Patek di-titahkan paduka adinda mêmbara patek ini Bêndarang, di-suroh mênchoba kuat Badang; jikalau Bêndarang alah, sa-isi sa-buah gêdong di-pêrsêmbahkan paduka adinda kabawah duli tuan-ku; jikalau Badang alah pun, dêmikian juga." Maka titah Sêri Rana Wikërma, "Baik-lah: esok-lah kita adu

běrmāin." Sa-sa'at dudok bėrkata-kata maka baginda pun bėrangkat-lah masok; maka sėgala yang mėngadap pun masing-masing kėmbali ka-tėmpat-nya.

Maka baginda Sėri Rana Wikėrma pun mėnyuroh mėmanggil Badang. Maka Badang pun datang mėngadap. Maka titah baginda, "Esok hari-lah Badang kita adu bėrmāin dėngan Bėndarang." Maka sėmbah Badang, "Tuan-ku, akan Bėndarang itu, pada zaman ini pahlawan gagah bukan barang-barang pėrkasa-nya tėrmashhur pada sėgala nėgėri. Jikalau patek alah, tiada-kah duli yang di-pėrtuan malu? Pada fikir patek jikalau duli yang di-pėrtuan (34) hėndak mėngadu patek dėngan dia, baik ia di-panggil pada malam ini, di-anugėrahi ayapan, supaya patek mėlihat kėlakuan-nya; jikalau dapat patek lawan, mėlawan dėngan dia; jikalau tiada dapat, duli tuan-ku tėgah kėlak patek, jangan di-bėri bėrmāin dėngan dia." Maka titah baginda, "Bėnar bichara-mu itu." Sa-tėlah hari malam, maka baginda pun mėnyuroh mėmanggil Tun Pėrpateh Pandak dan Bėndarang dėngan sėgala orang tėman-nya; sa-tėlah datang, maka di-anugėrahi ayapan, makan, minum, bėrsuka-sukaan. Ada pun Bėndarang hampir dudok di-sisi Badang; maka oleh Badang di-sėsak-nya Bėndarang, maka oleh Bėndarang di-tindeh-nya paha Badang dėngan paha-nya, di-tėkankan-nya sunggoh-sunggoh; maka oleh Badang di-angkat-nya paha-nya, tėrangkat paha Bėndarang. Maka oleh Badang di-tindeh-nya pula paha Bėndarang, maka oleh Bėndarang hėndak di-angkat-nya paha-nya, tiada tėrangkat. Ada pun akan kėlawan Badang dėngan Bėndarang itu, sa-orang pun tiada mėlihat dia, mėlainkan ia dua orang jua yang tahu. Sa-tėlah sa-jam malam, maka sėgala utusan itu pun mabok-lah, maka sakalian-nya mohon kėmbali ka-pėrahu-nya.

Sa-tėlah utusan sudah pulang, maka baginda Sėri Rana Wikėrma pun bėrtanya ka-pada Badang, "Dapat-kah ėngkau mėlawan Bėndarang?" Maka sėmbah Badang, "Tuan-ku, jikalau dėngan daulat duli yang di-pėrtuan dapat-lah patek mėlawan dia. Esok hari tuan-ku adu-lah patek dėngan dia." Maka titah baginda, "Baik-lah." Maka baginda pun masok-lah; maka sėgala orang pun masing-masing kėmbali ka-rumah-nya. Ada pun Tun Pėrpateh Pandak sa-tėlah sampai ka-pėrahu-nya, maka Bėndarang bėrkata pada Tun Pėrpateh Pandak, "Jikalau dapat dėngan bichara tuan-hamba, jangan-lah hamba di-adu dėngan Badang; kalau-kalau tiada tėrlawan oleh hamba, karna ia ka-pada pėmandangan hamba tėrlalu pėrkasa." Maka kata Tun Pėrpateh Pandak, "Baik-lah; mudah juga hamba mėmbicharkan dia." Sa-tėlah itu hari pun siang-lah.

Hatta dari pagi-pagi hari, maka baginda Sėri Rana Wikėrma pun bėrangkat-lah kėluar di-adap orang. Maka Tun Pėrpateh Pandak pun masok-lah mėngadap; maka titah baginda pada Tun Pėrpateh Pandak, "Sėkarang kita adu-lah Bėndarang dėngan Badang." Maka sėmbah Tun Pėrpateh Pandak, "Tuan-ku jangan-lah kita adu; karna jikalau alah sa-orang, takut mėngadu duli

tuan-ku dengen paduka adinda.” Maka baginda Sëri Rana Wikërma pun tërsennyum sëbab mënëngar sëm̃bah Tun Përpatèh Pandak itu; maka titah baginda, “Baik-lah! mana kata Tun Përpatèh Pandak itu tiada kita lalu-lah.”

Maka Tun Përpatèh Pandak itu pun mohon-lah këm̃bali. Maka baginda Sëri Rana Wikërma pun mëm̃bëri surat dan kiriman ka-pada (35) Raja Për̃lak itu. Maka Tun Përpatèh Pandak pun bër̃layar-lah këm̃bali ka-Për̃lak Pada satu riwayat Bëndarang-lah yang مرتفکن (? = mërëntangkan) batu rantai yang di-Singapura itu. Sa-tël̃ah Tun Përpatèh sampai ka-Për̃lak, maka surat itu pun di-arak oleh raja Për̃lak bër̃gajah, di-këpilkan di-balai; maka surat pun di-bacha baginda, tël̃alu suka-chita hati-nya Raja Për̃lak mënëngar bunyi surat itu. Maka baginda bër̃tanya pada Tun Përpatèh Pandak “Oleh apa maka tiada jadi di-adu Bëndarang dengen Badang?” Maka oleh Tun Përpatèh Pandak sëgala përi hal (Bëndarang dan Badang) tatkala minum itu sëm̃ua-nya di-për̃sëm̃bahkan-nya. Maka Raja Për̃lak pun diam mënëngar sëm̃bah Tun Përpatèh Pandak itu. Hatta bër̃apa lama-nya, Badang pun mati-lah; maka di-tanamkan orang di-Buru. Sa-tël̃ah kédëngaran ka-bënua Këling Badang sudah mati, maka di-kirim oleh raja bënua Këling nishan batu; itu-lah nishan-nya ada sëkarang ini. Sa-tël̃ah tiga-bël̃as tahun ‘umor baginda Sëri Rana Wikërma di-atas kër̃ajaan, maka baginda pun mangkat-lah. Maka ananda baginda, Dam Raja-lah naik raja, mënggantikan kër̃ajaan ayahanda baginda; gël̃ar baginda di-atas kër̃ajaan, Paduka Sëri Maharaja. Maka istëri baginda Dam pun bunting; sa-tël̃ah gëñap bulan-nya, maka baginda pun bër̃putëra sa-orang laki-laki; tatkala anak raja itu jadi, di-tumpu oleh bidan-nya akan kër̃pala baginda, mëñjadi lëmbang sama têngah, tinggi kiri kanan. Maka di-namaï oleh baginda Raja Iskandar Dzu ‘l-Karnain.

Wa Allahu a‘lam bi ‘s-sawab wa ‘alaihi ‘l-marji‘u wa ‘l-ma‘ab.

VI.

Al-kesah. Maka tërsëbut-lah përkataan raja Pasai: dëm̃ikian mula-nya përkataan di-chëritëran oleh orang yang ëmpunya chëritëra ini. Ada Mër̃ah dua bër̃saudara diam hampir Pasangan. Ada pun akan asal Mër̃ah itu dari gunong Sanggong, yang tua Mër̃ah Chaga nama-nya, yang muda Mër̃ah Silu nama-nya. Maka Mër̃ah Silu itu mëñahan lukah kër̃ja-nya, këña gël̃ang-gël̃ang, di-buangkan-nya. Maka di-tahan-nya pula lukah-nya itu, këña pula gël̃ang-gël̃ang itu. Sa-tël̃ah bër̃apa lama-nya dëm̃ikian juga, maka oleh Mër̃ah Silu gël̃ang-gël̃ang itu di-rëbus-nya, maka gël̃ang-gël̃ang itu mëñjadi mas, buëh-nya mëñjadi perak. Maka oleh Mër̃ah Silu di-tahan-nya pula lukah itu, (këña) gël̃ang-gël̃ang itu, di-rëbus-nya jadi mas sapër̃ti dahulu itu juga. Sa-tël̃ah banyak-lah Mër̃ah Silu bër̃oleh mas, maka tër̃dëngar-lah ka-pada Mër̃ah Chaga, di-për̃sëm̃bahkan orang kapada Mër̃ah Chaga (حك) baw̃a adinda

Mèrah Silu santap gèlang-gèlang; maka Mèrah Chaga pun marah akan adinda baginda Mèrah Silu, hëndak di-bunoh-nya (36). Sa-tèlah di-dèngar oleh Mèrah Silu, (maka ia) pun lari ka-rimba Jèrun. Ada pun tèmpat Mèrah Silu bèroleh gèlang-gèlang itu, Padang Gèlang-gèlang-lah nama-nya datang sèkarang.

Maka tèrsèbut-lah pèrkataan Mèrah Silu diam di-rimba Jèrun. Maka orang yang di-rimba Jèrun itu pun di-èmasi-nya, maka sakalian orang itu pun sèmua-nya mènurut kata-nya. Pada suatu hari Mèrah Silu pèrgi bërburu; maka anjing Mèrah Silu bërnama Si-Pasai pun mènyalak. Maka di-lihat oleh Mèrah Silu Si-Pasai mènyalak di-atas tanah tinggi, sapèrti di-timbun rupa-nya; maka Mèrah Silu naik di-atas tanah tinggi itu, maka di-lihat-nya sa-ekur sèmud, bèsar-nya sapèrti kuching; maka oleh Mèrah Silu sèmud itu di-ambil-nya, di-makan-nya; maka tanah tinggi itu di-pèrbuat-nya akan tèmpat, maka di-namaï Sèmudra, èrti-nya sèmud bèsar.

Maka tèrsèbut-lah pada zaman Rasul Allah salla 'llahu 'alaihi wa sallama, bèrsabda pada sègala sahabat: " Pada akhir zaman ada sa-buah nègèri di-bawah angin, Sèmudra nama-nya; maka apabila kamu dèngar khabar-nya nègèri Sèmudra itu, maka sègèra-lah kamu pèrgi ka-nègèri Sèmudra itu, bawa isi nègèri itu masok ka-dalam ugama Islam, karna di-dalam nègèri itu banyak wali Allah akan jadi; tètapi ada pula sa-orang fakir nègèri Ma'abri nama-nya ia-lah kamu bawa sèrta kamu." Sa-tèlah bèrapa lama-nya kèmundian daripada sabda nabi salla 'llahu 'alaihi wa sallama itu, maka tèr-dèngar-lah ka-pada sègala isi nègèri Makkah nama nègèri Sèmudra. Maka Sharif Makkah pun mènuyurohkan sa-buah kapal mèmbara sègala pèrkakas kèrajaan, sèraya di-suroh-nya singgah ka-nègèri Ma'abri. Ada pun nama nakhoda kapal itu Shaikh Isma'il nama-nya.

Maka kapal itu pun bèrlayar-lah, lalu ia singgah di-nègèri Ma'abri. Maka kapal Shaikh Isma'il itu pun bèrlaboh di-laut. Ada pun raja dalam nègèri itu Sultan Muhammad nama-nya. Maka baginda mènuyuroh bèrtanya, " Kapal dari mana ini? " Maka sahut orang kapal itu, " Kami kapal dari Makkah hëndak pèrgi ka-nègèri Sèmudra." Ada pun Sultan Muhammad itu daripada anak-chuchu hadzrat Abu-bakarín a'-Sadik radli Allah 'anhu. Maka ujar orang kapal itu, " Karna kami pèrgi ini dèngan sabda Rasul Allah salla 'llahu 'alaihi wa 's-sallama." (Sa-tèlah di-dèngar oleh Sultan Muhammad), maka di-rajakan-nya anak-nya yang tèrtua di-nègèri Ma'abri akan ganti-nya kèrajaan, maka baginda dèngan anak-nya yang muda mèmakai pakaian fakir, mèninggal-kan kèrajaan-nya turun dari istana lalu naik kapal itu, kata-nya pada orang kapal itu, " Kamu bawa hamba ka-nègèri Sèmudra: " pada hati sègala orang isi kapal itu, bahawa ini-lah sudah ملاعن

(? = mudahan) fakir yang sapèrti sabda Rasul Allah (37) salla 'llahu 'alaihi wa-sallama itu; maka fakir pun di-bawa-nya-lah naik kapal itu, lalu bèlayar. Bèrapa lama-nya di-laut, maka

sampai-lah ka-pada sa-buah nĕgĕri Fansuri nama-nya; maka sĕgala orang isi nĕgĕri Fansuri itu pun masok-lah Islam. Sa-tĕlah esok hari, maka Fakir itu pun naik-lah ka-darat mĕmbawa Koran, maka di-suroh-nya bacha pada orang isi nĕgĕri Fansuri, sa-orang pun tiada dapat mĕmbacha dia. Maka kata fakir itu dalam hati-nya, " Bukan nĕgĕri ini yang sapĕrti sabda Nabi kita Muhammad Rasul Allah salla 'llahu 'alaihi wa sallama."

Maka bĕrlayar pula nakhoda Isma'il. Bĕrapa lama-nya maka sampai ka-pada sa-buah nĕgĕri pula Lamiri (طيري) nama-nya. Maka orang Lamiri itu pun masok Islam. Maka Fakir itu pun naik-lah ka-darat mĕmbawa Koran, maka di-suroh-nya bacha pada orang nĕgĕri Lamiri itu, sa-orang pun tiada dapat mĕmbacha dia; maka fakir itu pun naik ka-kapal lalu bĕrlayar. Bĕrapa lama-nya maka sampai ka-nĕgĕri Haru. Maka sĕgala orang dalam nĕgĕri Haru itu pun masok ugama Islam. Maka fakir naik ka-kapal, maka ia turun mĕmbawa Koran, maka di-suroh-nya bacha, sa-orang pun tiada tahu mĕmbacha dia; maka fakir itu pun bĕrtanya pada orang dalam nĕgĕri itu, " Yang bĕrnama di-mana nĕgĕri Sĕmudra? " Maka kata orang Haru itu, " Sudah lalu." Maka fakir itu pun naik-lah ka-kapal, lalu bĕrlayar pula. Maka jatoh ka-nĕgĕri Pĕrlak; maka mĕrika itu pun di-islamkan-nya. Maka kapal itu pun bĕrlayar ka-Sĕmudra.

Sa-tĕlah sampai-lah ka-Sĕmudra, maka fakir itu pun naik ka-darat, maka ia bĕrtĕmu dĕngan Mĕrah Silu bĕrkarang di-pantai. Maka fakir itu pun bĕrtanya pada-nya kata-nya, " Apa nama nĕgĕri ini? " Maka sahut Mĕrah Silu, " Ada pun nama nĕgĕri ini Sĕmudra." Maka kata fakir itu, " Siapa nama pĕngĕtua-nya dalam nĕgĕri ini? " Maka sahut Mĕrah Silu, " Hambalah pĕngĕtua-nya sakalian mĕrika itu." Maka oleh fakir itu Mĕrah Silu itu pun di-islamkan-nya, dan di-ajar-nya kalimah shahadat. Sa-tĕlah Mĕrah Silu sudah Islam, maka Mĕrah Silu pun kĕmbali ka-rumah-nya, maka fakir pun kĕmbali-lah ka-kapal-nya. Pada malam maka Mĕrah Silu pun tidur, maka ia bĕrmimpi diri-nya bĕrpandangan dĕngan Rasul Allah salla 'llahu 'alaihi wa sallama. Maka sabda Rasul Allah pada Mĕrah Silu, " Hai Mĕrah Silu, ngangkanan mulut-mu." Maka di-ngangkan-nya oleh Mĕrah Silu mulut-nya, maka di-ludahi Nabi salla 'llahu 'alaihi wa sallama mulut Mĕrah Silu. Maka Mĕrah Silu pun tĕrjaga dari-pada tidur-nya, maka di-chium-nya bau tuboh-nya sapĕrti bau narwastu. Sa-tĕlah hari siang maka fakir pun naik ka-darat mĕmbawa Koran, maka (38) di-suroh-nya bacha pada Mĕrah Silu; maka oleh Mĕrah Silu di-bacha-nya Koran itu. Maka kata fakir pada Shaikh Isma'il, nakhoda kapal itu, " Ini-lah nĕgĕri Sĕmudra yang sapĕrti sabda Nabi salla 'llahu 'alaihi wa sallama." Maka oleh Shaikh Isma'il sĕgala pĕrkakasan kĕrajaan yang di-bawa-nya itu sĕmua-nya di-turunkan-nya dari dalam kapal-nya, maka Mĕrah Silu di-rajakan-nya; maka di-nama'i Sultan Maliku 's-Saleh.

Ada pun orang yang bésar-bésar dalam nêgèri itu dua orang, Sèri Kaya sa-orang nama-nya, Bawa Kaya (باوكاي) sa-orang nama-nya; kèdua-nya itu masok Islam, Sèri Kaya di-namai Saidi 'Ali Ghiyathu 'd-Din, Bawa Kaya di-namai Saidi Asmayu' 'd-(Din). Maka Shaikh Isma'il pun bèrlayar-lah ka-Makkah, fakir itu tinggal-lah di-nêgèri Sémudra akan mènètapi Islam isi nêgèri Sémudra. Kémudian dari itu, maka Sultan Maliku 's-Saleh mènuyuhkan Saidi 'Ali Ghiyathu 'd-Din ka-Pèrlak mèmínang anak raja Pèrlak. Ada pun raja Pèrlak itu ada bèranak tiga orang pèrèmpuan, dua orang itu anak gara, sa-orang anak gundek, Putèri Gènggang nama-nya. Sa-tèlah Saidi 'Ali Ghiyathu 'd-Din datang ka-Pèrlak, kètiga anak-anda itu di-tunjokkan-nya ka-pada Saidi 'Ali Ghiyathu 'd-Din, putèri yang dua bèrsaudara itu di-dudokkan-nya di-bawah; anak-nya Putèri Gènggang itu di-suroh-nya dudok di-atas pada tèmpat yang tinggi, mēngupas pinang; akan saudara-nya bèrkain warna bunga ayer mawar bèrbaju warna bunga jambu, bèrsumbang lontar muda, mēmēgang bunga jēngkēlēnar tērlalu baik paras-nya. Maka sēmbah Saidi 'Ali Ghiyathu 'd-Din pada raja Pèrlak, "Anakanda yang di-dudok di-atas itu-lah di-pohonkan oleh paduka anakanda itu." Tètapi Saidi 'Ali Ghiyathu 'd-Din tiada tahu akan putèri Gènggang itu anak gundek raja Pèrlak. Maka raja Pèrlak pun tètawa gēlak-gēlak, kata-nya, "Baik-lah; mana kēhēndak anak-ku."

Maka raja Pèrlak pun mènuyuh bērlēngkap sa-ratus buah pèrahu; Tun Pèrpateh Pandak di-surohkan mēnghantarkan putèri Gènggang ka-Sémudra. Sa-tèlah sampai ka-Sémudra, maka Sultan Maliku 's-Saleh pun kēluar mēngalu-ngalukan tuan putèri Gènggang hingga Jambu Ayer, di-bawa-nya masok ka-nêgèri Sémudra dēngan sa-ribu kēmuliaan dan kēbésaran. Sa-tèlah datang ka-Sémudra, maka baginda pun mēmulaī pēkērjaan bērjaga-jaga bērapa hari bērapa malam lama-nya. Sa-tèlah itu, maka baginda pun kahwin-lah dēngan tuan putèri Gènggang itu. Sa-tèlah sudah kahwin, maka baginda pun mēmberī kurnia akan sēgala mēntèri hulubalang, dan mēmberī dērma akan sēgala fakir miskin dalam nêgèri Sémudra itu dari-pada mas dan perak, dan akan Tun Pèrpateh Pandak. Sa-tèlah sudah baginda kahwin, bēbērapa antara-nya, maka Tun Pèrpateh Pandak pun mēmohon kēmbali ka-Pèrlak. Sa-tèlah itu maka Sultan Maliku 's-Saleh dēngan Putèri (39) Gènggang bēranak dua orang, kēdua-nya laki-laki; yang tua di-namaī oleh baginda Sultan Maliku 'l-Tlahir, yang muda itu di-namaī oleh baginda Sultan Malik 'l-Mansur; anakanda baginda yang tua itu di-sērahkan oleh baginda ka-pada Saidi 'Ali Ghiyathu 'd-Din, anakanda baginda yang muda di-sērahkan baginda ka-pada Saidi 'Ali Asmayu 'd-(Din).

Bērapa lama-nya Sultan Maliku 'l-Tlahir dan Sultan Malik 'l-Mansur pun bēsar-lah di-nêgèri Pèrlak; Pèrlak pun alah oleh musoh dari sabērang, maka orang Pèrlak itu pun pindah-lah ka-nêgèri Sémudra. Maka Sultan Maliku 's-Saleh pun fikir di-dalam hati-nya hēndak bērbuat nêgèri akan tèmpat anakanda baginda. Maka titah Sultan Maliku 's-Saleh pada sēgala orang bēsar-bēsar,

"Esok hari-lah kita pergi baburu (*sic*)."

Sa-telah pagi-pagi hari, maka Sultan Malikū 's-Saleh pun naik gajah yang bernama قمرمد بوان (? Përma Dewana) lalu berangkat ka-sëbërang datang ka-pantai; maka anjing (yang) bernama Si-Pasai itu pun mënyalak. Maka Sultan Malikū 's-Saleh pun sëgëra mëndapatkan anjing itu, maka di-lihat-nya anjing itu mënyalak tanah tinggi, sa-kira-kira sa-luas tempat istana dëngan këlëngkapan-nya, tërlalu amat baik, sapërti di-tambak rupa-nya. Maka oleh Sultan Malikū 's-Saleh tanah tinggi itu di-suroh-nya oleh baginda tëbas, maka di-përbuat nëgëri pada tempat tanah yang tinggi itu, dan di-përbuat-nya istana; maka di-namaï-nya Pasai, mënurut nama anjing itu. Maka anak-anda baginda Sultan Malikū 'tī-Tlahir di-rajakan oleh ayahanda baginda di-Pasai itu; Saidi 'Ali Ghiyathu 'd-Din-lah di-jadikan baginda mangkubumi. Maka oleh Sultan Malikū 's-Saleh sëgala ra'ayat, gajah, kuda dan sëgala përkakas kërajaan sëmua-nya di-bahagi dua, sa-bahagi di-bërikan akan anakanda baginda ia-itu Sultan Malikū 'tī-Tlahir, dan sa-bahagi di-bërikan oleh baginda akan anakanda baginda Sultan Malikū 'l-Mansur.

Sa-telah bërapa antara-nya, maka Sultan Malikū 's-Saleh pun gëring-lah; maka baginda pun mënyuroh mëngimpunkan sëgal orang bësar-bësar dalam nëgëri Sëmudra, dan këdua anakanda baginda di-ruah. Sa-telah datang-lah sëgala pëgawai kërajaan dan anakanda baginda këdua dan sëgala orang yang bësar, maka Sultan Malikū 's-Saleh bërtitah pada anakanda baginda këdua dan sëgala orang bësar-bësar, "Hai anak-ku këdua, dan sëgala taulan-ku kamu pëgawai-ku, bahawa aku ini tëlah hampir-lah ajal-ku akan mati, ada pun baik-baik kamu sakalian pada pëninggal-ku ini. Hai anak-ku, jangan bërbanyak tama'a kamu akan sëgala arta orang, dan jangan kamu ingin akan istëri anak hamba kamu. Kamu-kamu këdua ini muafakat dua bërsaudara, dan jangan kamu bërsalahan dua bërsaudara." Maka baginda bërtitah pula pada Saidi 'Ali Ghiyathu 'd-Din dan Saidi Asmayu 'd-(din), "Hai saudara-ku, baik kamu këdua ini mëmëliharakan akan anak kami këdua ini dan jangan kamu (40) bërsalahan ia dua bërsaudara: hëndak-lah këdua kamu jangan lagi mëngubahkan sëtia kamu pada anak-ku këdua-nya, dan jangan kamu mënyëmbah raja lain daripada anak-ku këdua ini." Maka këdua mërika itu pun sujud sëraya mënangis. Maka sëmbah Saidi 'Ali Ghiyathu 'd-Din dan Saidi Asmayu 'd-(din), "Hai tuan-ku, chahaya mata kami, dëmi Allah ta'ala, Tuhan yang mënjadikan samista sakalian, bahawa kami këdua yang di-përhamba bahawa tiada-lah kami këdua ini mëngubahkan waad kami dan sëtia kami akan mënyëmbah raja lain daripada paduka anakanda këdua ini."

Maka oleh Sultan Malikū 's-Saleh anak-nya Sultan Malikū 'l-Mansur di-rajakan-nya di-Sëmudra. Sëlang tiga hari lama-nya, maka Sultan Malikū 's-Saleh pun mangkat-lah, maka di-tanamkan di-sisi istana baginda juga; maka di-sëbut orang-lah sëkarang Marhum di-Sëmudra. Maka Sultan Malikū 'tī-Tlahir dan Sultan

Maliku 'l-Mansur, kĕmudian dari-pada ayahanda baginda hilang (maka baginda pun) mĕnyuroh mĕngimpunkan sĕgala hulubalang dan sĕgala ra'ayat, gajah, kuda, dan sĕgala alat kĕrajaan nĕgĕri Pasai. (Maka nĕgĕri Pasai pun) makin bĕsar-lah tĕrlalu ramai.

Maka tĕrsĕbut-lah pĕrkataan raja Sharu 'n-nuwi; tĕrlalu bĕsar kĕrajaan-nya shahadan tĕrlalu banyak hulubalang-nya dan ra'ayat-nya tiada tĕpĕrmanai lagi. Maka di-chĕritĕrakan orang ka-pada Raja Shahru 'n-nuwi, nĕgĕri Sĕmudra tĕrlalu ramai, sĕgala dagang dan saudagar banyak dalam nĕgĕri itu, dan raja-nya tĕrlalu bĕsar kĕrajaan-nya. Maka Raja Shahru 'n-nuwi pun bĕrtitah pada sĕgala hulubalang-nya, "Siapa kamu dapat mĕnangkap Raja Sĕmudra?" Maka ada sa-orang hulubalang tĕrlalu gagah bĕrani, Awi Dichu nama-nya; maka sĕmbah-nya, "Tuan-ku, jika ada kurnia duli tuan-ku, ĕmpat-ribu hulubalang di-bĕri akan patek, patek-lah mĕnangkap Raja Sĕmudra dan mĕmbawa dĕngan hidup-nya ka-bawah duli yang di-pĕrtuan." Maka oleh Raja Shahru 'n-nuwi di-ambil-nya ĕmpat-ribu hulubalang, dan sa-ratus buah pilu, di-sĕrahkan-nya ka-pada hulubalang-nya itu. Maka oleh hulubalang itu jong yang sa-ratus buah itu sa-tĕlah sudah musta'id, maka di-suroh-nya bĕrlayar ka-nĕgĕri Sĕmudra, pura-pura bĕrniaga, hingga habis-lah pilu itu bĕrlayar. Maka Awi Dichu pun bĕrlayar-lah mĕngatakan diri-nya utusan dari-pada Raja Shahru 'n-nuwi. Sa-tĕlah di-dĕngar oleh Sĕmudra khabar utusan datang dari-pada Raja Shahru 'n-nuwi, maka di-suroh baginda alu-alukan pada sĕgala hulubalang baginda.

Sa-tĕlah sampai ka-darat, maka surat pun di-bawa orang-lah; maka oleh (41) Awi Dichu di-isi-nya pĕti ĕmpat orang hulubalang yang gagah-gagah. Maka kata Awi Dichu pada hulubalang ĕmpat orang dalam pĕti itu, "Apabila datang kamu kĕlak ka-hadapan Raja Sĕmudra, kamu buka-lah pĕti ini, kĕluar-lah kĕĕmpat kamu tangkap-lah Raja Sĕmudra itu." Maka pĕti itu pun di-kunchi-nya dari dalam, maka di-arak-lah pĕti itu, di-katakan-nya bingkis dari-pada Raja Shahru 'n-nuwi. Sa-tĕlah ka-hadapan Raja Sĕmudra, maka surat pun di-bacha-nya oleh orang dĕmikian bunyi-nya. Maka pĕti itu pun di-hantarkan orang-lah di-hadapan Raja Sĕmudra. Maka hulubalang Shahru 'n-nuwi yang di-dalam pĕti itu pun masing-masing mĕmuka pĕti-nya maka kĕluar-lah ia, maka di-tangkap-nya Raja Sĕmudra. Maka sĕgala hulubalang Raja Sĕmudra pun ngung-lah (غوڠله) masing-masing mĕngunus sĕnjata-nya hĕndak bĕrpĕrang dĕngan hulubalang Shahru 'n-nuwi. Maka kata hulubalang Shahru 'n-nuwi, "Jikalau kamu pĕrangi kami, nĕschaya raja kamu ini kami bunoh." Maka sĕgala (orang) Pasai itu pun masing-masing bĕrdiam diri-nya, tidak-lah jadi bĕrpĕrang dĕngan sĕgala hulubalang Shahru 'n-nuwi itu. Maka Awi Dichu pun dan sĕgala hulubalang Shahru 'n-nuwi pun turun-lah ka-nĕgĕri Shahru 'n-nuwi.

Datang-lah ka-nĕgĕri Shahru 'n-nuwi, maka Raja Pasai di-pĕrsĕmbahkan-nya oleh Awi Dichu ka-pada Raja Shahru 'n-nuwi;

(maka Raja Shahru 'n-nuwi pun) terlalu suka-chita. Maka Awi Dichu dan segala hulubalang yang pergi itu semua-nya di-persalininya oleh baginda saperti-nya pakaian segala raja-raja. Ada pun akan Raja Sémudra di-suroh-nya mēngēmbala hayam-nya.

Hatta maka tersēbut-lah pērkataan Saidi 'Ali Ghiyathu 'd-Din muafakat di-nēgēri Pasai dēngan segala mēntēri yang tua-tua; ia bērbuat sa-buah kapal dan mēmbēli dagangan 'Arab, karna segala orang Pasai pada zaman itu semua-nya tahu bahasa 'Arab. Maka Saidi 'Ali Ghiyathu 'd-Din dan segala lashkar-nya dalam kapal itu sakalian-nya mēmakai chara 'Arab. Maka Saidi 'Ali Ghiyathu 'd-Din pun naik ka-atas kapal-nya; sa-tēlah musta'id-lah segala alat kapal itu, maka Saidi 'Ali Ghiyathu 'd-Din pun bērlayar-lah ka-nēgēri Shahru 'n-nuwi. Bērapa lama-nya di-laut, maka sampai-lah ka-nēgēri Shahru 'n-nuwi, maka Saidi 'Ali Ghiyathu 'd-Din pun turun ka-darat, lalu mēngadap Raja Shahru 'n-nuwi, mēmbawa pērsēmbahan-nya di-pērbuat-nya sa-pohon kayu mas dan buah-nya (42) dari-pada pēlbagai pērmata, kira-kira sa-bahara mas harga-nya. Sa-tēlah mēlihat Raja Shahru 'n-nuwi pērsēmbah Saidi 'Ali Ghiyathu 'd-Din, maka titah baginda, "Apa juga kēhēndak-mu ka-pada daku?" Maka sēmbah Saidi 'Ali Ghiyathu 'd-Din dan segala tēman-nya, "Tiada ماى (?) maya) kēhēndak kami." Maka baginda pun terlalu amat hairan mēlihat pērsēmbahan mērika itu. Maka Raja Shahru 'n-nuwi pun fikir dalam hati-nya, "Apa mudah-mudahan yang di-kēhēndaki-nya oleh mērika itu sakalian, maka dēmikian pērsēmbah mērika itu ka-pada aku?" Maka sakalian mērika itu pun kēmbali-lah ka-kapal-nya.

Sa-tēlah bērapa antara-nya, maka nakhoda kapal pun turun pula mēngadap Raja Shahru 'n-nuwi, sēraya mēmbawa pērsēmbahan mērika itu papan chatur mas buah-nya pērmata, itu pun ada قيمتن (?) (= himmat-nya) sa-bahara mas harga-nya. Maka kata Raja Shahru 'n-nuwi, "Maya apa kēhēndak hati kamu ka-pada-ku, supaya ku-bēri akan kamu?" Maka sēmbah mērika itu, "Tiada maya kēhēndak kami tuan-ku." Maka mērika itu pun kēmbali. Sa-tēlah bērapa hari antara-nya, musim akan kēmbali pun datang-lah; maka Saidi 'Ali Ghiyathu 'd-Din mēmbaiki alat kapal-nya akan bērlayar, maka mērika itu pun mēngadap Raja Shahru 'n-nuwi mēmbawa pērsēmbahan-nya itek mas bērtatahkan ratna mutu manikam, dua ekor, laki bini, kira-kira sa-bahara emas harga-nya dan sa-buah pasu mas bēsar, isi-nya ayer pēnoh. Maka itek itu pun kēdua-nya di-lēpaskan-nya dalam pasu mas itu, maka itek itu pun kēdua-nya bērnang, mēnyēlam, bērhambat-hambatan. Maka Raja Shahru 'n-nuwi pun terlalu amat hairan mēlihat pērbuatan itek hikmat itu; maka titah Raja Shahru 'n-nuwi, "Bērkata bēnar-lah kamu sakalian ini, maya juga kēhēndak kamu? Dēmi Tuhan yang ku-sēmbah ini, segala barang kamu kēhēndaki tiada akan kami tabani."

Maka sēmbah Saidi 'Ali Ghiyathu 'd-Din, "Ya tuan-ku, jikalau ada kurnia raja akan kami sakalian, orang gēmbala ayam raja itu kami pohonkan ka-bawah duli raja." Maka titah Raja Shahru 'n-nuwi, "Ada pun ia ini Raja Pasai, oleh kamu kēhēndaki, maka ku-anugērahkan." Maka sēmbah mērika itu, "Oleh ia Islam, maka kami pohonkan ka-bawah duli raja." Maka oleh Raja Shahru 'n-nuwi pun Sultan Maliku 'tl-Tlahir pun di-anugērahkan-nya ka-pada Saidi 'Ali Ghiyathu 'd-Din, lalu di-bawa-nya ka-kapal. Sa-tēlah datang, naik kapal, maka di-mandikan-nya dan di-pērsalini-nya dēngan pakaian kērajaan. (Maka) angin pun bērtiup, sauh pun di-bongkar orang-lah, kapal (43) bērlayar-lah; bērapa pula hari di-laut, (maka sampai-lah ka-nēgēri Sēmudra).

Maka tērsēbut-lah pērkataan Raja Maliku 'l-Mansur di-Sēmudra. Pada suatu hari maka baginda mēmbēri titah pada Saidi Asmayu 'd-din, "Aku hēndak mēlihat abang-ku, bētapa gērangan hal-nya." Maka sēmbah Sidi Asmayu 'd-din, "Jangan tuan-ku bērangkat; kalau fitnah." Bēbērapa (di-tēgah oleh) Saidi Asmayu 'd-din maka Sultan Maliku 'l-Mansur, tiada juga di-dēngar-nya oleh baginda. Maka Saidi Asmayu 'd-din pun diam-lah. Maka di-suroh-nya mēmalu mong-mong, dēmikian bunyi-nya: "Bahawa Sultan Maliku 'l-Mansur hēndak bērangkat mēlihat nēgēri saudara-nya." Pada Saidi Asmayu 'd-din tiada bērkēnan pada-nya, karna ia mēntēri tua, lagi tahu pada sēgala pēkērjaan, ta'dapat-tiada fitnah juga. Maka oleh Sultan Maliku 'l-Mansur di-gagahi-nya juga diri-nya; bērangkat juga ia mēngēliling nēgēri Pasai, lalu masok ka-istana Sultan Maliku 'tl-Tlahir. Maka baginda pun bērahi akan pērēmpuan dayang-dayang paduka baginda Sultan Maliku 'tl-Tlahir, maka di-ambil-nya, di-bawa-nya kēmbali ka-istana-nya. Maka baginda bērtitah pada Saidi Asmayu 'd-din, "Hai bapa-ku, bahawa aku kēdatangan suatu pēkērjaan yang tērmushkil; dan hilang-lah budi bichara-ku, karna tērtawan oleh hawa nafsu-ku, dan binasa-lah (aku oleh) pēkērjaan-ku, sēbab tērkēras hawa nafsu-ku." Maka sēmbah Saidi Asmayu 'd-Din, "Tēlah bērlaku-lah hukum Allah atas sēgala makhlok-nya." Sa-tēlah itu maka kēdēngaran-lah khabar Sultan Maliku 'tl-Tlahir di-khabarkan orang sudah ada di-Jambu Ayer, dan khabar Sultan Maliku 'l-Mansur pun tēlah kēdēngaran-lah ka-pada Sultan Maliku 'tl-Tlahir; maka ia pun mēnaroh dēndam di-dalam hati-nya, tiada juga di-kēluarkan-nya pada sa-orang pun. Maka mēnyuroh Sultan Maliku 'tl-Tlahir pada Sultan Maliku 'l-Mansur, minta di-alu-alukan raja فتنجار maka Sultan Maliku 'l-Mansur pun kēluar-lah dari Sēmudra, hilir ka-kuala. Ada pun Sultan Maliku 'tl-Tlahir naik dari sungai Kētui, lalu bērjalan ka-istana baginda. Maka Sultan Maliku 'l-Mansur pun kēmbali ka-Sēmudra, ada-lah ia fikir akan pēkērjaan-nya yang tēlah lalu itu, sēbab ia tiada mahu mēnurut bichara Saidi Asmayu 'd-din itu tiada-lah bērguna sēsai-nya itu. Tētapi Sultan Maliku 'tl-Tlahir sudah tērgērak hati-nya akan Sultan Maliku 'l-Mansur.

Bērmula akan Sultan Maliku 'tl-Tlahir itu ada sa-orang anak-anda baginda, Sultan Ahmad nama-nya, tatkala Sultan Maliku 'tl-

Tlahir tertangkap, anakanda baginda itu lagi kecil tatkala baginda kembali dari Shahru 'n-nuwi (44) itu, akan Raja Ahmad anakanda baginda itu telah besar-lah. Ada pun Saidi 'Ali Ghiyathu 'd-din itu pun مقوراك diri-nya. Maka ada sa-orang menteri-nya Tun

Perpateh Tulus سكاراي jadi mangkubumi akan ganti mentua-nya. Pada suatu hari Sultan Maliku 'tl-Tlahir bertitah pada Perpateh Tulus سكاراي "Apa bichara tuan hamba akan pekerjaan Sultan Maliku 'l-Mansur itu?" Maka sambah Tun Perpateh Tulus سكار "Ada satu muslihat kita." Maka titah Sultan Maliku 'tl-Tlahir, "Kalau Sultan Maliku 'l-Mansur mati?" Maka sambah Tun Perpateh Tulus سكار

"Jikalau mati Sultan Maliku 'l-Mansur, bukan-lah توكغ nama-nya. Mari paduka anakanda Sultan Ahmad kita khatankan, maka Sultan Maliku 'l-Mansur kita jemput; pada ketika itu juga kita kerjakan."

Maka Sultan Maliku 'tl-Tlahir pun menyuroh menghiasi negeri-nya dan balai-ruang, maka baginda pun memulai pekerjaan berjaga-jaga akan berkera. Maka Sultan Maliku 'l-Mansur pun datang; maka oleh Sultan Maliku 'tl-Tlahir akan Sultan Maliku 'l-Mansur dan Saidi Asmayu 'd-din juga di-suroh-nya masuk ka-dalam, segala hulubalang-nya semua-nya tinggal di-luar, Maka oleh Sultan Maliku 'tl-Tlahir akan Sultan Maliku 'l-Mansur di-suroh baginda tangkap kedua-nya dengan Saidi Asmayu 'd-din. Maka Sultan Maliku 'l-Mansur di-suroh-nya bawa ka-Manjong pada sa-orang hulubalang baginda. Maka baginda bersabda ka-pada Saidi Asmayu 'd-din, "Engkau tinggal di-sini, jangan serta pergi dengan Sultan Maliku 'l-Mansur; jika engkau hendak pergi juga, neschaya, ku-suroh penggal leher-mu." Maka sahut Saidi Asmayu 'd-din, "Baik-lah kepala bercheraai dengan badan, jangan hamba bercheraai dengan tuan." Maka oleh Sultan Maliku 'tl-Tlahir di-suroh-nya kerat leher-nya Saidi Asmayu 'd-din; kepala-nya itu di-buangkan ka-laut, badan-nya di-sulakan di-Kuala Pasai.

Ada pun Sultan Maliku 'l-Mansur di-bawa orang-lah berpèrahu ka-timur; sa-telah datang-lah ia ka-sèbelah Jambu Ayer arah ka-timur, maka di-lihat-nya oleh pawang kepala manusia lekat pada kemudi, maka di-beri orang tahu Sultan Maliku 'l-Mansur, maka di-suroh baginda ambil; maka di-lihat-nya kepala Saidi Asmayu 'd-din. Maka baginda pun memandang ka-darat, maka titah baginda, "Padang Maya ini." Sekarang pun Padang Maya juga di-sebut (45) orang. Maka Sultan Maliku 'l-Mansur pun naik-lah ka-Padang Maya itu. Maka Sultan Maliku 'l-Mansur pun menyuroh memohonkan mayat Saidi Asmayu 'd-din ka-pada Sultan Maliku 'tl-Tlahir; maka oleh baginda di-berikan mayat itu ka-pada Sultan Maliku 'l-Mansur. Maka oleh Sultan Maliku 'l-Mansur mayat Saidi Asmayu 'd-din serta kepala-nya di-tanamkan di-Padang Maya

itu. Sa-tělah sudah, maka baginda pun pėrgi-lah ka-Manjong (منجج *passim*); pėninggal Sultan Maliku 'l-Mansur itu, maka Sultan Ahmad pun di-khatankan oleh paduka ayahanda baginda.

Sa-tělah tiga tahun-lah lama-nya Sultan Maliku 'l-Mansur di-Manjong, maka Sultan Maliku 'tl-Tlahir pun tėrsėdar-lah akan saudara-nya ia-itu baginda Sultan Maliku 'l-Mansur; maka titah baginda, "Wah, tėrlalu sa-kali ahmak budi-ku—karna pėrėmpuan sa-orang saudara-ku ku-turunkan dari atas kėrajaan-nya, dan mėntėri-nya pun ku-bunoh." Maka baginda pun mėnyėsal diri-nya. Maka baginda pun mėnyurohkan hulubalang bėrapa buat pėrahu mėnjėput saudara-nya ka-Manjong; maka Sultan Maliku 'l-Mansur pun di-bawa orang-lah dėngan tėrtib kėrajaan. Sa-tělah datang ka-Padang Maya, maka Sultan Maliku 'l-Mansur pun singgah-lah ka-darat mėndapatkan kubur Saidi Asmayu 'd-din, maka baginda pun mėmbėri salam, kata-nya, "As-salam 'alaikum, hai bapa-ku; tinggal-lah bapa-ku di-sini, karna hamba hėndak pėrgi di-jėmput oleh abang hamba." Maka mėnyahut Saidi Asmayu 'd-din di-dalam kubur-nya, dėmikian kata-nya, "Ka-mana pula baginda pėrgi? Baik-lah kita di-sini." Sa-tělah di-dėngar oleh Sultan Maliku 'l-Mansur, maka baginda pun mėngambil ayer sėmbahyang, lalu ia sėmbahyang dua rak'at salam. Sa-tělah sudah sėmbahyang, maka baginda pun bėrguling-lah di-sisi kubur Saidi Asmayu 'd-din, lalu baginda pun putus-lah nyawa-nya lalu ia mati. Maka di-pėrsėmbahkan orang ka-pada Sultan Maliku 'tl-Tlahir, bahawa paduka adinda sudah hilang di-Padang Maya di-sisi kubur Saidi Asmayu 'd-din. Maka baginda pun sėgėra pėrgi mėndapatkan paduka adinda baginda.

Sa-tělah datang-lah ka-Padang Maya (ماي) maka mayat Sultan Maliku 'l-Mansur pun di-tanamkan baginda sapėrti tėrtib raja-raja yang bėsar-bėsar; maka baginda pun kėmbali-lah ka-nėgėri Pasai dėngan pėrchintaan-nya. Maka oleh Sultan Maliku 'tl-Tlahir anakanda baginda yang bėrnama Sultan Ahmad di-rajakan-nya, maka ia pun turun-lah dari atas kėrajaan-nya.

Sa-tělah bėrapa lama-nya, maka Sultan Maliku 'tl-Tlahir pun gėring-lah, maka baginda pun bėrwasiat (pada) anakanda baginda Sultan (46) Ahmad, kata-nya, "Hai anak-ku, chahaya mata-ku, buah hati-ku, jangan ģngkau mėlaluĩ sėmbah sėgala hamba-mu pada barang suatu pėkėrjaan-mu; hėndak-lah ģngkau mashuarat dėngan sėgala mėntėri-mu; dan jangan ģngkau sėgėra mėnggėrakkan hati hamba-mu; dan hėndak-lah kau-pėrbanyak sabar pada sėgala pėkėrjaan yang kėji; dan jangan ģngkau pėrringan-ringan ibadat-mu akan Allah subhanahu wa ta'ala; dan jangan ģngkau mėngambil hak sėgala manusia dėngan tiada sa-bėnar-nya." Maka Sultan Ahmad pun mėnangis mėnėngar wasiat ayahanda baginda itu. Sa-tělah bėrapa hari lama-nya, maka Sultan Maliku 'tl-Tlahir pun hilang-lah, maka di-tanamkan anakanda baginda hampir masjid. Maka Sultan Ahmad-lah di-atas kėrajaan.

Maka ada sa-orang hamba Allah di-Pasai, Tun Jana Khatib nama-nya. Maka ia pergi ka-Singapura. Sa-têlah datang ka-Singapura, maka Tun Jana Khatib pun bërjalan di-pëkan Singapura, kêtika itu ia bër sahabat dëngan Tun di-Bungoran dan tuan di-Sëlangor. Maka sa-kali përsëtua Tun Jana Khatib bërjalan hampir istana Raja Singapura; maka tuan putëri pun ada mënengok (di-tingkap), maka tërpendang oleh Tun Jana Khatib. Maka ada sa-batang pinang hampir istana itu; maka دنگن oleh Tun Jana Khatib, mënjadi-lah dua pohon pinang itu. Sa-têlah Paduka Sëri Maharaja mëliahat përi hal itu, maka baginda pun tëlalu amat marah, maka titah baginda, "Budi-nya Tun Jana Khatib! lagi di-këtahui-nya istëri-nya kita mënengok, maka ia mënunjokkan pëngëtahuan-nya." Maka di-suroh baginda bunoh. Maka di-bawa orang-lah Tun Jana Khatib ka-pëmbunohan; hampir tëm pat itu ada orang bërbuat bikang; sërta di-tikam orang akan Tun Jana Khatib, darah-nya pun titek ka-bumi, badan-nya lënyap tër hantar di-Langkawi. Maka oleh orang yang bërbuat bikang itu سسكش darah Tun Jana Khatib itu di-sërkup dëngan tutup pëmbikangan lalu mënjadi batu itu-lah datang sëkarang.

Sa-têlah bërapa lama-nya, maka datang-lah todak mënnyërang Singapura, maka sëgala orang yang di-pantai itu di-lompati oleh todak; jikalau kënada-nya, tërus lalu mati; jikalau kënaleher-nya, tër pëlanting këpala-nya lalu mati; dan jikalau kënapinggang-nya, tërus lalu mati. Maka banyak-lah orang di-bunoh-nya oleh todak itu. Maka orang pun gëmpar-lah bër larian mën gatakan, "Todak datang mënnyërang kita! Tëlalu amat banyak sudah orang kita mati di-bunoh-nya." Maka Paduka Sëri Maharaja pun naik ka-atas gajah lalu këlual di-iringkan oleh sëgala fërdana mantëri, hulubalang, sida-sida, bëntara sakalian. (Sa-têlah) datang ka-pantai, maka baginda pun hairan (47) mëliahat përi hal todak itu, (barang orang yang kënada) di-lompati-nya (tiada sëlamat), barang yang kënada di-tikam todak itu برکنش کجغ میله. Maka makin banyak pula orang mati di-tikam oleh todak itu. Maka baginda mënitahkan sëgala ra'ayat bër kotakan bëtis; maka oleh todak itu di-lompati-nya, barang yang kënada tikam todak itu lagi mati. Ada pun todak itu sapërti hujan rupa datang-nya, orang mati pun tiada tër kira-kira lagi banyak.

Maka pada antara itu bër kata sa-orang budak, "Apa kërja kita bër kotakan bëtis ini? Mën gata-tah kita përdayakan diri kita? Jikalau kita bër kotakan batang pisang alang-kah baik-nya?" Sa-têlah di-dëngar Paduka Sëri Maharaja, maka titah baginda, "Sungguh sapërti kata budak itu." Maka baginda pun mën gërahkan sëgala ra'ayat baginda bër kotakan batang pisang. Maka todak itu pun datang-lah sërta mëlompat ia, lëkat jungur-nya pada batang pisang itu, maka datang-lah orang bantu mëm arang dia. Maka tidak-lah tër kira-kira lagi banyak-nya mati, todak itu pun tiada-lah mëlompat lagi.

Maka Paduka Sēri Maharaja pun kēmbali-lah ka-istana baginda; maka sēmbah sēgala orang bēsar-bēsar, "Tuanku, budak ini jikalau bēsar, nēschaya bēsar akal-nya. Baik-lah ia kita bunoh." Maka titah baginda, "Sunggoh saperti kata tuan-tuan hamba sakalian itu." Maka budak itu pun di-suroh bunoh oleh baginda. Ada pun tat kala ia akan di-bunoh, maka ia mēnanggongkan hak-nya atas nēgēri itu.

Sa-tēlah datang 'umor baginda pada dua-bēlas tahun ēnam-bulan, maka Paduka Sēri Maharaja pun mangkat-lah. Maka anakanda baginda Sēri Sultan Iskandar Shah di-atas kērajaan. Maka baginda bēristērikan anak Tun Pērpateh Tulus. Maka baginda pun bēranak sa-orang laki-laki bērna nama Raja Kēchil Bēsar. Maka ada sa-orang bēndahari baginda, Sang Ranjuna Tapa gēlar-nya, asal-nya سیدی (? = sēdia) orang Singapura; maka ada ia bēranak sa-orang pērēmpuan, tērlalu amat baik paras-nya, di-pakai oleh raja, tērlalu sangat di-kasehi baginda. Maka di-fitnahkan oleh sēgala gundek raja yang lain, di-katakan-nya bērbuat jahat. Maka Sultan Iskandar Shah pun tērlalu murka, maka di-suroh baginda فرجشکین di-hujong pasar. Maka Sang Ranjuna Tapa pun tērlalu malu mēlihat hal anak-nya itu, maka kata-nya, "Jikalau sunggoh sa-kali pun anak hamba ada bērbuat jahat, bunoh ia sahaja; mēngapa-tah maka di-bēri malu dēmikian itu?" Maka Sang Ranjuna Tapa pun bērkirim surat ka-Jawa, dēmikian bunyi-nya, "Jikalau Batara Majapahit hēndak mēnyērang Singapura hēndak-lah sēgēra datang, karna hamba ada-lah bantu dari dalam nēgēri." Sa-tēlah Batara Majapahit (48) mēnēngar bunyi surat bēndahari raja Singapura itu, maka baginda pun sēgēra mēnyuroh bērlēngkap tiga-ratus buah jong, lain dari-pada itu kēlulus, pelang, jongkong, tiada tērbilang lagi banyak-nya; maka رايه ra'ayat Jawa yang pērgi itu; maka sēgala ra'ayat Jawa pun pērgi-lah. Sa-tēlah datang ka-Singapura, maka bērpērang-lah dēngan orang Singapura. Ada bērapa hari, maka Sultan Iskandar Shah mēnyurohkan mēngēluarkan bēras pada bēndahari akan pēlabur sēgala ra'ayat: maka sēmbah Sang Ranjuna Tapa, "Bēras tiada lagi." Karna ia hēndak belut. Sa-tēlah dinihari, maka Sang Ranjuna Tapa mēmbuka pintu kota, maka Jawa pun masok-lah, maka bēramok-lah dēngan sēgala orang Singapura di-dalam kota. Daripada banyak kēdua pēhak ra'ayat itu mati, darah pun saperti ayer sēbak pēnoh-lah mēlempah dalam kota Singapura di-tēpi pantai itu. Maka itu-lah darah yang ada sēkarang dalam padang Singapura itu. Maka patah-lah pērang orang Singapura. Maka Sultan Iskandar Shah pun bērlēpas-lah diri-nya turun dari Saletar lalu ka-Muar. Dēngan takdir Allah ta'ala rumah Sang Rajuna Tapa dua laki istēri mēnjadi batu: itu-lah yang ada sēkarang di-parit Singapura itu. Sa-tēlah Singapura sudah alah oleh Jawa, maka Jawa itu pun kēmbali-lah ka-Majapahit.

Maka Sultan Iskandar Shah pun sampai-lah ka-Muar. Maka baginda diam pada satu tēmpat: sērta hari malam, datang-lah

biawak terlalu banyak; sa-tělah hari siang, di-lihat orang biawak naik pėnoh pada těmpat itu, maka di-bunoh orang-lah biawak itu dan di-buangkan ka-sungai dan bėrapa yang di-makan orang; apabila malam, datang pula biawak itu, bėrtimbun-timbun; sėrta siang, di-bunoh orang pula, sėrta malam datang pula biawak itu. Maka mėnjadi busok-lah těmpat itu datang sėkarang pun nama těmpat itu Biawak Busok di-sėbut orang.

Maka Sultan Iskandar Shah pun bėrpindah-lah dari-pada těmpat itu, lalu bėrjalan pada suatu těmpat; maka baginda pun bėrkota di-sana. Pada siang hari di-dirikan kota itu, sėrta malam burok; maka di-namai orang těmpat itu datang sėkarang Kota Burok. Maka Sultan Iskandar Shah pun bėrpindah dari sana lalu mėndarat; bėrapa hari di-jalan maka tėrus ka-Sėning Ujong. Maka di-lihat baginda těmpat itu baik, maka di-tinggalkan-nya sa-orang mėntėri di-sana; itu-lah maka těmpat itu (bėr) mėntėri datang sėkarang. Maka Sultan Iskandar Shah pun (49) bėrjalan bėrbalek dari sana ka-tėpi pantai, pada suatu sungai Bėrtam nama-nya. Maka Sultan Iskandar Shah pun bėrdiri di-bawah sa-pohon kayu, maka baginda pun bėrburu, maka anjing di-tėrajangkan oleh pėlandok puteh. Maka titah Sultan Iskandar Shah, "Baik těmpat ini sėdang pėlandok-nya lagi gagah; baik kita pėrbuatkan nėgėri." Maka sėmbah sėgala orang bėsar-bėsar, "Bėnar-lah, tuan-ku, sapėrti titah duli yang di-pėrtuan itu." Maka di-suroh baginda pėrbuat-lah nėgėri pada těmpat itu. Maka titah Sultan Iskandar Shah, "Apa nama kayu těmpat kita bėrdiri ini?" Maka sėmbah orang sakalian, "Malaka nama-nya kayu ini, tuan-ku." Maka titah baginda, "Jika dėmikian, Malaka-lah nama nėgėri ini."

Maka Sultan Iskandar Shah pun diam-lah di-Mėlaka. Maka Sultan Iskandar Shah pun mėmėrentahkan isti'adat kėrajaan baginda ia-lah pėrtama baginda bėrbuat mėntėri ģmpat orang dudok di-balai akan mėngajari (orang di-balai dan) bėrbuat bėntara bėrdiri di-tapakan ģmpat-puloh sa-bėlah akan mėnyampaikan barang suatu titah raja, dan mėmbuat sėgala anak tuan-tuan akan biduanda kėchil, pėkėrjaan-nya akan mėmbawa sėgala alat raja.

Ada pun akan Sultan Iskandar Shah di-Singapura kėrajaan baginda baharu tiga tahun, Singapura pun alah oleh Jawa lalu ka-Mėlaka, maka karar-lah baginda di-Mėlaka dua-puloh tahun: mėnjadi baginda di-atas kėrajaan dua-puloh lima tahun. Maka datang-lah pėridaran dunia, maka Sultan Iskandar Shah pun mangkat-lah, maka anakanda baginda Raja Kėchil Bėsar-lah kėrajaan mėnggantikan ayahanda, gėlar baginda di-atas kėrajaan Sultan Mėgat.

Ada pun akan Tun Pėrpateh Tulus pun sudah hilang; maka anak-nya jadi Bėndahara. Maka Sultan Mėgat bėristėrikan anak Bėndahara, maka baginda bėranak tiga orang laki-laki, sa-orang bėrnama Radin Bagus, sa-orang bėrnama Radin Tėngah, sa-orang bėrnama Radin Anum. Sa-tělah dua tahun lama baginda di-atas kėrajaan, maka Sultan Mėgat pun mangkat-lah. Maka anakanda

baginda yang bernama Raja Tengah-lah kerajaan menggantikan ayahanda baginda beristirikan anak Tun Perpatih Muka Berjajar, beranak sa-orang laki-laki bernama Raja Kechil Bambang. Sa-telah Raja Tengah berapa lama di-atas kerajaan, maka baginda pun terlalu 'adil pada memelihara sègala ra'ayat, sa-orang pun raja di-dalam 'alam ini tiada sama-nya pada zaman-nya itu.

Hatta pada suatu malam baginda bermimpi berpandangan dengan elok Nabi kita Muhammad mustafi salla 'llahu 'alaihi wa sallama; maka sabda Rasul Allah salla 'llahu 'alaihi wa sallama pada Raja Tengah, "Uchapkan oleh-mu 'Ashadu an la ilaha illa 'Llahu wa ashadu anna Muhammad Rasul Allah'." Maka oleh Raja Tengah (50) saperti sabda Rasul Allah salla 'llahu 'alaihi wa sallama di-turut-nya. Maka sabda Rasul Allah salla 'llahu 'alaihi wa sallama, "Ada pun nama-mu Muhammad. Esok hari apabila waktu 'asar, datang sa-buah kapal dari Juddah, maka turun orang dari kapal itu di-pantai Melaka ini; hendak-lah kau-ikut barang kata-nya." Maka sembah Raja Tengah, "Baik-lah!" Maka Nabi Allah salla 'llahu 'alaihi wa sallama pun lenyap-lah daripada mata Raja Tengah.

Sa-telah hari pun siang, maka Raja Tengah pun terkéjut daripada berada, maka di-lihat-nya kalam-nya sudah khatan dan mulut-nya baginda tiada lepas dari-pada menyebut "Ashadu an la ilaha illa 'Llahu wa ashadu anna Muhammad Rasul Allah." Maka sègala dayang-dayang di-dalam istana itu pun sèmuanya hairan menèngar yang di-sèbut raja itu. Maka kata menterî baginda, "Takutkan shaitan gèrangan raja ini atau gila-kah kutaha? Baik kita sègèra mèmberî tahu bëndahari." Maka dayang-dayang itu pun pergi mèmberî tahu bëndahari. Maka bëndahari pun datang-lah lalu masuk ka-dalam istana, maka di-lihat-nya raja itu tiada juga bèrhènti dari-pada menyebut "Ashadu an la ilaha illa 'Llahu wa ashadu anna Muhammad Rasul Allah."

Maka kata bëndahara, "Bahasa mana yang di-sèbut raja ini?" Maka titah (raja), "Sa-malam kita bermimpi, berpandangan dengan elok hadlrat nabi salla 'llahu 'alaihi wa sallama." Maka mimpi baginda itu sèmuanya di-katakan-nya pada bëndahara. Maka kata bëndahara, "Apa alamat-nya jikalau bènar mimpi raja itu?" Maka kata raja, "Kalam hamba saperti di-khatankan orang, itu-lah 'alamat-nya tanda sah hamba mimpi Rasul Allah salla 'llahu 'alaihi wa sallama. Dan sabda Rasul Allah pada hamba, "Asar sèkarang datang sa-buah kapal dari Juddah, maka turun orang dari dalam kapal sèmbahyang di-pantai Malaka ini. Turut-lah oleh-mu barang kata-nya'." Maka kata bëndahara, "Jikalau sunggoh datang sa-buah kapal pada waktu 'asar ini, sunggoh-lah mimpi raja itu; jikalau tiada datang, bahawa sa-nya shaitan-lah yang mèngharu raja." Maka kata raja, "Bènar-lah kata tuan hamba itu." Maka bëndahari pun kèmbali-lah ka-rumah-nya.

Hatta maka hari pun 'asar-lah; maka datang-lah sa-buah kapal dari Juddah lalu ia berlaboh. Maka turun-lah makhdum dari

dalam kapal itu, Saiyid 'Abdu 'l-'Aziz nama-nya, lalu sēmbahyang di-pantai itu. Maka hairan-lah sēgala orang mēlihat kēlakuan-nya itu, maka kata sēgala orang itu. "Mēngapa ini tunggang-tunggit?" Maka bērēbut-lah orang mēlihat dia sēsak pēnoh, tiada bērsēla lagi, dan haru-biru-lah bunyi-nya. Maka sampai bunyi-nya ka-dalam kapada raja. Maka raja pun sēgēra naik gajah lalu bērangkat di-iringkan oleh orang bēsar-bēsar, maka di-lihat raja kēlakuan makhdum sēmbahyang itu nyata-lah sapērti dalam mimpi baginda; maka titah raja ka-pada bēndahari dan ka-pada sēgala (51) orang bēsar-bēsar, "Nyata-lah dēmikian yang sapērti dalam mimpi kita itu."

Sa-tēlah sudah makhdum Saiyid 'Abdu 'l-'Aziz sēmbahyang, maka raja pun mēndērumkan gajah-nya, maka makhdum pun di-bawa baginda naik gajah, lalu di-bawa ka-istana. Maka bēndahari dan sēgala orang bēsar-bēsar pun masok ugama Islam-lah. Maka sēgala orang Malaka kēchil bēsar sēmua-nya di-suroh Raja masok Islam sakalian. Maka Raja pun bērguru kapada makhdum Sayid 'Abdu 'l-'Aziz. Maka baginda pun bērgēlar Sultan Muhammad Shah. Ada pun Bēndahara bērgēlar Sēri Amar 'diraja. Shahadan Tun Pērpateh Bēsar di-jadikan baginda Pēnghulu Bēndahari, bērgēlar Sēri Nara 'diraja; maka ia bēranak sa-orang pērēmpuan bērnama Tun Rana Sandari. Maka Sultan Muhammad Shah pun mēngatur takhta kērajaan baginda.

Shahadan baginda-lah yang pērtama mēlētakkan kēkuningan larangan; tiada dapat di-pakai orang (kēluaran) dan di-ambil akan sapu-tangan; dan tiada dapat di-buat akan bibir tabir, dan ulasan bantal bēsar, dan tilam, dan bungkus barang apa-apa, dan jangan di-ambil akan karang-karang bēnda kamu; dan jangan di-ambil akan pērhiasan rumah kamu; dan lain dari-pada itu pun tiada juga dapat, mēlainkan akan kain, baju, dan dēstar, tiga pērkaru itu jua yang dapat. Dan larangan bērbuat rumah pēranjongan dan bērtiang gantong tiada tērlētak ka-bawah yaani ka-tanah, dan bērtiang tērus dari hatap, dan bērpēranginan; jikalau pada pērahu bērtangkap dan bērpēnghadapan itu-lah yang larangan. Ada pun pada payong lēbeh puteh dari-pada kuning karna payong puteh pakaian kērajaan payong kuning payong anak raja-raja. Bērmula tiada dapat orang kēluar mēmakai pēndok dan tētērapan kēris; sa-bēsar-bēsar orang kēluaran tiada dapat bērgēlang kaki mas, dan jikalau mas bērkēpala perak itu pun larangan raja Mēlayu; barang siapa mēlalui dia salah ka-bawah duli, hukum-nya dēnda mati. Bērmula sēgala orang bērmas, sa-bagaimana sa-kali pun kaya-nya tiada dapat di-pakai, ēnggan jikalau anugērah, dapat-lah di-pakai sa-lama-lama-nya. Sa-bērmula jikalau orang masok ka-dalam jika tiada bērkain panjang, dan bērkēris di-hadapan, dan bērsēbai, tiada dapat masok, barang siapa pun baik; jikalau bērkēris di-bēlakang di-rampas oleh pēnunggu pintu, barang siapa mēlalui dia dēnda mati.

Bērmula jikalau baginda di-adap orang, maka sēgala mēntēri yang bēsar-bēsar dan hulubalang yang bēsar-bēsar dan sida-sida

dudok di-sëri balai; maka sĕgala anak raja-raja di-kelek-kelekan kiri, sĕgala anak chĕtĕria di-kelek-kelekan kanan (52), sĕgala abĕntara dan hulubalang muda-muda bĕrdiri di-tapakan mĕmikul pĕdang, bĕntara yang di-kiri itu dari-pada anak-chuchu mĕntĕri yang patut akan jadi bĕndahari dan pĕnghulu bĕndahari dan tĕmĕnggong kĕpala abĕntara yang di-kanan itu dari-pada anak-chuchu hulubalang yang akan dapat jadi Laksamana atau Sĕri Bija Diraja, dan barang siapa bĕrgĕlar Sang Guna bakal Laksamana dan barang siapa bĕrgĕlar Sang Sĕtia bakal Sĕri Bija 'diraja, dan barang siapa bĕrgĕlar Tun Pikrama bakal Bĕndahara; dan jikalau pada mĕnjunjong duli, dahulu kĕpala bĕndahara yang ĕmpat lima orang itu dari-pada sĕgala sida-sida yang dudok di-sĕri balai itu, mĕlainkan sĕgala mĕntĕri yang bĕsar-bĕsar. Ada pun sĕgala nakhoda Chĕmpa yang pilehan dan anak tuan-tuan yang dudok di-salasar balai itu. Ada pun sĕgala alat raja, sapĕrti kĕtur dan kĕndi dan kipas dan pĕrisai dan panah di-sĕlang dudok-nya; mĕlainkan puan juga di-kelek-kelekan; bĕrmula pĕdang kĕrajaan Laksamana atau Sĕri Bija Diraja mĕmikul dia dudok-nya di-kĕlek-kelekan kiri. Bĕrmula jikalau ada utusan datang, yang mĕnyambut surat di-balai kĕpala abĕntara yang di-kanan, yang mĕnyampaikan titah raja pada utusan kĕpala abĕntara dari kiri. Ada pun pĕrentah utusan datang atau pĕrgi kĕrikal dan chepi di-bawa hamba raja dari dalam. Maka kĕrikal di-sambut abĕntara yang di-kanan di-lĕtakkan had bĕndahara. Maka tĕtampan dan chepir di-bĕrikan pada orang yang mĕmbawa surat, jikalau sapĕrti surat dari Pasai, di-jĕmput dĕngan sa-lĕngkap alat kĕrajaan, nafiri, nakara, payong puteh dua bĕrapit, gajah di-kĕpilkan di-ujung balai, karna raja dua buah nĕgĕri itu sama, jikalau tua muda sa-kali pun, bĕrkirim salam juga. Tĕtapi jikalau surat dari-pada yang lain di-kurangkan hormat-nya dari-pada itu sa-kadar gĕndang dan sĕrunai dan payong kuning juga; jikalau patut, bĕrgajah; jikalau patut, bĕrkuda, di-turunkan di-luar pintu yang di-luar. Jikalau raja yang bĕsar sadikit, di-bĕri bĕrnafiri dan payong satu puteh satu kuning, gajah di-dĕrumkan di-luar pintu dari dalam.

Bĕrmula utusan orang, jika pulang di-pĕrsalini, dan jika utusan Rĕkan sa-kali pun, di-pĕrsalini juga; jikalau utusan kita akan pĕrgi sa-kali pun, di-pĕrsalini juga.

Bĕrmula jika baginda mĕngĕlar orang, maka Raja di-adap orang sapĕrti 'adat utusan datang. Maka di-suroh jĕmput orang itu: jika ia dato', orang bĕsar juga mĕnjĕmput dia; jika ia orang kĕchil, (orang) (53) sĕdang mĕnjĕmput dia. Jika orang patut bĕrgajah, di-bawakan gajah; maka jika ia patut bĕrkuda, di-bawakan kuda; jikalau tiada patut bĕrkuda, bĕrjalan sahaja dĕngan payong dan gĕndang dan sĕrunai; tĕtapi payong-nya itu, ada yang patut bĕrpayong hijau, ada yang patut bĕrpayong biru, ada yang patut bĕrpayong merah: sa-bĕsar-bĕsar-nya bĕrpayong kuning, karna payong kuning payong anak raja-raja dan orang bĕsar-bĕsar, dan payong ungu dan merah itu payong sida-sida abĕntara hulubalang

sakalian. Ada pun payong biru itu akan payong barang-barang orang bergelar.

Sa-telah orang bergelar itu datang (ka-dalam), maka di-hentikan-nya, maka chiri di-bacha orang di-dalam di-hadapan raja. Sa-telah sudah di-bacha di-hadapan raja, maka di-bawa orang keluar. Ada pun yang menyambut chiri itu dari-pada kaum keluarga orang bergelar itu juga, di-sampaikan tetapan: maka yang membacha chiri itu juga yang mengenakan dia ka-pada orang yang bergelar itu; maka di-bawa-lah masok, maka di-bentangkan tikar barang di-mana di-kehendaki raja, supaya kemudian pun di-sana-lah ia dudok. Maka datang-lah persalin; jika akan bendahara, lima chepir persalin-nya—sa-chepir baju, sa-chepir dëstar, sa-chepir sèbai, sa-chepir ikat pinggang sa-chepir kain; bër mula jikalau anak raja dan menterî dan chëtëria, empat chepir persalin-nya, ikat pinggang tiada; sa-bër mula jikalau bëntara sida-sida hulubalang tiga chepir,—kain sa-chepir, baju sa-chepir, dëstar sa-chepir; dëngan sèbai di-satukan sa-chepir. Ada yang patut dua chepir, kain sa-chepir, baju sa-chepir, baju dëngan dëstar. Ada yang sëmua-nya sa-chepir. Ada yang tiada bërcheper; kain, baju, dëstar, di-birau-birau, maka di-ampu oleh hamba raja yang mêm-bawa itu; datang ka-pada orang yang bergelar itu, maka di-pëlok-nya oleh orang itu lalu di-bawa-nya keluar. Jikalau persalin akan utusan pun, dëmikian juga adat-nya, masing-masing pada patut-nya.

Sa-telah datang persalin, maka orang bergelar itu turun bër-salin, sudah bër-salin masok pula; di-kënak orang pula pëtam dan pontoh, karna orang bergelar sëmua-nya bër-pontoh, tëtëpi masing-masing pada patut-nya, ada yang bër-pontoh bër-naga dëngan pënyangga, ada yang bër-pontoh përmata, ada yang bër-pënyangga sahaja, ada yang bër-pontoh përbuatan-nya sapërti halkah birah (فلقه بیره) ada yang bër-pontoh perak. Sa-telah sudah, maka ia mënjunjong duli, lalu pulang; di-suroh hantarkan pada barang siapa patut, atau orang yang mën-jëmput itu juga mënghantar dia. Maka bërarak-lah orang bergelar itu, ada yang bergëndang sër-unai sahaja, ada yang bër-nafiri, ada yang bër-nagara dan bër-payong puteh, (54) tëtëpi mahal-lah ada-nya di-përoleh pada zaman dahulu kala payong puteh, dan nagara itu; sëdang payong kuning dan nafiri lagi sukar di-përoleh.

Ada pun jikalau raja bërangkat, hari bërusing Pënghulu Bëndahari mëmëgang këpala usongan dan yang di-kanan Tëmënggong mëmëgang usongan, dan yang di-kiri këpala usongan (Laksamana); yang di-bëlakang këpala abëntara këdua-nya mëmëgang dia; yang bëtul rantai dëkat lutut Raja itu Laksamana mëmëgang dia yang dari kanan, Siri Bija 'diraja mëmëgang dia yang dari kiri. Maka sëgala abëntara dan hulubalang bërjalan dahulu di-hadapan raja masing-masing dëngan jawatan-nya. Maka alat kërajaan di-bawa orang bërjalan di-hadapan raja, tombak kërajaan sa-batang dari kanan, sa-batang dari kiri; di-hadapan raja sëgala alat itu: sëgala

abëntara yang mēmikul pēdang di-hadapan sēgala orang bērlēmbing. Ada pun chogan nama-nya di-hadapan raja, dan di-hadapan-nya itu gēndang nagara dari kanan raja, nafiri dari kiri; karna pada bērjalan, lēbeh kanan dari-pada kiri; pada kēdudukan, lēbeh kiri dari-pada kanan. Pada mēngadap pun, dēmikian juga. Orang yang bērjalan di-hadapan raja itu, barang yang kēchil dahulu. Ada pun tombak dan sēgala pawai dahulu sa-kali, dan pēlbagai bunyi-bunyian sērba jēnis sakalian-nya dahulu. Ada pun bēndahara bērjalan di-bēlakang raja dēngan sēgala mēntēri yang bēsar-bēsar dan kadli.

Bērmula jikalau raja bērgajah, Tēmēnggong di-kēpala, Laksamana atau Sēri Bija 'diraja di-buntut, mēmikul pēdang kērajaan. Ada pun jika pada mēngadap nobat barang orang bēsar-bēsar, dari kiri gēndang; barang orang kēchil, dari kanan gēndang. Ada pun yang kēna sireh nobat itu, pērtama anak raja-raja dan Pēnghulu Bēndahari, dan Tēmēnggong, dan mēntēri ēmpat orang, dan Laksamana, dan Sēri Bija 'diraja, dan sida-sida yang tua-tua, dan chētēria, itu pun jikalau bēndahara mēngadap nobat, maka di-anugērahi sireh nobat; jikalau tiada bēndahara mēngadap nobat, tiada di-anugērahi sireh nobat, jikalau ada anak raja-raja sa-kali pun.

Bērmula jikalau raja bēkērja, pēnghulu bēndahari-lah yang mēmērentahkan di-dalam, mēnyuroh mēmēntang tikar di-balai dan mēnghiasi balairuang, mēnggantong tabir langit-langit dan mēlihat makanan orang dan mēnyuroh mēnguchap orang dan mēmanggil orang; karna sēgala hamba raja dan sēgala bēndahari raja sēmua-nya tērsērāh pada Pēnghulu Bēndahari sapērti Shahbandar dan sēgala yang mēmēgang hasil nēgēri raja (55) sakalian-nya dalam kira-kira Pēnghulu Bēndahari. Maka Pēnghulu Bēndahari-lah mēnyuroh mēmanggil orang, dan yang mēngatur orang makan di-balairuang itu Tēmēnggong. Maka orang makan itu had ēmpat orang sa-hidangan, tērus ka-bawah dēmikian juga; jika tēman-nya makan itu tiada sa-orang, tinggal tiga; jikalau tiada dua, tinggal dua; jikalau tiada tiga, tinggal sa-orang, makan juga ia; tiada dapat yang di-bawah itu naik mēnggēnapi dia, istimewa yang di-atas. Ada pun Bēndahara isti'adat-nya makan sa-orang, atau sa-hidangan dēngan anak raja-raja; dēmikian-lah isti'adat pada zaman Malaka dahulu. Banyak lagi lain dari itu, jikalau di-katakan sēmua-nya nēsahaya bingong hati orang mēnēngar dia.

Hatta jika pada (bulan Ramdlan) malam dua-puloh-tujuh, tatkala pada siang-nya mēngarak sajadah ka-mēsjid, Tēmēnggong mēngēpalakan gajah. Maka puan dan sēgala alat raja gantang-gantang sēmua-nya di-bawah ka-mēsjid; sa-tēlah malam maka raja pun bērangkat ka-mēsjid, sapērti 'adat hari raja sēmbahyang 'aisha lalu tērāweh; sudah itu maka bērangkat kēmbali. Sa-tēlah esok hari-nya, maka Laksamana mēngarak sērban, karna 'adat raja Mēlayu bērangkat ka-mēsjid bēsērban dan bērbaju jubba itu pakaian larangan, maka jadi ia tiada dapat di-pakai orang kahwin mēlainkan barang siapa yang bēroleh kurnia, maka boleh mēmakai dia; dan mēmakai chara Kēling tatkala kahwin atau sēmbahyang

hari raya barang siapa orang yang sediaan pakaiannya dapat-lah dipakainya.

Sa-telah hari raya kecil atau hari raya besar, maka Bendahara dan segala orang besar-besar pun masuk-lah ke-dalam; maka usongan pun di-arak masuk oleh Pénghulu Bendahari. Sa-telah melihat usongan masuk, maka segala orang yang duduk di-balai habis turun, maka raja pun berarak-lah di-atas gajah, lalu ke-astaka; maka raja pun naik ke-astaka. Sa-telah segala orang melihat raja, maka semua-nya duduk di-tanah maka usongan itu pun terképil-lah di-astaka. Maka Bendahari segera naik menyambut Raja. (Maka Raja pun) naik ke-usongan lalu berangkat ke-mesjid, seperti perintah yang tersebut dahulu itu. Ini-lah istiadat bagi di-perbénar: jikalau barang jahat-nya, harus di-perbaiki barang siapa yang ada ingat akan chériteranya; jangan kira-nya fakir di-perkejakan.

Sa-bermula, berapa lama-nya Sultan Muhammad Shah di-atas kerajaan, maka terlalu-lah adil baginda pada memelihara segala rayat. Maka negeri Malaka pun terlalu besar-lah dan segala dagang pun berkembang, dan jajahan Malaka makin banyak-lah, (56) arah dari barat sa-hingga Beruas Ujong, arah timur hingga Terengganu Ujong Karang. Maka mashhur-lah dari bawah angin datang ke-atas angin, bahawa negeri Malaka terlalu besar shahadan raja-nya dari-pada bangsa anak chuchu Raja Iskandar Dzu 'l-Karnain. Maka raja-raja pun sakalian datang ke-Malaka mengadap Sultan Muhammad Shah. Maka oleh Sultan segala raja-raja yang datang itu semua-nya di-hormati oleh baginda dengan seperti-nya dan di-anugerahi persalin yang mulia-mulia dan di-anugerahi harta dan emas perak terlalu amat banyak.

Wa Allahu a'lam bi's-sawab wa 'alaihi 'l-marji'u wa 'l-ma'ab.

VII.

Al-kesah. Maka tersebut-lah perkataan ada sa-buah negeri di-benua Kéling, Pahili nama-nya, Nizamul 'l-Muluk Akar Shah nama raja-nya. Ada pun akan raja itu Islam, di-dalam ugama Nabi Muhammad Rasul Allah salla 'llahu wa 'alaihi sallama. Maka baginda pun beranak dua orang laki-laki, sa-orang perempuan; yang tua laki-laki Baginda Mani Purindan, dan yang tengah Raja Akar Muluk Shah nama-nya. Maka ayahanda baginda Raja Nizamul 'l-Muluk Akar Shah pun hilang-lah, maka anakanda baginda yang muda, bernama Raja Akar Muluk Padshah-lah, yang kerajaan menggantikan ayahanda baginda. Maka baginda tiga bersaudara berbahagi pusaka seperti di-dalam hukum Allah ta'ala, demikian-lah di-turut-nya. Maka datang-lah pada chuki mas, permata buah-nya, sa-belah permata merah, sa-belah permata hijau; maka kata baginda Mani Purindan pada adek-nya Raja Akar Muluk Padshah, "Chuki ini berikan-lah pada saudara kita yang perempuan, karna bukan layak kita memakai dia." Maka kata Raja Akar Muluk Padshah, "Tiada-lah hamba mau demikian; ada pun yang kehendak

hamba, kita nilaikan juga harga-nya chuki itu. Jika saudara pèrèmpuan kita hëndakkan dia, di-bèri-nya harga ka-pada kita.” Maka baginda Mani Purindan pun malu oleh karna kata-nya tiada di-turut oleh saudara-nya itu, maka ia pun fikir di-dalam hati-nya, “Sèdang pèkèrjaan kèchil lagi tiada di-turut oleh saudara-ku ini, jikalau pèkèrjaan bèsar bèrapa lagi? Jikalau dèmikian, baik aku mèmbuangkan diri-ku barang ka-mana. Jika aku di-sini pun bukan aku kèrajaan di-dalam nègèri ini. Tètapi ka-mana baik aku pèrgi mëlainkan ka-Malaka juga, karna raja Malaka pada zaman ini raja bèsar; patut-lah akan aku sèmbah, karna baginda pun (57) dari-pada anak-chuchu Raja Iskandar Dzu 'l-Karnain.” Sa-tèlah dèmikian fikir-nya, maka baginda Mani Purindan bèrlèngkap ada bèrapa buah kapal, lalu bèrlayar ka-Malaka.

Sa-tèlah datang ka-Jambu Ayer, maka angin bèsar pun turun, maka kapal baginda Mani Purindan pun tènggèlam-lah, maka baginda Mani Purindan pun jatoh ka-dalam ayer, tèsèlèmpang pada bèlakang ikan alu-alu; maka oleh ikan itu di-larikan-nya ka-darat. Sa-tèlah tèrlanggar ka-darat, maka baginda Mani Purindan pun hëndak naik ka-darat bèsèrta bèrpènggang pada pohon gandasuli, maka baginda Mani Purindan pun naik-lah ka-darat; itu-lah sèbab-nya maka di-larangkan oleh baginda itu sègala anak-chuchunya jangan makan ikan alu-alu dan mèmakai bunga gandasuli. Maka baginda Mani Purindan pun lalu ka-Pasai; maka oleh raja Pasai di-dudokkan-nya dèngan anakanda baginda, panchar anak-chuchu-nya-lah sègala raja-raja Pasai. Maka Sultan Khamis ayah Raja Suta (سوة) yang di-chèrai-nya itu bèrkèluarga dèngan Mèlayu.

Sa-tèlah bèrapa lama-nya ia di-Pasai, maka baginda Mani Purindan pun kèmbali ka-bènu Kèling, bèrlèngkap. Sa-tèlah musim datang, maka baginda Mani Purindan pun bèrlayar-lah ka-Malaka dèngan sègala lashkar baginda, pèngghulu lashkar-nya, Khoja 'Ali sa-orang nama-nya Tandil Muhammad sa-orang nama-nya, dèngan lima buah kapal sèrta-nya. Sa-tèlah datang ka-Malaka, maka di-ambil mènantu oleh Sèri Nara Diraja, di-dudokkan dèngan anak-nya Tun Ratna Sandari. Maka bèginda Mani Purindan pun bèranak dèngan istèri-nya, anak Sèri Nara Diraja itu, dua orang, sa-orang laki-laki, Naina Madi nama-nya, sa-orang pèrèmpuan, Tun Ratna Wati nama-nya, maka di-ambil oleh Bèndahara Sèri Amar 'diraja akan istèri-nya bèranak sa-orang laki-laki, Tun 'Ali nama-nya.

Hatta maka Bèndahara Sèri Amar 'diraja pun kèmbali-lah ka-rahmat Allah. Maka Pèrpateh Sèndang-lah jadi Bèndahara bèrgèlar Sèriwa Raja. Hatta Sèri Nara 'diraja pun hilang-lah. Maka Tun 'Ali, anak Bèndahara Sèri Amar 'diraja dèngan Tun Ratna Wati anak Baginda Mani Purindan itu, jadi Pèngghulu Bèndahari; maka ia bèrgèlar Sèri Nara 'diraja.

Maka Sultan Muhammad Shah beristerikan puteri Rēkan, maka beranak sa-orang laki-laki bernama Raja Ibrahim. Maka dengan isteri baginda, anak Bēndahara pun, baginda beranak laki-laki juga bernama Raja Kasim. Ada pun Raja Kasim itu tua daripada Raja Ibrahim, kehendak hati raja perempuan hendakkan Raja Ibrahim juga kerajaan menggantikan ayahanda baginda. Maka di-turutkan oleh Sultan (58) Muhammad Shah, tetapi Sultan Muhammad Shah kaseh juga akan anakanda baginda Raja Kasim; dari-pada malu-nya akan raja perempuan juga tiada-lah baginda berdaya lagi. Maka akan anak baginda Raja Ibrahim barang lakunya di-biarkan oleh Sultan Muhammad Shah. Ada pun akan Raja Kasim, jikalau terambil kapada sireh orang sa-charek pun di-murkaī baginda. Maka segala ra'ayat pun benchi-lah akan Raja Ibrahim, kaseh akan (Raja) Kasim.

Hatta maka Raja Rēkan pun datang mengadap ka-Mēlaka. Maka sangat di-permulia oleh Sultan Muhammad Shah, karna raja perempuan itu keluarga-nya. Maka di-dudukkan oleh baginda tara Bēndahara, tetapi jikalau makan, ka-bawah. Maka sēmbah segala hulubalang Rēkan pada Raja-nya, "Mengapa-tah kita saperti ayam tidor di-bubong-nya makan di-bawah rumah? Baik mohon sa-kali-kali." Maka Raja Rēkan pun duduk di-bawah Bēndahara. Maka di-turutkan oleh Sultan Muhammad Shah.

Sa-tēlah itu gēnap-lah lima-puloh tujuh tahun 'umor baginda di-atas kerajaan, datang-lah pēridaran dunia, maka Sultan Muhammad Shah pun berpindah-lah dari nēgēri yang fana ka-nēgēri yang baka: kalu 'Inna lillahi wa inna 'ilaihi raji 'una' Maka anakanda baginda Raja Ibrahim-lah kerajaan menggantikan ayahanda baginda, maka gelar baginda di-atas kerajaan Sultan Abu Shahid. Maka Raja Rēkan-lah mēmangku Sultan Abu Shahid. Maka nēgēri Malaka pun saperti tēr hukum-lah oleh Raja Rēkan. Maka Raja Kasim, di-titahkan oleh Raja Rēkan diam sērtā sang pēngail, (sahari-hari pergi mēngail) ka-laut. Ada pun akan Raja Rēkan, sa-olah-olah ia-lah kerajaan di-dalam nēgēri Malaka, karna Sultan Abu Shahid itu lagi budak. Maka segala orang bēsar-bēsar dan segala mēntēri dan hulubalang sēmu-nya datang bērkampung ka-pada bēndahara mashuarat: maka kata segala mēntēri dan hulubalang, "Apa hal kita ini? karna sēkarang pēnaka Raja Rēkan-lah tuan kita, bukan-nya Raja Abu Shahid." Maka sahut Bēndahara Raja Sēriwa Ra'a, "Apa tah daya kita, karna Raja Rēkan tiada pēnah bērchērai dēngan yang di-pērtuan?" Sa-tēlah mēnēngkar kata bēndahara itu, maka segala orang bēsar-bēsar itu pun sa-kalian-nya bērdiam diri-nya, lalu masing-masing kēmbali ka-rumah-nya. Maka Sēri Nara Diraja pun bērbichara dalam hati-nya akan pēkērjaan itu. Maka Raja Kasim nētiasa di-panggil-nya, di-bēri-nya makan: karna Raja Kasim itu (saudara pada-nya) sa-pupu dēngan Sēri Nara 'diraja.

Hatta bērapa lama-nya, maka datang sa-buah kapal dari atas angin (59). Sa-tēlah kapal itu bērlaboh, maka segala nalayan

sakalian-nya datang berjual ikan pada orang kapal itu. Maka Raja Kasim pun datang berjual ikan, saperti laku pengail banyak itu. Ada pun dalam kapal itu ada sa-orang maulana nama-nya Maulana Jalalu 'd-Din. Sa-telah ia melihat Raja Kasim, maka segera di-suroh-nya naik, dan di-beri-nya hormat saperti-nya. Maka kata Raja Kasim, "Mengapa maka tuan hamba menghormati hamba? karna hamba ini nalayan berjual ikan." Maka kata Maulana Jalalu 'd-Din, "Bahawa engkau ini anak raja dalam negeri ini; kelak menjadi Raja Malaka." Maka kata Raja Kasim, "Apa daya hamba menjadi raja? Jika dengan afuah Maulana menolong hamba, maka dapat hamba menjadi raja." Maka kata Maulana itu, "Pergi-lah tuan hamba ka-darat, chari orang yang dapat mengerjakan pekerjaan tuan hamba; insha Allah ta'ala hasil-lah pekerjaan tuan hamba. Tetapi ada suatu janji ku-pinta ka-padamu; puteri yang di-peristeri Raja Rekan itu berikan ka-pada aku." Maka kata Raja Kasim, "Baiklah; jikalau hamba menjadi raja." Maka kata Maulana itu, "Segera-lah tuan hamba naik ka-darat; bekerja-lah tuan hamba pada malam ini, bahawa Allah subhanahu wa ta'ala ada menyertai tuan hamba.

Maka Raja Kasim pun naik-lah ka-darat; maka Raja Kasim fikir, "Kamana lagi aku pergi? Jika demikian baik-lah aku pergi pada Seri Nara 'diraja, karna ia saudara sa-pupu dengan daku; kalau-kalau mau ia menolong daku." Sa-telah demikian fikir-nya, maka Raja Kasim pun pergi ka-pada Seri Nara 'diraja. Maka segala kata Maulana itu semua-nya di-katakan-nya ka-pada Seri Nara 'diraja; maka kata baginda pada Seri Nara 'diraja, "Mau-kah tuan hamba menyertai mengambil kerajaan ini?" Maka kata Seri Nara 'diraja, "Baik-lah." Sa-telah sudah ia bertegoh-tegohan janji, maka Seri Nara 'diraja pun berlengkap menghimpunkan orang. Maka Raja Kasim pun naik gajah yang bernama Juru Demang, Seri Nara 'diraja mengempalakan gajah. Maka orang isi kapal itu pun semua-nya naik dengan segala senjata-nya. Maka kata Seri Nara 'diraja pada Raja Kasim, "Apa bichara tuan hamba, karna jikalau Bendahara tiada turut kapada kita, tiada ada kita akan menang." Maka kata Raja Kassim, "Apa-tah bichara orang kaya?" Maka kata Seri Nara 'diraja, "Mari kita pergi pada Bendahara." Maka kata Raja Kasim, "Baik-lah; mana bichara orang kaya, beta ikut."

Maka pergi-lah Raja Kasim dan Seri Nara 'diraja ka-pada Bendahara. Sa-telah datang ka-luar pagar Bendahara, maka kata Seri Nara 'diraja, "Segera beri (60) tahu Bendahara Seriwa Raja yang di-pertuan nanti di-luar." Maka segera di-beri orang tahu Bendahara. Maka Bendahara pun segera turun dari rumah-nya, berkëris pun tiada, berdestar pun di-jalan. Ada pun malam itu sangat kelam-kabut. Sa-telah datang Bendahara ka-bawah, gajah itu pun di-dërumkan oleh Seri Nara 'diraja, maka kata-nya, "Bendahara titah menyuroh naik gajah." Maka Bendahara pun segera naik ka-atas gajah itu, maka gajah itu pun berdiri-lah, lalu

bərjalan. Maka di-lihat oleh Bëndahara kilat sēnjata tērlalu amat banyak; dan raja itu bukan-nya Sultan Abu Shahid, maka Bëndahara pun tērlalu amat hairan mēlihat hal itu. Maka kata Sēri Nara 'diraja pada Bëndahara, "Apa bichara tuan hamba? Bahawa Raja Kasim hēndak mēmbunoh Raja Rēkan." Maka Bëndahara pun tiada bērdaya lagi, maka sahut Bëndahara, "Shukur-lah; karna Raja Kasim pun tuan ka-pada hamba. Sa-lama-nya di-ikut hamba hēndak mēngērkakan Raja Rēkan itu." Maka baginda Raja Kasim pun tērlalu suka-chita mēnēngar kata bëndahara itu.

Maka baginda pun masok-lah mēlanggar ka-dalam. Maka orang pun gēmpar-lah, mēngatakan, "Raja Kasim mēlanggar ka-dalam." Maka sēgala orang bēsar-bēsar dan orang kaya-kaya dan sēgala hulubalang sakalian-nya pun datang mēngusir Bëndahara, sakalian mērika itu bērtanya, "Mana Bëndahara?" Maka sahut orang, "Bëndahara sudah pērgi bērsama-sama dēngan Raja Kasim." Maka pada hati sēgala orang bēsar-bēsar itu, "Bëndahara-lah ēmpunya pēkērjaan ini." Maka sakalian mērika itu pun mēndapatkan Bëndahara sērtā-lah dēngan Raja Kasim karna sēgala orang banyak pun sēdia kaseh akan Raja Kasim. Maka dalam itu pun alah. Ada pun Raja Rēkan tiada bērchērai dēngan Sultan Abu Shahid. Maka kata Sēri Nara 'diraja, "Bahawa titah mēnyuroh mērēbut Sultan Abu Shahid, takut di-bunoh Raja Rēkan." (Maka orang) bērsēru-sēru mēlarangkan jangan mēnikam Raja Rēkan dahulu; maka tiada di-dēngarkan orang sakalian karna sangat sabur. Maka di-tikam orang-lah Raja Rēkan, tērus-mēnērus. Sa-tēlah Raja Rēkan mērasai luka itu, maka di-tikam-nya Sultan Abu Shahid, maka baginda pun mati shahid-lah. Ada pun 'umor baginda di-atas kērajaan sa-tahun lima-bulan.

Sa-tēlah Raja sudah mangkat, maka Raja Kasim-lah mēngantikan kērajaan baginda; di-tabalkan orang. Bahawa gēlar baginda di-atas kērajaan, Sultan Muzaffar Shah. Maka Maulana pun minta janji-nya (ka-pada raja: maka di-suroh baginda hiasi sa-orang dayang-dayang yang baik rupa-nya) dēngan sa-lēngkap pakaian, maka di-bērikan ka-pada Maulana, maka di-katakan-nya Putēri Rēkan. Maka pada hati Maulana ia-lah Putēri Rēkan, maka sēgēra (61) di-ambil-nya lalu di-bawa-nya ka-atas angin. Sa-tēlah Sultan Muzaffar Shah di-atas kērajaan, tērlalu-lah baik fi'il baginda, dēngan 'adil-nya dan murah-nya dan saksama-nya pada mēmēreksai sēgala ra'ayat baginda shahadan ia-lah mēnyuroh mēnyurat kitab undang-undang, supaya jangan lagi bērsalahan sēgala hukum mēntēri-nya. Bērmula akan Sēri Nara 'diraja, tērlalu sangat di-kaseh oleh raja, barang suatu kata-nya dan sēmbah-nya tiada dilalui baginda. Arakian maka Sultan Muzaffar Shah pun bēristērikan anak Radin Anum; maka baginda bēranak sa-orang laki-laki, tērlalu baik paras-nya, maka di-namai anakanda baginda Raja 'Abdul.

Maka suatu kētika Sultan Muzaffar Shah di-adap orang. Sa-tēlah sudah lama Raja di-adap orang, maka Bëndahara pun masok

hëndak mēngadap Sultan. Maka Sultan Muzaffar Shah pun masok sēbab sudah lama baginda dudok di-adap orang itu; tiada baginda tahu Bēndahara datang itu, maka pintu tērtutup di-tiup oleh angin. Maka pada hati Bēndahara Sēriwa Raja, "Yang di-pertuan ini murka ka-pada aku. Sērta aku datang, Raja masok dan pintu pun di-tutup." Maka Bēndahara Sēriwa Raja pun kēmbali-lah ka-rumah-nya lalu makan rachun. Maka Bēndahara pun mati-lah. Maka di-pērsēmbahkan orang-lah ka-pada Sultan Muzaffar Shah mēngatakan Bēndahara sudah mati makan rachun. Maka sēgala pēri hal ahual sēbab-nya makan rachun itu pun sēmua di-pērsēmbahkan orang ka-pada Sultan Muzaffar Shah. Maka baginda pun tērlalu amat duka-chita pērgi mēnanamkan Bēndahara Sēriwa Raja sapērti 'adat yang tēlah lalu. Maka tujuh hari tujuh malam baginda tiada nobat sēbab bērchintakan Bēndahara. Sa-tēlah itu, maka Sēri Nara 'diraja di-jadikan baginda Bēndahara. Maka ada anak Bēndahara Sēriwa Raja tiga orang: yang tua sa-kali pērēmpuan, (yang) muda kēdua-nya laki-laki: yang pērēmpuan itu Tun Kudu nama-nya, tērlalu baik paras-nya, maka di-pēristēri oleh Sultan Muzaffar Shah; ada pun anak-nya yang tēngah itu, Tun Perak nama-nya; yang bongso Tun Pērpateh Puteh nama-nya. Ada pun akan Tun Perak itu tiada kēna kērja raja, maka ia pērgi bēristēri ka-Kēlang; maka ia pun diam-lah di-Kēlang sa-kali. Hatta bērapa lama-nya orang Kēlang pun mēnolak pēnghulu-nya, maka ia mēngadap ka-Malaka hēndak mēmohonkan pēnghulu yang lain. Maka titah Sultan Muzaffar Shah, "Siapa-tah yang kamu kēhēndaki akan pēnghulu kamu?" Maka sēmbah orang (Kēlang), "Tuan-ku jikalau ada kurnia, Tun Perak-lah patek pohonkan (62) akan pēnghulu patek sakalian." Maka titah baginda, "Baik-lah." Maka Tun Perak mēnjadi pēnghulu Kēlang itu."

VIII.

Maka tērsēbut-lah pērkataan raja bēnua Siam. Dari-pada zaman dahulu kala-nya, bahawa nēgēri Siam itu Shahru 'n-nuwi nama-nya di-sēbut orang, sēgala raja-raja yang di-bawah angin ini sēmua-nya ta'alok ka-pada-nya, Bubunnya nama raja-nya. Sa-tēlah kēdēngaran-lah ka-bēnua Siam bahawa Malaka nēgēri bēsar tiada ta'alok ka-pada-nya, maka paduka Bubunnya pun mēnyuroh ka-Malaka hēndak minta surat sēmbah. Maka Sultan Muzaffar Shah pun tiada mau mēnyēmbah ka-bēnua Siam. Maka raja bēnua Siam pun tērlalu marah, lalu mēnyuroh bērlēngkap akan mēnyērang Malaka; Awi Chakra nama pēnglima-nya, mēmbawa ra'ayat tērlalu banyak. Maka di-wartakan orang ka-pada Sultan Muzaffar Shah, bahawa raja bēnua Siam mēnyurohkan hulubalang-nya, Awi Chakra nama-nya, mēmbawa ra'ayat tērlalu banyak tiada tēpērmēnāi, bērjalan darat tērus ka-hulu Pahang.

Maka Sultan Muzaffar Shah pun mēnēngar khabar itu, dan mēnyuroh mēnghimpunkan sēgala ra'ayat yang di-tēlok rantau di-suroh mudik ka-Malaka. Maka bērkampong-lah orang tēluk rantau itu ka-Malaka. Maka Tun Perak pun mēmbawa orang

Kélang ka-Malaka dĕngan anak istĕri-nya sa-kali. Maka orang Kĕlang pun mĕngadap Raja pĕrsĕmbahkan sĕgala pĕri hal, dĕmikian sĕmbah-nya, “Ya tuan-ku, sĕgala tĕluk rantau yang lain sĕmua-nya mĕngadap sĕgala laki-laki juga. Akan patek sakalian di-bawa oleh Tun Perak dĕngan pĕrĕmpuan sa-kali.” Sa-tĕlah Sultan Muzaffar Shah mĕnĕngar sĕmbah orang Kĕlang itu, maka titah Sultan Muzaffar Shah pada sa-orang abĕntara baginda, Sĕri Amarat (عمارت) nama-nya, “Jikalau Tun Perak kĕlak datang mĕngadap, katakan Sĕri Amarat sapĕrti sĕmbah orang Kĕlang ka-pada-nya.” Ada pun akan Sĕri Amarat itu asal-nya dari-pada orang Pasai, tanah Sĕmudra nama-nya; sĕbab ia tĕrlalu chĕrdek, lagi tahu bĕr-kata-kata, maka di-gĕlar baginda Sĕri Amarat. Maka di-pĕr-buatkan oleh baginda satu bangku tĕbal, di-bawah lutut baginda, di-sana-lah ia mĕmikul pĕdang; ia-lah yang mĕnyampaikan barang sa-suatu titah raja.

Sa-tĕlah itu, maka Tun Perak pun datang-lah mĕngadap raja. Maka kata bĕntara yang bĕrgĕlar Sĕri Amarat ka-pada Tun Perak, “Tun Perak, sĕgala orang Kĕlang ini sĕmua-nya ia mĕngadukan hal-nya ka-bawah duli yang di-pĕrtuan: Ada pun akan sĕgala orang tĕluk rantau (63) yang lain sĕmua-nya mĕngadap laki-laki juga; ada pun akan orang Kĕlang ini mĕngadap di-bawa Tun Perak dĕngan pĕrĕmpuan sa-kali. Mĕngapa-tah maka dĕmikian fi'il tuan hamba?” Maka tiada di-sahut oleh Tun Perak kata-nya itu. Maka sa-kali lagi pula kata-nya oleh Sĕri Amarat tiada juga di-sahuti-nya oleh Tun Perak; sa-tĕlah gĕnap tiga kali Sĕri Amarat bĕrkata dĕmikian itu, maka baharu-lah di-sahuti oleh Tun Perak, kata-nya, “Hai, Sĕri Amarat, tuan hamba dĕngan pĕdang sa-bilah itu juga, hĕndak-lah tuan hamba pĕliharakan baik-baik, jangan di-bĕri bĕrkarat, jangan kĕmakanan mata-nya. Akan pĕkĕrjaan kami orang bĕkĕrja, di-mana tuan hamba tahu? (Ada pun akan sĕkarang) duli yang di-pĕrtuan di-dalam nĕgĕri ini dĕngan anak istĕri baginda dan sĕgala pĕrkakasan-nya: bĕnar-kah pada fikir tuan hamba kami sakalian datang dĕngan laki-laki juga, dĕngan bagini jauh Sĕlat (Kĕlang)? Jikalau barang satu hal nĕgĕri ini, apa hisab-ku pada-nya? Sĕbab itu-lah maka sĕgala orang Kĕlang ini kami bawa dĕngan sĕgala anak-istĕri-nya sa-kali, supaya ia bĕrpĕrang dĕngan musuh bĕrsunggoh-sunggoh hati-nya; kurang ia bĕrlawankan duli yang di-pĕrtuan lĕbeh ia bĕrtikamkan anak-istĕri-nya bĕrsunggoh-sunggoh.” Sa-tĕlah Sultan Muzaffar Shah mĕnĕngar kata Tun Perak itu, maka baginda pun tĕrsĕnnyum. Maka titah baginda, “Bĕnar sapĕrti kata Tun Perak itu.” Maka di-ambil oleh baginda sireh puan di-bĕrikan baginda Tun Perak. Maka titah baginda, “Tun Perak tiada-lah patut dudok di-Kĕlang lagi; baik-lah Tun Perak dudok di-nĕgĕri.”

Hatta maka orang bĕnua Siam pun datang-lah, lalu bĕrpĕrang dĕngan orang Malaka. Ada bĕrapa lama-nya bĕrpĕrang, maka banyak-lah ra'ayat Raja Siam mati, Malaka pun tiada-lah alah oleh Siam. Maka Siam pun kĕmbali-lah: sĕraya ia pulang itu, sĕgala

rotan ikat barang-barang-nya itu sĕmua-nya di-himpunkan-nya di-ulu Muar; maka rotan itu pun tumbuh, ada sĕkarang; itu-lah di-namaĭ orang Rotan Siam dan ka(yu) pasongan kayu bara itu pun tumbuh: ada sĕkarang di-hulu Mu(ar) juga. Shahadan tumang tungku Siam, bĕkas mĕnanak, itu pun tumbuh juga, datang sĕkarang. Sa-tĕlah orang bĕnua Siam sudah pulang, sĕgala orang teluk rantau pun masing-masing pulang ka-tĕmpat-nya. Maka Tun Perak tiada di-bĕri Raja pulang ka-Kĕlang lagi, diam di-Malaka-lah.

Maka ada sa-orang Kĕlang mĕngatakan diri-nya tĕraniaya oleh Tun Perak sadikit; maka ia bĕrdatang sĕmbah ka-bawah duli yang di-pĕrtuan, mĕngadukan hal-nya; maka Sultan Muzaffar Shah mĕmbĕri titah Sĕri Amarat mĕnyuroh bĕrkata ka-pada Tun Perak, "Bahawa orang ini mĕngadukan hal-nya ka-bawah duli yang di-pĕrtuan bahawa ia tĕraniaya (64) kunun oleh Tun Perak." Maka tiada di-sahuti oleh Tun Perak. Sa-tĕlah gĕnap tiga kali ia bĕrkata, maka baharu-lah di-sahuti-nya oleh Tun Perak, kata-nya, "Tuan, Sĕri Amarat! akan pĕdang sa-bilah itu juga tuan hamba asam, jangan kĕmakanan. Akan pĕkĕrjaan kami orang mĕmĕgang nĕgĕri maya fĕduli tuan? Jikalau sa-bĕsar tĕmpurong sa-kali pun, nĕgĕri nama-nya. Baik juga ka-pada kami, kami kĕrjakan, karna yang di-pĕrtuan tiada tahu akan jahat-nya, akan baik-nya juga yang di-pĕrtuan tahu. Tĕtapi jikalau duli yang di-pĕrtuan hĕndak mĕn-chĕrcha akan kami, pĕchat-lah hamba dahulu, maka ajarkan-lah hamba, jikalau hamba bĕlum di-pĕchat, sa-bagai mana hamba di-ajarkan?" Sa-tĕlah di-dĕngar Sultan Muzaffar Shah kata Tun Perak itu, maka bĕrkĕnan pada hati baginda; maka titah Sultan Muzaffar Shah, "Ada pun Tun Perak ini tiada-lah patut jadi bĕntara lagi." Maka di-gĕlar oleh Sultan Muzaffar Shah Paduka Raja, maka di-suroh baginda dudok di-sĕri balai bĕrtim-balan dĕngan Sĕri Nara 'diraja. Ada pun akan Sĕri Nara 'diraja itu tĕlah tua-lah, tiada bĕranak, tĕtapi ada bĕranak dĕngan gundek sa-orang, tiada di-aku-nya, nama-nya Tun Shahid Madi. Sa-tĕlah Tun Shahid Madi tĕlah bĕsar, maka Tun Shahid Madi pun bĕranak-bĕrchuchu-lah. Sa-kali pĕrsĕtua Sĕri Nara 'diraja dudok di-balai, di-adap orang banyak; maka Tun Shahid Madi pun lalu, maka di-panggil oleh Sĕri Nara 'diraja; tĕlah datang-lah, lalu di-riba-nya oleh Sĕri Nara 'diraja. Maka kata Sĕri Nara 'diraja pada orang dudok itu, "Ini-lah anak hamba." Maka sahut sĕgala orang banyak itu, "Sahaya sakalian pun tahu juga. Oleh tuan-ku tiada mĕngaku itu, sahaya sakalian pun takut-lah mĕngatakan dia (anak tuan-ku)." Maka Sĕri Nara 'diraja pun tĕrsĕnnyum.

Bĕrmula baginda Mani Purindan pun tĕlah kĕmbali ka-rahmat u'llah. Ada anak-nya sa-orang laki-laki bĕrnama Naina Madi, ia-lah mĕnggantikan dia, bĕrgĕlar Tun Bijaya Maha-Mĕntĕri. Sa-tĕlah Paduka Raja jadi orang bĕsar maka anak Malayu pun bĕrbahagi, sa-tĕngah ka-pada Paduka Raja, sa-tĕngah ka-pada Sĕri Nara 'diraja, karna kĕdua sama orang asali. Maka Sĕri Nara 'diraja tiada muafakat dĕngan Paduka Raja. Bĕrmula Sultan Muzaffar

Shah pun tahu akan përi hal itu. Maka baginda fikir bërbičara hëndak muafakatkan Sëri Nara 'diraja dëngan Paduka Raja. Maka baginda pun mënnyuroh mëmanggil Sëri Nara 'diraja; maka ia pun datang-lah; maka titah Sultan Muzaffar Shah, "Mau-kah Sëri Nara 'diraja bëristëri?" (65) Maka sëmbah Sëri Nara 'diraja, "Jikalau dëngan anugërah yang di-përtuan, baik-lah, tuan-ku." Maka titah baginda, "Mau-kah Sëri Nara 'diraja akan Tun Kumalu?" Maka sëmbah Sëri Nara 'diraja, "Mohon, patek." Maka titah baginda, "Mau-kah Sëri Nara 'diraja akan Tun Bulan, anak Orang Kaya Hitam?" Maka sëmbah Sëri Nara 'diraja, "Mohon patek." Maka bëbërapa sëgala anak orang bësar-bësar di-sëbut oleh Sultan Muzaffar Shah, tiada juga bërķenan pada Sëri Nara 'diraja. Maka titah Sultan Muzaffar Shah, "Mau-kah Sëri Nara 'diraja akan Tun Kudu?" Maka sëmbah Sëri Nara 'diraja, "Daulat, tuan-ku." Ada pun akan Tun Kudu itu, saudara Paduka Raja, anak Bëndahara Sëriwa Raja lagi di-përistëri oleh duli yang di-përtuan. Sa-tëläh baginda mënëngar sëmbah Sëri Nara 'diraja dëmikian, maka dëngan sa-sa'at itu juga di-talak oleh baginda, di-hantarkan ka-rumah Paduka Raja. Maka kata sëgala anak buah Sëri Nara 'diraja, "Bagaimana datok hëndak bëristëri, karna datok sudah tua, dan bulu kënëng datok pun sudah puteh?" Maka kata Sëri Nara 'diraja, "Di-mana ëngkau sëmua-nya tahu? Jikalau dëmikian sia-sia-lah (chula) yang di-bëli oleh bapa-ku sa-kati (mas) di-bënua Këling itu." Sa-tëläh sudah lëpas iddah, maka Sëri Nara 'diraja pun dudok-lah dëngan Tun Kudu. Maka mënjadi patut-lah Sëri Nara 'diraja dëngan Paduka Raja, mënjadi bërķaseh-kasehan sapërti saudara sa-jalan jadi. Maka sëmbah Sëri Nara 'diraja pada Sultan Muzaffar Shah, "Tuan-ku baik-lah Paduka Raja di-jadikan Bëndahara, karna ia sëdia anak Bëndahara." Maka titah baginda, "Baik-lah." Maka Paduka Raja di-jadikan Raja Bëndahara.

Ada pun Bëndahara Paduka Raja itu-lah yang di-katakan orang bijaksana, karna pada zaman itu tiga buah nëgëri sama bësar-nya: përtama, Majapahit; këdua, Pasai; këtiga, Malaka. Dalam nëgëri yang tiga buah itu, tiga orang yang bijaksana: di-Majapahit Aria Gajah Mada nama-nya; di-Pasai Orang Kaya Raja Kanayan nama-nya; di-Malaka, Bëndahara Paduka Raja nama-nya. Maka Sëri Nara 'diraja pun mënjadi Pënghulu Bëndahari.

Hatta bërapa lama-nya, maka datang-lah orang bënua Siam mënnyërang Malaka; Awi Dichu nama pënglima-nya. Maka këdëngaran-lah khabar-nya ka-Malaka, maka Sultan Muzaffar Shah pun mënitahkan Bëndahara Paduka Raja bërllëngkap akan mëngëluari orang bënua Siam dëngan Sëri Bija 'diraja dan sëgala hulubalang sakalian-nya di-titahkan mëngiringkan Bëndahara Paduka Raja. Ada pun akan Sëri Bija 'diraja itu asal Malayu (Tun Hamzah nama-nya) asal-nya dari-pada Muntah Lëmbu; ia-lah yang di-panggil (66) orang datok Bongkok. Apabila ia bërjalan atau dudok, bongkok ia; sërta ia mënëngar khabar musoh, bëtul; dari-pada sangat gagah bërani-nya, maka di-gëlar Sëri Bija 'diraja, jadi hulubalang bësar, dudok di-atas sëgala hulubalang. Sa-tëläh sudah

lengkap, maka Bëndahara Paduka Raja pun pergi-lah mēngēluari Siam itu, bērsama-sama dēngan Sēri Bija 'diraja dan hulubalang banyak. Maka Siam pun hampir-lah sampai ka-Batu Pahat.

Maka ada sa-orang anak Sēri Bija 'diraja, Tun 'Umar namanya, tērlalu bērani, kēlakuan-nya gila-gila bahasa. Maka Tun 'Umar di-suroh-nya oleh Bëndahara Paduka Raja sulu; maka Tun 'Umar pun pergi-lah dēngan sa-buah pērahu-nya ulang-oleng. Sa-tēlah bērtēmu dēngan pērahu orang Siam yang banyak itu, maka di-langgar-nya sa-kali, dua tiga buah pērahu Siam itu alah, lalu ia tērus ka-sa-bēlah; maka ia bērbalek pula, di-langgar-nya pula yang lain, itu pun dua tiga buah pērahu Siam alah oleh-nya; maka Tun 'Umar pun kēmbali-lah. Maka orang Siam itu pun tērlalu hairan. Sa-tēlah hari malam, maka Awi Dichu pun datang-lah. Maka oleh Bëndahara Paduka Raja sēgala pohon kayu bakau dan pohon nyireh dan pohon tumu dan pohon api-api dan sēgala pohon kayu-kayu itu sakalian-nya di-tambati puntong api. Sa-tēlah di-pandang oleh orang Siam api tiada lagi tērbilang banyak-nya, maka kata hulubalang Siam, "Tērlalu amat banyak kēlēngkapan pērahu Mēlayu ini, tiada tērbilang lagi; jikalau ia datang bētapa hal kita? sēdang sa-buah pērahu-nya tadi tiada tērlawan oleh kita." Maka kata Awi Dichu, "Bēnar-lah sapērti kata kamu itu; mari-lah kita kēmbali." Maka sēgala orang Siam itu pun kēmbali-lah.

Ada pun pērigi Batu Pahat itu, orang Siam-lah yang mēmbuat dia. Maka di-pērikut oleh Bëndahara Paduka Raja had Singapura. Maka Bëndahara Paduka Raja pun kēmbali-lah ka-Malaka mēngadap Sultan Muzaffar Shah, maka sēgala pēri hal ahual itu sēmua-nya di-pērsēmbahkan-nya ka-pada Sultan Muzaffar Shah. Maka baginda pun tērlalu sukachita, maka baginda pun mēmbēri anugērah pērsalin akan Bëndahara dari-pada pakaian yang mulia-mulia; dan Sēri Bija 'diraja dan sēgala hulubalang yang mēngiringkan Bëndahara Paduka Raja sakalian-nya di-bēri anugērah oleh Sultan Muzaffar Shah.

Maka tērsēbut-lah pērkataan orang Siam yang kēmbali itu, sa-tēlah datang ka-bēnua Siam, maka Awi Dichu pun masok mēngadap Bubunnya. Maka sēgala pēri hal ahual itu sakalian-nya di-pērsēmbahkan oleh Awi Dichu ka-pada Bubunnya. Maka ada sa-orang anak Bubunnya, Chau Pandan nama-nya, ia-lah yang chakap ka-pada ayahanda baginda akan mēnyērang Malaka. Maka Bubunnya pun mēnyuroh orang (67) bērlengkap akan pergi ka-Malaka. Maka di-nyanyikan orang:—

Chau Pandan anak Bubunnya
Hēndak mēnyērang ka-Malaka:
Ada chinchin bērisi bunga
Bunga bērisi ayer mata.

Maka kēdēngaran-lah ka-Malaka bahawa Chau Pandan, anak Bubunnya, akan di-titahkan baginda mēnyērang ka-Malaka. Maka ada sa-orang sayid, hamba Allah, diam di-Malaka. Maka tuan itu

nētiasa bermain panah, barang ka-mana ia pergi, panah-nya di-bawa-nya juga. Ada pun pada ketika itu Sultan Muzaffar Shah sedang di-adap segala orang kaya-kaya semua-nya berkumpul mengadap baginda; tuan sayid itu pun ada hadir mengadap baginda. Sa-telah tuan sayid itu mendengar khabar orang itu, maka tuan sayid itu pun memanah di-hadapan Sultan Muzaffar Shah di-hadapan-nya (? = di-halakan-nya Sh.) ka-benua Siam. Maka kata tuan sayid tat kala memanah itu, "Mati Chau Pandan." Ada pun Chau Pandan pada ketika itu lagi di-benua Siam; maka berasa pada dada Chau Pandan seperti rasa kena panah; maka Chau Pandan muntahkan darah lalu mati. Maka tiada-lah Siam itu jadi menyerang ka-Malaka. Maka kedengaran-lah ka-Malaka bahawa Chau Pandan sudah mati, dada-nya seperti kena panah. Sa-telah Sultan Muzaffar Shah mendengar khabar itu, maka titah baginda, "Sungguh-lah seperti kata tuan sayid itu." Maka baginda pun memberi anugerah akan tuan sayid itu.

Arakian Sultan Muzaffar Shah pun memberi titah pada segala menteri dan sida-sida dan abentara dan hulubalang sakalian, "Apa bichara kamu sakalian? Baik-kah kita mengutus ka-benua Siam? Apa sudah kita berkelahi dengan dia?" Maka sambah ferdana menteri, "Benar-lah seperti titah itu; karna dari-pada banyak seteru (baik) banyak sahabat." Maka oleh Sultan Muzaffar Shah Tun Tēlanai anak Bendahara Paduka Raja di-titahkan baginda utusan ka-benua Siam, Menteri Jana Putera akan pēduta-nya. Maka Tun Tēlanai berlengkap-lah. Ada pun akan Tun Tēlanai itu pēgangan-nya Shuir, pada zaman itu dua-puluh kelengkapan Suir, lancharan tiang tiga. Itu-lah maka di-nyanyikan orang:—

Lalai mana butan di-kelati?

Kaka Tun Tēlanai mana pungutan?

Pungutan lagi di-Tanjong Jati.

Sa-telah sudah lengkap, maka titah Sultan Muzaffar Shah ka-pada Bendahara Paduka Raja dan segala menteri, "Hendak-lah tuan-tuan sakalian (karang) surat kita ka-benua Siam itu. Kehendak kita sambah pun jangan, salam pun jangan, surat kaseh pun jangan." Sa-telah sudah mendengar titah itu, maka kata Bendahara Paduka Raja pada segala pēgawai sakalian, "Hendak tuan sakalian karang surat seperti titah itu." Maka sa-orang pun tiada berchakap. Maka sakalian orang itu semua-nya di-tanya oleh Bendahara, datang ka-pada orang membawa tepak dan kēndi, sa-orang pun tiada tahu; maka Bendahara-lah yang mengarang surat itu, demikian bunyi lafath surat itu (68), "Hendak-lah di-lawani takut mudlarat ka-atas nyawa; sungguh dalam lawani terlalu takut akan Paduka Bubunnya: dari-pada sangat harap akan ampun dan kurnia, maka menyuruhkan Tun Tēlanai dan Menteri Jana Putera." Maka kata-kata yang lain-lah pula. Maka berkenan-lah lafath surat itu kepada Sultan Muzaffar Shah. Sa-telah surat sudah, maka surat di-arak-lah di-atas gajah di-kēpilkan di-balai. Ada pun yang membawa surat itu anak chētēria, yang mengēpalakan gajah

abëntara, yang mēnghantar surat itu mēntēri. Maka di-arak-lah bērpayong puteh dua, gēndang, sērulai, nafiri nagara. Maka Tun Tēlanai dan Mēntēri Jana Putēra pun mēnjunjong duli-lah kēdua-nya, di-pērsalini baginda. Sa-tēlah itu, maka Tun Tēlanai dan Mēntēri Jana Putēra pun pērgi-lah.

Sa-tēlah datang ka-bēnua Siam, maka di-wartakan orang-lah ka-pada Bubunnya itu, "Utusan dari-pada Malaka datang." Maka oleh Bubunnya di-suroh jēmput surat itu dan di-suroh arak. Sa-tēlah datang ka-balai, maka oleh Bubunnya surat itu di-suroh di-bacha pada mēntēri. Sa-tēlah Paduka Bubunnya mēnēngar bunyi surat itu, maka titah Paduka Bubunnya, "Siapa mēngarang surat ini?" Maka sēmbah Tun Tēlanai, "Mangkubumi raja Malaka tuan-ku." Maka titah Paduka Bubunnya pada Tun Tēlanai, "Siapa nama Raja Malaka?" Maka sēmbah Tun Tēlanai, "Sultan Muzaffar Shah." Maka titah Bubunnya, "Apa ērti-nya Muzaffar Shah?" Maka Tun Tēlanai diam. Maka sēmbah Mēntēri Jana Putēra, "Ērti Muzaffar Shah, Raja yang di-tolongi Allah dari-pada sētēru-nya." Maka titah Raja Siam, "Apa sēbab-nya maka Malaka di-sērang orang Siam, tiada alah?" Maka Tun Tēlanai mēnyuroh mēmanggil sa-orang orang Suir tua, lagi untut kēdua kaki-nya, maka di-suroh Tun Tēlanai bērmāin lēmbing di-hadapan Raja Siam. Maka oleh orang Suir itu di-lambong-lambong-nya lēmbing itu, maka di-tahankan-nya bēlakang-nya; maka lēmbing itu pun jatoh lalu mēngambil di-atas bēlakang-nya, sēdikit pun tiada luka. Maka sēmbah Tun Tēlanai, "Ini-lah sēbab-nya, tuan-ku, Malaka tiada alah di-sērang oleh Siam, karna orang Malaka sēmu-nya gila-gila." Maka pada hati Raja Siam, "Sunggoh juga; sēdang orang yang jahat lagi kēbal, istimewa pula orang yang baik-baik bērapa lagi." Sa-tēlah itu, maka Paduka Bubunnya itu pun pērgi mēnyērang sa-buah nēgēri, hampir nēgēri Siam juga. Maka Tun Tēlanai dēngan Mēntēri Jana Putēra pun di-bawa-nya dēngan sēgala orang-nya; maka di-bēri-nya oleh raja Siam kētumbokan yang kēras tētapi tēmpat-nya mēngadap ka-matahari mati. Maka Tun Tēlanai pun mashuarat dēngan Mēntēri Jana Putēra; maka kata Tun Tēlanai, "Apa daya kita, karna kita di-suroh-nya pada tēmpat yang kēras, orang hanya sēdikit?" Maka kata Mēntēri (69) Jana Putēra, "Mari-lah kita mēngadap; سبچار (? sa-bichara) abëntara-lah bērdatang sēmbah (ka-pada Pra Chau)." Maka Tun Tēlanai dan Mēntēri Jana Putēra pun pērgi mēngadap Bubunnya. Maka sēmbah Mēntēri Jana Putēra, "Tuan-ku, akan 'adat kami Islam, jikalau sēmbahyang, mēngadap ka-matahari mati; jikalau bērpērang, tiada bēroleh mēngadap ka-matahari mati. Jikalau di-anugērah Pra Chau, biar-lah patek pada kētumbokan yang lain." Maka titah Paduka Bubunnya, "Jikalau kamu tiada bēroleh mēngadap ka-matahari mati, pindah-lah kamu ka-pada tēmpat yang lain." Maka di-bēri oleh Pra Chau tēmpat yang mēngadap ka-matahari hidup; ada pun tēmpat itu ada tērtipis (?) sēdikit, lagi tērkurang alat-nya. Muga-muga dēngan takdir Allah ta'ala nēgēri itu pun alah tētapi

orang Malaka yang pertama mēnēmpoh, kēmudian maka orang Siam. Sa-tēlah nēgēri itu sudah alah, maka Pra Chau mēmbēri anugērah akan Tun Tēlanai dan Mēntēri Jana Putēra dēngan sēgala orang-nya; maka Tun Tēlanai di-anugērah Pra Chau putēri sa-orang, Otang Minang nama-nya, maka di-pēristēri oleh Tun Tēlanai. Maka Tun Tēlanai pun mohon-lah pada Pra Chau. Maka Pra Chau bērkirim surat dēngan bingkis, maka di-arak ka-pērahu, maka Tun Tēlanai pun bērlayar-lah.

Bērapa lama-nya di-jalan, maka sampai-lah ka-Malaka; maka oleh Sultan Muzaffar Shah surat itu di-suroh arak sapērti 'adat pērgi itu juga. Sa-tēlah datang ka-balai-ruang, maka gajah itu di-dērumkan di-balai-ruang, maka surat itu di-sambut oleh abēntara, lalu di-suroh bacha pada katib, (sērtā mēnyēlampai tētampān, dēmikian bunyi-nya: "Ini surat dari-pada Pra Chau Wadi datang ka-pada Awi Malaka." Sudah itu maka kata-kata yang lain). Sa-tēlah Sultan Muzaffar Shah mēnēngar bunyi lafath surat itu, maka baginda pun tērlalu sukachita; maka baginda pun mēmbēri anugērah akan Tun Tēlanai dan Mēntēri Jana Putēra, dan akan sēgala utusan Siam. Sa-tēlah datang-lah musim akan kēmbali, maka utusan Siam pun mohon-lah, maka baginda mēmbēri pērsalin akan utusan Siam dan mēmbalas surat raja bēnua Siam. Maka utusan itu pun kēmbali-lah. Ada pun di-chēritēraikan oleh orang yang ēmpunya chēritēra ini: bahawa Tun Tēlaani bēranak dēngan Otang Minang ada bērapa orang laki-laki dan pērēmpuan, sa-orang bērna Tun 'Ali Haru itu Laksamana.

Hatta sa-tēlah ēmpat-puluh tahun Sultan Muzaffar Shah di-atas kērajaan, maka datang-lah pēridaran dunia, maka baginda pun mangkat-lah. Kalu 'Inna lillahi wa inna 'ilaihi raji 'una.' Maka anakanda baginda Sultan Muzaffar Shah yang bērna Sultan 'Abdul itu naik raja mēnggantikan kērajaan ayahanda baginda, gēlar baginda di-atas kērajaan Sultan Mansur Shah, 'umor baginda tatkala itu tujuh bēlas tahun, sudah bēristērikan saudara Sēri Nara 'diraja (70) tētapi bēlum bēranak; ada bēranak sa-orang dēngan gundek bērna putēri Bakal. Sultan Mansur Shah di-atas kērajaan, maka tērlalu 'adil baginda lagi dēngan murah-nya shahadan dēngan baik paras-nya pada zaman itu sa-orang pun tiada ada sama-nya.

Wa Allahu 'alam bi 's-sawab wa 'alaihi 'l-marji 'iu wa 'l-ma'ab.

IX.

Al-kesah. Maka tērsēbut-lah pērkataan Batara Majapahit sudah hilang, tiada bēranak laki-laki; ada anak baginda sa-orang pērēmpuan, Radin Galoh Awi Kēsuma nama-nya; ia-lah di-rajakan oleh Pateh Aria Gajah Mada. Hatta, maka ada sa-orang pēnyadap pērgi bērmāin ka-laut dēngan pērēmpuan-nya, maka ia mēndapat sa-orang budak hanyut, (bērpēgang) pada sa-kēping papan. Maka di-ambil-nya budak itu di-naikkan-nya ka-pērahu-nya. Maka di-lihat-nya budak itu tiada khabarkan diri-nya, dari-pada lama di-laut itu tiada makan dan tiada minum ayer, bēlum lagi maut-nya;

saperti kata baginda 'Ali, radzi Allahu an-hu, "La mautu illa bi 'l-ajalu," ya'ani, tiada mati melainkan dengan ketika-nya. Maka oleh si-penyadap di-titukkan-nya ayer kanji ka-mulut budak itu, maka budak itu pun membuka mata-nya maka di-lihat-nya diri-nya di-atas perahu. Maka oleh si-penyadap budak itu di-bawa-nya kembali ka-rumah-nya, di-pelihara-nya dengan saperti-nya.

Ada berapa hari lama-nya, budak itu pun baik-lah; maka si-penyadap pun bertanya pada budak itu, "Siapa engkau dan apa sebab-nya maka engkau hanyut pada sa-keping papan itu?" Maka sahut budak itu, "Aku ini raja Tanjong Pura, piut pada Sang Maniaka, yang pertama turun dari Bukit Si-Guntang Maha Miru itu; nama hamba Radin Perlangu; akan hamba ini tiga beradek, dua orang (laki-laki) sa-orang perempuan. Sa-kali persetua ayah hamba raja Tanjong Pura pergi beramai-ramai-nya ka-pulau bermain; sa-telah datang ka-tengah laut, maka ribut pun turun, ombak pun besar, maka kenaikan ayah hamba pun tiada teperbelakan oleh segala ra'ayat, maka perahu itu pun rosak. Maka ayah hamba, raja Tanjong Pura, dan bonda hamba pun tiada sempat naik kasampan, sakalian-nya berenangan mengusir perahu yang lain. Maka hamba berpegang pada sa-keping papan, lalu di-bawa oleh harus dan ombak ka-tengah laut; tujuh hari tujuh malam lama hamba di-laut, tiada makan dan tiada minum ayer. Menyampang bertemu dengan bapa berbuat kaseh akan hamba ini, tetapi jika sa-pala tuan hamba kasehi akan hamba, hantarkan-lah hamba ka-pada ayah bonda hamba ka-Tanjong Pura, supaya tuan hamba di-beri-nya arta yang tiada (71) terkira-kira akan banyak-nya." Maka kata si-penyadap, "Benar-lah kata tuan hamba itu, tetapi di-mana kuasa hamba akan menghantarkan tuan hamba ka-Tanjong Pura? Diam-lah tuan hamba di-sini serta hamba; biar-lah hamba ambikan anak hamba, karna hamba pun tiada beranak lagi pula rasa hamba pun sangkut melihat muka tuan hamba yang amat elok itu." Maka kata Radin Perlangu, "Baik-lah, mana hendak bapa, tiada hamba lalu." Maka oleh si-penyadap akan anak raja Tanjong Pura itu di-namai-nya Kimas Jiwa. Maka terlalu-lah kaseh-nya si-penyadap kedua laki-bini akan dia, netiasa di-timang-nya, kata-nya, "Tuan-lah kelak menjadi raja Majapahit, duduk dengan Puteri Nai Kesuma; jikalau tuan menjadi Batara Majapahit, beta kelak di-jadikan Pateh Aria Gajah Mada." Maka sahut Kiai Mas Jiwa, "Baik-lah, jikalau beta jadi Batara Majapahit, paman kelak beta jadikan Pateh Aria Gajah Mada."

Hatta berapa lama-nya Puteri Nai Kesuma anak Batara Majapahit di-atas kerajaan, Pateh Aria Gajah Mada memangku dia; maka ada-lah sa-tengah orang berkata Pateh Aria Gajah Mada itu mengatakan dia hendak duduk dengan anak raja itu. Sa-kali persetua, pada suatu hari, maka Pateh Aria Gajah Mada berpakaian burok, turun berdayong sama-sama dengan hamba tiada ia di-kenal orang banyak. Maka budak-budak itu semua berkata-kata. Maka kata sa-orang, "Jika aku seperti Pateh Aria Gajah Mada itu kumlompoti puteri itu, supaya aku menjadi raja; alang-kah baik-nya?"

Maka kata sa-orang pula, "Sahaja akan di-përbbini-nya juga putëri itu oleh Pateh Aria Gajah Mada, karna ia orang bësar upama raja dalam nègëri ini, siapa dapat mënyalahi kata-nya?" Sa-tëläh Pateh Aria Gajah Mada mënëngar kata budak-budak itu, maka ia fikir dalam hati-nya. "Jikalau dëmikian, sia-sia-lah kébaktian-ku." Sa-tëläh hari siang, maka Pateh Aria Gajah Mada pun masuk mëngadap Putëri Nai Kësuma: maka sëmbah Pateh Aria Gajah Mada, "Tuan-ku, pada pëmandangan patek, tuan-ku bësar-lah sudah; baik juga tuan-ku bërsumi, karna tiada baik rupa-nya tuan-ku tiada bërlaki." Maka titah Putëri Nai Kësuma, "Jikalau paman hëndak mëmberì beta bërsumi, kampong-lah sëgala orang dalam nègëri ini, biar-lah beta pileh; barang siapa yang bërkenan ka-pada beta, itu-lah beta perlakikan." Maka sëmbah Pateh Aria Gajah Mada, "Baik-lah, tuan-ku, patek mënghimpunkan orang, jikalau anjing kuching sa-kali pun, barang yang bërkenan ka-bawah duli tuan-ku, patek përtuan."

Maka Pateh Aria Gajah Mada pun mënnyuroh mëmukol chanang pada sëgala nègëri pëminggir Majapahit, di-suroh-nya bërkampong ka-Majapahit, karna tuan putëri hëndak-lah mëmilih laki. Sa-tëläh sudah, maka sëgala raja-raja (72) dan mëntrì, dan sëgala sida-sida, abëntara, hulubalang dan sëgala ra'ayat kèchil bësar, tua muda, bongkok, tempang pun sakalian-nya bërkampong-lah ka-Majapahit; kurang-kurang di-kërah orang, datang sëndiri-nya tërlebeh banyak oleh mënëngar tuan putëri Nai Kësuma akan mëmilih laki, karna pada bichara-nya mudah-mudahan pada hati-nya ia di-këhëndaki oleh putëri Nai Kësuma. Sa-tëläh bërkampong sëgala orang banyak itu, maka tuan putëri Nai Kësuma naik ka-atas përanginan mëlìhat ka-jalan: maka sëgala orang itu pun di-suroh oleh Pateh Aria Gajah Mada lalu dari hadapan tuan putëri sa-orang (sa-orang sa-kali). Sa-tëläh habis-lah orang lain, maka sa-orang pun tiada bërkenan pada hati-nya.

Këmudian dari-pada orang banyak itu, maka lalu-lah anak angkat si-pënyadap tadi. Sa-tëläh di-lihat oleh Tuan Putëri Nai Kësuma anak si-pënyadap itu maka ia bërkenan pada hati-nya; maka titah tuan putëri Nai Kësuma pada Pateh Aria Gajah Mada, "Anak si-pënyadap itu-lah yang bërkenan pada hati beta.,, Maka sëmbah Pateh Aria Gajah Mada, "Baik-lah, tuan-ku; barang siapa pun baik, lamun tuan-ku bërsumi juga." Maka oleh Pateh Aria Gajah Mada anak si-pënyadap itu di-suroh-nya panggil, maka di-bawa-nya pulang ka-rumah-nya, maka di-pëliharakan baik-baik. Maka Pateh Aria Gajah Mada pun mëmulaì pëkërjaan bërjaga-jaga tujuh hari tujuh malam mëngahwinkan Tuan Putëri Nai Kësuma itu dëngan anak si-pënyadap. Sa-tëläh gënap-lah tujuh hari tujuh malam, maka anak si-pënyadap pun di-arak orang-lah bërkeiling nègëri, lalu di-kahwinkan dëngan Tuan Putëri Nai Kësuma. Sa-tëläh sudah kahwin, maka këdua-nya pun tërlelu amat bërkaasih-kasehan. Maka anak si-pënyadap itu-lah yang mënjadi Batara Majapahit, bërgëlar Sang Aji Ningrat.

Maka si-pënyadap bapa angkat baginda pun masok, maka sëmbah si-pënyadap, "Mana-tah janji paduka batara dëngan aku? Dahulu hëndak mënjadikan kula Pateh Aria Gajah Mada." Maka titah Batara, "Sabar-lah dahulu paman, lagi hamba bicharakan." Maka si-pënyadap pun këmali-lah ka-rumah-nya. Maka Batara Majapahit pun fikir dalam hati-nya, ("Bëtapa përi aku mëmëchat Pateh Aria Gajah Mada ini? suatu pun) tiada apa salah-nya ka-pada aku; lagi ia pënaka turus bumi Majapahit. Jikalau tiada ia, nësçaya binasa-lah Majapahit. Tëtapi janji-ku dëngan bapa angkat-ku ini apa akan ku-balaskan?" Dëngan dëmikian fikir baginda, maka baginda pun mashghul tërllu sangat, dua tiga hari tiada këlur. Sa-tëläh di-lihat oleh Pateh Aria Gajah Mada këlakuan Batara Majapahit dëmikian itu, maka Pateh Aria Gajah Mada pun masok mêngadap ka-dalam. Maka sëmbah Pateh Aria Gajah Mada, "Tuan-ku, apa mula-nya tuan-ku tiada këlur dua tiga hari ini?" Maka titah Batara Majapahit, "Tuboh beta sakit." Maka sëmbah Pateh Aria Gajah Mada, "Pada pëmandangan patek ada juga sa-suatu këdukaan tuan-ku; katakan ka-pada patek (73), mudah-mudahan dapat patek mëmbicharakan dia." Maka titah Batara Majapahit pada Pateh Aria Gajah Mada, "Ada pun paman, bahawa hamba ini bukan-nya anak si-pënyadap. Bahawa hamba ini anak raja Tanjong Pura, anak-chuchu raja Bukit Si-Guntang Mahameru."

Hatta maka sëgala përi hal ahual-nya ayahanda baginda bërmain ka-laut, dan përi-nya rosak, dan përi ia di-dapat oleh si-pënyadap, dan përi timang si-pënyadap akan dia, sëmua-nya di-katakan-nya pada Pateh Aria Gajah Mada. "Sëkarang itu-lah bapa angkat hamba itu mënuntut janji-nya ka-pada hamba mënjadikan dia akan ganti paman. Ini-lah yang hamba mashghulkan." Maka Pateh Aria Gajah Mada pun tërllu suka-chita oleh mënëngar Batara Majapahit anak Raja Tanjong Pura; maka sëmbah Pateh Aria Gajah Mada, "Tuan-ku, baik-lah si-pënyadap itu tuan-ku jadikan ganti patek, biar-lah patek turun, karna patek pun sudah tua." Maka titah Batara Majapahit, "Tiada beta mau mëmëchat paman, karna pada bichara beta tiada akan jadi oleh-nya pëkërjaan kita." Maka sëmbah Pateh Aria Gajah Mada, "Jikalau dëmikian, apabila ia datang mënuntut janji-nya, dëmikian titah Batara, 'Sunggoh pun kësësan Pateh Aria Gajah Mada itu, tërllu bësar hanya susah-nya pun tërllu sangat, tiadakan tër-kërkjakan-nya oleh paman. Tëtapi ada lagi kësësan lëbeh dari itu, maka mau ku-bërikan ka-pada paman; sëgala pënyadap dalam nëgëri ini ku-sërahkan ka-pada paman, paman-lah akan pënghulu-nya.' Tiada dapat tiada suka këlak ia." Maka titah Batara Majapahit, "Sa-baik-baik-lah bichara paman itu." Maka Pateh Aria Gajah Mada pun mohon-lah këlur. Sa-tëläh esok hari, maka si-pënyadap pun masok-lah mêngadap Batara, maka ia bërdatang sëmbah, mënuntut janji Batara. Maka oleh Batara Majapahit sapërti kata Pateh Aria Gajah Mada sëmua-nya di-katakan-nya. Maka si-pënyadap itu pun tërllu suka-chita. Hatta bërapa lama-nya nëgëri Majapahit pun bësar-lah, sëgala lurah Jawa sëmua-nya

ta'alok ka-Majapahit. Maka Raja Tanjong Pura pun tahu-lah akan Batara Majapahit itu anak-nya, maka baginda pun menyuruh-kan orang ka-Majapahit melihat Batara Majapahit. Maka orang itu pun pergi-lah ka-Majapahit, maka di-lihat-nya ia-lah raja itu anak Raja Tanjong Pura, maka ia segera kembali di-persembahkan-nya ka-pada raja-nya, "Ya-lah Batara Majapahit itu paduka anakanda." Maka Raja Tanjong Pura pun terlalu amat suka. Maka mashur-lah pada segala negeri lurah Jawa, bahawa yang jadi Batara Majapahit itu ya-lah anak Raja Tanjong Pura. Maka Batara pun beranak sa-orang perempuan dengan Puteri Nai Késuma, nama-nya Radin Galoh Chéndëra Kirana, terlalu baik paras-nya. Maka mashur-lah pada segala negeri, ka-Malaka pun kedéngaran-lah, maka Sultan (74) Mansur Shah pun berahi rasa hati baginda akan Radin Galoh Chéndëra itu. Maka baginda berkira-kira hendak berangkat ka-Majapahit. Maka baginda memberi titah pada Bëndahara Paduka Raja menyuruh berlengkap; maka Bëndahara Paduka Raja pun mengarahkan sakalian orang berlengkap dan berbaiki alat, lima-ratus banyak-nya perahu yang besar-besar, lain-dari-pada perahu yang kecil-kecil itu tiada terbilang lagi banyak-nya; karna pada zaman itu kelengkapan Singapura juga empat puluh lancharan bertiang tiga. Maka Bëndahara Paduka Raja dan Seri Nara 'diraja, dan Seri Bija 'diraja, dan segala hulubalang yang besar-besar sakalian-nya di-tinggalkan oleh Sultan Mansur Shah menunggu negeri. Maka baginda memilih anak tuan-tuan yang baik-baik empat-puluh banyak-nya, dan perwira yang asal-berasal itu empat-puluh banyak-nya, Tun Bija Sura akan penghulu-nya. Ada pun Tun Bija Sura itu-lah ayah Tun Zainal Naina Seri Bijaya 'diraja yang bernama Tun Sebab. Maka Hang Tuah dan Hang Jebat dan Hang Kasturi dan Hang Lekir dan Hang Lekiu dan Hang Khelëmbak dan Hang 'Ali dan Hang Iskandar sakalian-nya orang itu tiada terturut oleh orang yang lain. Sa-bermula akan Hang Tuah barang laku-nya terlalu cherdëk dan perkasa; jika ia memëngkis atau bergurau sama muda, maka disengsen-nya tangan baju-nya seraya kata-nya, "Laksamana lawan-ku." Maka ia di-panggil oleh sama muda-muda Laksamana: jadi lekat-lah nama-nya Laksamana di-sebut orang. Maka Sultan Mansur Shah pun menyuruh ka-Indëra-giri pada Maharaja Mërlang, dan Raja Pëlembang, dan Raja Jambi, dan Raja Lingga, dan Raja Tunggal, mengajak pergi ka-Majapahit. Maka sakalian raja itu pun mau-lah mengiringkan baginda, sa-tëlah sudah hadlir-lah sakalian, maka Sultan Mansur Shah pun berangkat-lah ka-Majapahit, di-iringkan oleh segala raja-raja itu. Maka segala hulubalang muda-muda sakalian di-bawa baginda, segala orang besar-besar sakalian-nya bertunggu negeri.

Sa-tëlah berapa lama-nya di-jalan, maka sampai-lah ka-Majapahit. Maka kedéngaran-lah ka-pada Batara Majapahit, maka disuruh baginda alu-alukan ka-pada segala fërdana menterï, dan segala orang besar-besar semua-nya pergi. Ada pun pada ketika itu Raja Daha dan Raja Tanjong Pura adek ka-pada Batara Majapahit, kedua-nya ada mengadap Batara Majapahit. Maka Raja

Malaka pun datang-lah, maka terlalu sangat di-permulia oleh Batara Majapahit, di-beri-nya baginda persalin pakaian bertatahkan ratna mutu manikam, shahadan di-dudokkan di-atas kerajaan banyak, dan di-anugerahi keris ganja kerawang sa-bilah; empat-puluh keris yang lain akan pengiring-nya; sakalian-nya (75) di-pechahkan-nya sarong-nya. Ada pun keris itu pertama di-anugerahkan baginda pada Raja Daha, demikian juga empat-puluh pengiring-nya, di-pechahkan juga sarong-nya; maka di-suroh-nya sarongan oleh Raja Daha keempat-puluh-nya; maka di-suroh Raja Majapahit perlente keempat-puluh-nya dapat di-ambil-nya. Maka di-anugerahkan baginda pula ka-pada Raja Tanjong Pura; itu pun demikian juga, maka di-suroh-nya sarongan oleh Raja Tanjong Pura; maka oleh Batara Majapahit di-suroh baginda perlente itu pun dapat juga keempat-puluh-nya. Sa-telah datang ka-pada Raja Malaka, maka di-suroh baginda sarongan ka-pada Tun Bijaya Sura; oleh Tun Bijaya Sura di-suroh-nya sarongan ka-pada segala perawangan empat-puluh itu, sa-bilah sa-orang. Maka oleh segala perawangan itu di-bawa-nya keris itu ka-pada segala penyarong di-suroh sarongan, di-tunggu segala penyarong itu; maka sa-hari itu juga sudah sakalian, maka tiada dapat di-perlente oleh segala Jawa itu. Maka kata Batara Majapahit, "Terlalu cherdeks Raja Malaka ini dari-pada raja yang lain."

Ada pun tempat Batara di-adap orang itu tinggi, tiga mata anak tangga-nya, di-tambat-nya sa-ekur anjing, di-beri-nya berantai mas; jadi di-hadapan Raja Malaka-lah anjing itu. Sa-telah dilihat Tun Bijaya Sura peri hal itu, maka Tun Bijaya Sura pun memakai chara pedikir, perisai-nya bergeta, maka ia pun berlayam-lah di-hadapan Batara Majapahit. Maka di-suroh Batara (ia) naik ka-atas balai, maka Tun Bijaya Sura pun naik-lah ka-atas balai, maka ia pun berlayam-lah di-atas balai itu pelbagai laku-nya, di-كرقرن anjing itu dua tiga kali, maka anjing itu pun merentak rantai-nya lalu putus, lari ka-hutan; maka tiada-lah lagi di-tambat-nya anjing itu di-situ.

Sa-bermula dekat akan paseban itu ada sa-buah balai larangan, barang siapa pun naik ka-atas balai itu, di-tombaki oleh segala Jawa, sa-orang pun tiada berani naik ka-atas balai itu. Maka kata Hang Jebat dan Hang Kasturi, "Mari kita choba naik ka-atas balai larangan ini." Maka kata Hang Kasturi, "Baik-lah." Maka pada suatu hari ketika Batara Majapahit di-adap orang, maka segala raja-raja dan segala orang besar-besar semua-nya berkampong, maka Hang Jebat dan Hang Kasturi pun naik-lah ka-atas balai yang larangan itu. Sa-telah dilihat oleh segala Jawa, maka segala Jawa itu pun datang menombak Hang Jebat dan Hang Kasturi bersamar rupa datang tombak Jawa itu. Maka oleh Hang Jebat dan Hang Kasturi di-unus-nya keris-nya, maka tetak-nya segala tombak Jawa itu habis putus-putus, sa-bilah pun tiada menegenai dia. Maka berkati-kati keratan mata tombak itu pun di-angkat orang. Maka orang pun gempar-lah. Maka titah Batara Majapahit, "Mengapa maka orang gempar?" Maka di-persembahkan

orang-lah përi Hang Jëbat dan Hang Kësturi itu. Maka titah Batara Majapahit (76), "Biar-lah ia dudok di-atas itu; jangan di-larang." Sa-tëläh sêgala Jawa mënêngar titah Batara Majapahit itu, maka sêgala Jawa itu pun bër'hënti-lah; maka Hang Jëbat dan Hang Kësturi pun dudok-lah di-atas balai itu. Dëmikian-lah nëtiasa pada tiap-tiap hari: apabila Batara Majapahit di-adap orang, Hang Jëbat dan Hang Kësturi dudok juga di-atas balai larang itu. (Ada pun akan) Hang Tuah barang tëmpat ia përgi, tër'lalu gëgak gëmpita orang dari-pada haibat mëmandang sikap-nya: jika ia ka-paseban, di-paseban gëmpar, dan jika ia përgi ka-pasar, maka sêgala orang pasar pun gëmpar; dan sêgala përémpuan Jawa anak dara-dara, jikalau ia bërjalan ka-pasar atau barang ka-mana, banyak-lah yang gilakan Hang Tuah itu; dan jika Hang Tuah lalu, maka sêgala orang përémpuan di-dalam pëlukan laki-nya itu pun tërkëjut bër-tiarapan bëndak këluar mêngintai. Itu-lah sêbab-nya maka di-guritkan oleh orang Jawa, dëmikian bunyi-nya:—

Ënya suruh tanggapan pënglipur sabën dina katon parandene ulem (?) uga.

ërti-nya: Sireh sambut oleh-mu akan mënghiborkan rasa bërahi sa-hari: sunggoh pun dëmikian, rindu juga.

Iwer sang dara kabeh den Laksamana limaku, limaku pënjurit Ratu Malayu.

ërti-nya: gëmpar sêgala anak bini-nya orang dan sêgala anak dara-dara sëmua-nya sêbab mëllihat Laksamana lalu, hulubalang Raja Mëlaka.

Ayo-ayo apa (k) wong pande wëse فائدتن ayowa sabën dina den كريد

ërti-nya: baik-baik-nya anak orang pandai bësi فانكن
baik, sëntiasa di-chari-nya كاكه (? = gagah) Hang.

Ing rangkul (?) dene Laksamana tumandang, tumandang pënjurit Ratu Hung sêbërang.

ërti-nya: tërkëjut orang dalam pangkuan sêbab mëllihat Laksamana datang, Laksamana lagi hulubalang Raja Sa-bërang.

Tututana yën (?) këtëmu patenana karo katëlu këlawan جاروھن مارا

ërti-nya: ikut oleh-mu! Jikalau bër'tëmu, bunoh këdua-dua-nya këtiga dëngan سورھ شروھن

Geger rangsayur dene Laksamana tëka, Laksamana pënjurit Ratu Malaka.

erti-nya: gempar-lah orang di-pēsara oleh Laksamana datang,
 hulubalang Raja Mēlaka وس لليا كع كو۲ ماتع سمبالغ ليفور كخ
 هات سابين كلق كق (wis laliya)

erti-nya: baik sudah lupa yang di-lalaikan itu, datang di-rindu
 juga; sungguh pun ku-abai-abaikan, yang hati-ku sēntiasa dēndam
 juga.

*Geger rang paseban den Laksamana liwat, liwat pēnjurit Ratu
 Malaka.*

erti-nya: gempar orang di-pēngadapan sēbab Laksamana hulu-
 balang Raja Malaka.

Den urai rambut den tangis-tangisi, rambut ملوتن دارمن

erti-nya: uraikan rambut-nya di-tangisi-nya, 'Wah rambut-ku
 ini dia pun turut tadi roman (رومن)

Dēmikian-lah pēri hal Laksamana dalam nēgēri Majapahit di-
 bērahikan oleh pērēmpuan. Maka oleh sama-nya muda di-pērbuat-
 kan-nya nyanyi:—

Tētak داسن di-daun امين

Anak چورن di-daun birah.

سدينا يسبوي کاتس کاي

Edan rasa mēnira اکو غ

busok inu din tunu di-pangan کلاون bawang مرفو اسين بيسق
 sirintit دلاو غ

Ada pun akan Laksamana pada masa itu tiada-lah bandingan
 mēlainkan Sangka Ningrat, hulubalang Raja Daha; itu-lah yang
 dapat sedikit bērlawan dēngan Laksamana. Maka di-kuritkan-nya
 oleh Jawa, dēmikian bunyi-nya:—

*Lēg wong panggung dene Sangkaningrat leka pēnjurit Ratu
 Ling Daha.*

erti-nya: gempar orang di-atas panggong sēbab mēlihat Sangka
 Ningrat datang, Sangka Ningrat hulubalang Raja Daha.

Dēmikian-lah kēlakuan orang Malaka yang ka-Majapahit,
 masing-masing dēngan زمان-nya. Hatta sa-tēlah di-lihat oleh

Batara Majapahit akan Sultan Mansur Shah terlalu bijaksana shahadan dengan baik barang laku-nya ter'ala dari-pada segala raja-raja yang lain, dan segala hamba sahaya-nya pun baik-baik belaka lagi dengan chérdek فسن maka pada hati Batara Majapahit, "Baik-lah Sultan Mansur Shah ini ku-ambil akan menantu-ku; ku-dudukkan dengan anak-ku Radin Galoh Chëndëra Kirana." Maka Batara Majapahit menyuroh orang berjaga-jaga empat-puluh hari empat-puluh malam. Maka segala bunyi-bunyian terlalu 'adzmat bunyi-nya, gong, gëndang, sërunai, nafiri, nagara, gëndir, سميخ bëri, sangka, mërdangga, فريون sèkati, bidang, giring, سميخ كتر بفتح sëlukat, chëlëmpong gangsa, suling, gambang, بفتح كتر bëndë كوعك rëbab, kèchapi, muri, bangsi, dandi, اودشن madali, گومار مسي gemuroh bunyi-nya, tiada sangka bunyi lagi bunyi-nya. Maka orang bermain pun terlalu ramai: ada yang menapak, ada yang mêngigal, ada yang bertandak, ada yang bersërama, ada yang main wayang, ada yang قرغ توف ada yang mërakat, ada yang mêngidong, ada yang bërkekawin, ada mëlëpang mëmanjang, masing-masing pada pengëtahuan-nya. Maka segala yang mëllihat pun terlalu suka, sësak pënoh tiada bërselà lagi.

Maka Batara Majapahit pun mëmberi titah pada Raja Malaka. Akan titah Batara Majapahit, "Ada pun akan segala orang Jawa ini, tëläh bermain-lah masing-masing pada permainan-nya: akan orang Malaka jua tiada bermain." Maka Sultan Mansur Shah pun mëmberi titah pada Tun Bijaya Sura, "Titah Batara Majapahit menyurohkan orang Malaka bermain." Maka sëmbah Tun Bijaya Sura, "Apa-tah, tuan-ku, ada permainan kita Mëlayu ini, hanya-lah *sapu-sapu ringan* (رعت) ?" Maka oleh Sultan Mansur Shah segala kata Tun Bijaya Sura itu di-përsëmbahkan-nya ka-pada Batara Majapahit. Maka titah Batara Majapahit, "Bagai-mana-nya permainan *sapu-sapu ringan* (رعت) itu? Suroh përmmain-lah pada Tun Bijaya Sura. Radin Galoh hëndak mëllihat dia." Maka oleh Tun Bijaya Sura di-pileh-nya anak tuan-tuan itu empat lima bëlàs orang di-bawa-nya bermain. Maka Tun Bijaya Sura dan segala anak tuan-tuan itu pun bëranjung-lah di-hadapan Batara Majapahit. Maka kain-nya had lutut-nya (78), maka bermain-lah ia bërsapu ringan. Sa-tëläh di-lihat oleh Jawa, di-larang-nya kata-nya, "تن تفيد تمثيلو كوسريو lunjur di-hadapan Batara." Maka sahut Tun Bijaya Sura, "Kami sëmua ini di-titahkan Batara bermain, maka kami sëmua bermain. Jika tiada dengan titah, gilakah kami? Jikalau tuan hamba sëmua tégah, bërhtëni-lah kami bermain." Maka titah Batara, "Biar-nya bermain; jangan di-tégah." Maka Tun Bijaya Sura pun bermain-lah. Sa-tëläh ia

sudah bermain, maka Tun Bijaya Sura dan segala teman-nya semuanya di-anugerahi persalin. Maka titah Batara, "Ada pun akan orang Malaka ini terlalu-lah chérdek-nya dari-pada segala orang di-négéri lain; barang main-nya pun tewas juga (orang lain) oleh orang Malaka."

Maka Batara Majapahit pun menyuroh memanggil sa-orang penjurit yang terlalu kosa dari-pada yang lain. Maka titah Batara Majapahit ka-pada penjurit itu, "Sëndalkan aku kēris Tun Bijaya Sura itu, karna ia chérdek amat ku-lihat." Maka sēmbah penjurit itu, "Apa daya kula menyēndal dia? Karna Mēlayu ini berkēris dari hadapan. Jikalau ia berkēris dari belakang, dapat juga patek sēndal." Maka titah Batara, "Baik-lah! Aku menyuroh dia berkēris dari belakang." Sa-tēlah esok hari, maka Batara pun keluar di-adap orang, maka segala raja-raja pun sakalian ada hadir mengadap. Maka titah Batara pada Sultan Mansur Shah, "Tahukah Tun Bijaya Sura memakai chara Jawa?" Maka sēmbah Tun Bijaya Sura, "Jikalau dengan kurnia Batara, jikalau tiada tahu pun, bērajara-ajar-lah patek kērjakaan juga." Maka di-suroh Batara pērbuatkan persalin chara Jawa. Maka Tun Bijaya Sura memakai chara Jawa, berkēris dari belakang. Sa-tēlah itu, maka Batara pun turun-lah mēlihat orang menyabong. Maka orang pēnyabong pun terlalu ramai, bunyi sorak orang pun gēmuroh saperti akan sampai ka-langit. Maka dalam sabur itu maka oleh penjurit itu di-sēndal-nya kēris Tun Bijaya Sura, dapat. Maka Tun Bijaya Sura pun mēnoleh ka-bēlakang, di-lihat-nya kēris tiada; maka kata Tun Bijaya Sura, "Kēsēndalan aku oleh Jawa ini." Maka oleh Tun Bijaya Sura di-dēkati-nya orang mēmbawa puan Batara Majapahit, maka di-semat-nya kēris Batara, dapat, lalu di-pakai-nya oleh Tun Bijaya Sura.

Sa-tēlah bērhēnti orang menyabong itu, maka Batara pun dudok-lah di-pēnghadapan, maka segala orang mengadap pun dudok-lah masing-masing pada tēmpat-nya, maka kēris Tun Bijaya Sura pun di-tindeh oleh Batara di-bawah paha-nya. Maka titah Batara, "Mari, Tun Bijaya Sura." Maka Tun Bijaya Sura pun sēgēra dudok di-bawah Batara. Maka oleh Batara di-ambil-nya kēris dari bawah paha-nya, di-tunjokkan-nya ka-pada Tun Bijaya Sura; maka titah Batara, "Kita baharu bēroleh kēris terlalu baik pērbuatan-nya. Ada-kah Tun Bijaya Sura (79) mēmandang kēris saperti ini?" Sa-tēlah di-lihat oleh Tun Bijaya Sura kēris itu, di-kēnal-nya bahawa ia kēris-nya; maka oleh Tun Bijaya Sura sēgēra di-hunus-nya kēris dari pinggang-nya, maka sēmbah Tun Bijaya Sura, "Mana baik dari-pada kēris kula ini?" Sa-tēlah di-lihat oleh Batara kēris pada Tun Bijaya Sura, kēris itu di-kēnal-nya oleh Batara, karna 'adat Raja Jawa, kēris yang kērajaan lēngkap dēngan alat-nya itu; orang mēnjadi *ندي* itu pun ada hadir. Maka titah Batara, "Terlalu chérdek sa-kali Bijaya Sura, tiada

tërsëmu oleh kita.” Maka kërïs Tun Bijaya Sura itu pun di-këmbalikan Batara, dan kërïs baginda itu pun di-anugërahkan Batara sa-kali pada Tun Bijaya Sura.

Hatta orang bërjaga itu pun gënap-lah ëmpat-puloh hari ëmpat-puloh malam; sa-tëlah (datang) pada këtika yang baik maka Sultan Mansur Shah pun di-kahwinkan orang-lah dëngan Radin Galoh; Sa-tëlah sudah kahwin, masok-lah ka-dalam përlaminan; maka Sultan Mansur Shah dan Radin Galoh Chëndëra Kirana pun tëlalu sangat bërkaseh-kasehan. Shahadan Batara pun sangat kaseh akan Sultan Mansur Shah di-bawa baginda dudok sama-sama, jikalau Batara di-adap oleh orang, bërsama dëngan Sultan Mansur Shah; jikalau santap pun, bërsama-sama juga.

Sa-tëlah bëraapa lama-nya Sultan Mansur Shah di-Majapahit itu, maka baginda pun hëndak këmali; maka Sultan Mansur Shah mohon ka-pada Batara Majapahit hëndak këmali mëmbara Radin Galoh Chëndëra Kirana, maka kabul-lah pada Batara. Maka Sultan Mansur Shah pun bërlëngkap; sa-tëlah sudah bërlëngkap, maka Sultan Mansur Shah pun mënuyurohkan Tun Bijaya Sura mëmohonkan Indëragiri. Maka Tun Bijaya Sura pun përgi-lah mëngadap Batara Majapahit; maka sëmbar Tun Bijaya Sura, “Tuan-ku! paduka anakanda ëmpunya sëmbar ka-bawah duli tuan-ku! Hëndak mëmohonkan Indëragiri. Jikalau di-bëri pun, di-alpa; jikalau tiada pun, di-alpa juga.” Maka titah Batara ka-pada sëgala orang bësar-bësar, “Apa bichara kamu sakalian? Karna anak kita hëndak akan Indëragiri.” Maka sëmbar sëgala orang bësar-bësar, “Baik-lah tuan-ku anugërahkan, supaya kita jangan mufarik lagi dëngan dia.” Maka titah Batara pada Tun Bijaya Sura, “Baik-lah! Kita anugërahkan Indëragiri itu ka-pada anak kita, karna pada bichara kita jangankan sapërti tanah Indëragiri ini dan sëgala luroh tanah Jawa ini pun siapa-tah ëmpunya dia; jikalau tiada anak kita, Raja Malaka?” Maka Tun Bijaya Sura pun mëmohon-lah këmali pada Batara lalu di-përsëmbahkan ia-lah sëgala përi hal itu pada Sultan Mansur Shah. Maka tëlalu-lah (80) suka baginda. Maka Hang Tuah pun di-titahkan baginda mëmohonkan Siantan ka-pada Batara. Maka Laksamana Hang Tuah pun përgi-lah mëngadap baginda mëmohonkan Siantan, sëmbar-nya, “Tuan-ku! kula hëndak mëmohonkan Siantan: jikalau di-anugërahkan pun, diqqad (دقد) ; jikalau tiada di-anugërahkan pun, diqqad.” Maka titah Batara, “Baik-lah! Jangankan Siantan, jikalau Palembang sa-kali pun di-pohonkan oleh Laksamana, nësçaya kita anugërahkan.” Itu-lah sëbab-nya maka Laksamana datang ka-pada anak chuchu-nya mëmëgang Siantan itu. Sa-tëlah itu maka Sultan Mansur Shah pun këmali-lah ka-Malaka; bëraapa lama-nya di-jalan, sampai-lah ka-Malaka. Sa-tëlah ia datang ka-Malaka ka-ulul سئنت (? = Pulau Sëbat Sh.), maka Bëndahara pun datang dan Pënghulu Bëndahari dan sëgala orang bësar-bësar dan orang kaya-kaya pun sakalian-nya mëngalu-ngalukan Sultan Mansur Shah,

membawa segala bunyi-bunyian, gendang, serunai, nafiri, dan alat kerajaan. Maka rupa perahu pun tiada terbilang lagi banyak-nya. Sa-telah bertemu dengan Sultan Mansur Shah, maka segala orang besar-besar dan orang kaya-kaya pun sakalian-nya menjunjung duli Sultan Mansur Shah. Sa-telah sampai-lah ka-Malaka, maka baginda pun berangkat-lah naik ka-istana sama-sama dengan Radin Galoh Chendera Kirana. Maka oleh Sultan Mansur Shah Maharaja Merlang Indragiri itu di-dudokkan dengan anakanda baginda yang tua, bernama Puteri Bakal; maka dengan Maharaja Merlang itu-lah beranakkan Raja Nara Singa, yang bergelar Sultan 'Abdu'l-Jalil Shah. Sa-telah berapa lama-nya, maka Sultan Mansur Shah pun beranak dengan Radin Galoh Chendera Kirana sa-orang laki-laki, maka di-namai baginda Ratu di-Kelang.

Hatta sa-kali persetua kuda kenaikan baginda jatuh ka-dalam perlindungan; maka orang pun berkampong hendak menaiki kuda itu, sa-orang pun tiada berchakap menurun dia akan menambat tali. Sa-telah di-lihat oleh Hang Tuah peri hal demikian itu, maka ia pun segera terjun ka-dalam perlindungan itu, maka di-tambatkan-nya-lah tali pada leher kuda itu; maka دا، در orang-lah ka-atas. Sa-telah kuda itu sudah naik, maka Hang Tuah pun naik-lah ka-atas lalu pergi mandi berlangir. Sa-telah Sultan Mansur Shah melihat kuda itu sudah naik ka-atas, maka terlalu-lah suka-chita baginda. Maka Hang Tuah pun terlalu sangat di-puji baginda shahadan di-beri anugerah persalin dengan saperti-nya.

Sa-telah itu, maka ada sa-orang Jawa demam. Maka oleh segala orang muda-muda di-tertawakan-nya. Maka Jawa itu pun, malu-lah ia lalu mengamok dengan golok Sunda. Maka orang pun banyak mati di-bunuh oleh Jawa yang mengamok itu, sa-orang pun tiada dapat (81) mengembari dia. Maka orang pun gempar habis berlarian sana sini. (Maka) Hang Tuah pun segera datang. Sa-telah di-lihat Hang Tuah Jawa itu lalu di-usir-nya. Maka Hang Tuah pun pura-pura undur, keris-nya pun di-jatohkan-nya dari tangan-nya. Maka di-lihat oleh Jawa itu, maka di-buangkan-nya golok-nya di-ambil-nya keris Hang Tuah itu, pada hati-nya, "Keris ini baik" karna Hang Tuah terlalu tahu pada melihat keris. Sa-telah di-lihat oleh Hang Tuah golok itu sudah di-buangkan-nya oleh Jawa itu, maka segera di-ambil-nya lalu di-usir-nya Jawa itu. Maka oleh Jawa itu di-tikam-nya Hang Tuah dengan keris-nya. Maka Hang Tuah pun melompat tiada kena. Maka di-tikam-nya pula oleh Hang Tuah Jawa itu dengan golok Sunda kena dapur-dapur susu-nya terus. Maka Jawa itu pun mati-lah. Maka dipersembahkan orang ka-pada Sultan Mansur Shah, "Bahawa Jawa itu sudah mati: Hang Tuah membunuh dia." Maka Sultan Mansur Shah memanggil Hang Tuah, di-beri baginda persalin.

Hatta berapa lama-nya datang-lah hudjatu'l-baligh akan Hang Tuah. Maka Hang Tuah pun berkendak dengan sa-orang dayang-dayang dalam istana raja. Maka ketahuan pada raja. Maka oleh

Sultan Mansur Shah Hang Tuah di-suroh bunoh pada Sëri Nara 'diraja. Maka fikir Sëri Nara 'diraja pada hati-nya, "Bëlum patut dosa-nya Hang Tuah ini aku bunoh." Maka di-suroh sëm bunyikan oleh Sëri Nara 'diraja pada suatu dusun, di-pasong-nya. Maka di-përsëmbahkan ka-pada Raja, di-katakan-nya sudah di-bunoh. Maka Sultan Mansur Shah pun diam-lah.

Sa-tëlah sa-tahun lama-nya maka Hang Kasturi pun bër këndak dëngan sa-orang dayang-dayang yang di-pakai Raja کیاغن di-dalam astana. Maka Sultan Mansur Shah dëngan raja përrëmpuan turun dari istana itu pindah ka-istana lain. Maka Hang Kasturi pun di-këpong orang-lah. Maka Sultan Mansur Shah pun dudok pada sa-buah balai këchil. Maka Bëndahara dan Pënghulu Bëndahari dan sëgala orang bësar-bësar dan orang kaya-kaya sakalian-nya hadlir mëngadap. Maka orang mëngëpong Hang Kasturi itu pënoh bër lapis-lapis, sa-orang pun tiada dapat mënaihi Hang Kasturi. Maka oleh Hang Kasturi sëmua-nya pintu astana di-kanching-nya, satu di-hadapan Hang Kasturi juga di-buka-nya dan bantal tilam kurikal dulang gangsa sakalian di-kaparkan-nya di-lantai. Maka di-atas talam Batak (باتک) itu ia bërjalan.

Maka përrëmpuan këndak-nya itu pun di-bëlah-nya muka-nya lalu ka-përut-nya, maka di-tëlanjangi-nya. Maka Sultan Mansur Shah pun mëmberï titah mënuyroh mënaihi Hang Kasturi; sa-orang pun tiada bërchakap, pada zaman itu Hang Kasturi bukan barang-barang orang. Maka Sultan Mansur Shah mëngënanng Laksamana. Maka titah baginda, "Sayang-nya si-Tuah tiada. Jikalau si-Tuah ada, dapat-lah ia mënghapuskan këmaluhan-ku."

Sa-tëlah dua tiga kali (82) Raja mëngënanng Hang Tuah, maka sëm bah Sëri Nara 'diraja, "Tuan-ku pada pëmandang patek, sangat bëhina duli yang di-përtuan mëngënanng Hang Tuah. Jikalau sa-kira-nya ada Hang Tuah hidup, ada-kah ampun yang di-përtuan akan dia?" Maka titah baginda, "Ada-kah si-Tuah di-taroh Sëri Nara 'diraja?" Maka sëm bah Sëri Nara 'diraja, "Gila apa-kah patek mënaroh dia? Dëngan titah tuan-ku mënuyroh mëm buangkan dia, sudah patek buangkan." Maka titah Sultan Mansur Shah, "Jikalau ada si-Tuah, jika sapërti bukit sa-kali pun bësar dosa-nya, nës chaya kita ampuni juga. Pada bichara hati kita ada juga si-Tuah pada Sëri Nara 'diraja." Maka sëm bah Sëri Nara 'diraja, "Sunggoh tuan-ku, sapërti titah itu, tëtëpi titah tuan-ku mënuyroh mëm bunoh Hang Tuah itu, pada fikir patek tiada patut Hang Tuah di-bunoh karna dosa-nya itu; maka oleh patek-patek pasong, karna Hang Tuah bukan barang-barang (orang); hamba takut ada përgunaan ka-bawah duli këmudian hari." Maka Sultan Mansur Shah pun tër lalu suka mënëngar sëm bah Sëri Nara 'diraja itu: maka titah baginda, "Bahawa sa-nya Sëri Nara 'diraja-lah yang sëm purna hamba." Maka di-anugerah përsalin sapërti-nya, maka titah Sultan Mansur Shah pada Sëri Nara 'diraja, mënuyroh mëm bawa Hang

Tuah. Maka Sëri Nara 'diraja pun mënyurohkan orang-nya më-manggil Hang Tuah. Maka Hang Tuah pun di-bawa orang-lah ka-hadapan Sultan Mansur Shah. Ada pun Hang Tuah bërjalan itu bëlum tëtäp lagi tëranggar-anggar, karna tërlihat sangat lama di-dalam pasongan itu. Sa-tëläh datang, maka oleh Sultan Mansur Shah di-ambil baginda kërïs dari pinggang baginda, di-bërikan pada Hang Tuah; maka titah baginda, "Ambil kërïs-ku ini, bunohkan Kasturi." Maka sëmbah Hang Tuah, "Baik-lah, tuan-ku." Maka Hang Tuah pun mënjunjong duli, lalu përgi mëndapatkan Hang Kasturi. Sa-tëläh datang ka-tangga, maka Hang Tuah bërsëru-sëru, "Hang Kasturi! turun-lah." Maka Hang Kasturi mëlihat Hang Tuah datang; maka kata Hang Kasturi, "Ada-kah ëngkau lagi? Ku-sangka ëngkau sudah mati, maka aku mau mëmbuat pëkërjaan dëmikian ini. Hanya kita bërtëmu sama sa-bilah. Mari-lah ëngkau naik." Maka kata Hang Tuah, "Baik-lah." Baharu dua tiga mata tangga, di-tërpa-nya oleh Hang Kasturi, maka Hang Tuah pun tërjun; maka di-naiki pula, itu pun dëmikian juga. Sa-tëläh dua tiga kali dëmikian juga, maka kata Hang Tuah pada Hang Kasturi, "Jikalau ëngkau laki-laki, mari-lah ëngkau turun, kita bërtikam sama sa-orang, supaya tërmasa (83) orang mëlihat dia." Maka kata Hang Kasturi, "Bagaimana aku akan turun? karna orang banyak amat; aku bërtikam dëngan ëngkau, këlak orang lain datang mënikami aku." Maka kata Hang Tuah, "Sa-orang pun tiada ku-bëri mënolong, kadar kita bërtikam sama sa-orang juga." Maka sahut Hang Kasturi, "Dimana pula dëmikian? Jikalau aku turun, nësçaya di-tikami orang juga; ëngkau hëndak mëmbunoh aku, mari-lah ëngkau naik." Maka kata Hang Tuah, "Jika ëngkau hëndakkan aku naik, mënyiseh-lah ëngkau sëdikit." Maka kata Hang Kasturi, "Baik-lah." Maka Hang Kasturi pun mënyiseh-lah, maka Hang Tuah pun naik; maka di-lihat-nya pada dinding istana ada sa-buah utar këchil, maka sëgëra di-ambil oleh Hang Tuah. Maka Hang Tuah, bërtëmu-tikam-lah Hang Tuah dëngan Hang Kasturi. Ada pun Hang Tuah bërotar-otar, Hang Kasturi tiada. Maka di-lihat oleh Hang Tuah gundek raja yang di-përkëndaki-nya oleh Hang Kasturi itu sudah di-bunoh-nya, maka di-tël lanjängi-nya, maka oleh Hang Tuah sëraya ia bërtikam itu sambil di-kuiskan-nya kain përëmpuan itu dëngan kaki-nva, rupa-nya sapërti di-sëlimut orang مسكين

Hang Tuah! orang baharu lëpas dari dalam pasongan, ia bërdiri lagi bëlum tëtäp, maka ia bërtikam itu lagi gamang rasa-nya; maka Hang Tuah bërtikam, pada papan dinding istana itu, lëkat kërïs-nya; maka hëndak di-tikam-nya oleh Hang Kasturi, maka kata Hang Tuah, "Ada-kah 'adat laki-laki mënikam orang dëmikian? Jika ëngkau sunggoth laki-laki, bëri-lah aku mënanggalkan kërïs-ku dahulu." Maka kata Hang Kasturi, "Tanggalkan-lah kërïs-mu." Maka Hang Tuah pun mënanggalkan kërïs-nya dan di-përbaiki-nya. Sa-tëläh sudah baik, maka bërtikam pula ia dëngan Hang Kasturi. Maka Hang Tuah pun bërtikam pula pada tiang, di-suroh-nya juga oleh Hang Kasturi tanggalkan kërïs-

nya. Maka di-tanggali-nya oleh Hang Tuah; bértikam pula ia dua tiga kali. Dëmikian juga Hang Tuah bértikam pada dinding, di-suroh-nya tanggali juga oleh Hang Kasturi. Muga-muga dengen takdir Allah ta'ala Hang Kasturi pula bértikam dinding pintu itu, lëkat kërîs-nya, maka sêgëra di-tikam-nya oleh Hang Tuah dari bëlakang-nya tërûs ka-ulu hati-nya. Maka kata Hang Kasturi, "Hai Tuah! dëmikian-lah laki-laki mêngubahkan wa'ad-nya! Èngkau dua tiga kali lëkat kërîs-mu, ku-suroh tanggal juga; maka aku sa-kali juga lëkat kërîs-ku, èngkau tikam." Maka sahut Hang Tuah, "Siapa bërsetia dengen èngkau? Karna èngkau orang durhaka." Maka sa-kali lagi pula di-tikam-nya oleh Hang Tuah, maka Hang Kasturi pun mati-lah.

Sa-tëlah Hang Kasturi sudah mati, maka Sultan Mansur Shah pun tërulu suka-chita; maka sêgala pakaian yang di-pakai baginda sëmua-nya di-anugërahkan ka-pada Hang Tuah. Maka bangkai Hang Kasturi pun di-tarek orang-lah, di-buangkan ka-laut; dan sêgala anak istëri-nya (84) habis رَامِيَت دَاتْفَكْن, tanah kaki tiang-nya pun di-gali di-buangkan ka-laut. Sa-tëlah itu, maka Hang Tuah di-gëlar Laksamana di-arak (sapërti) 'adat sêgala anak raja-raja; maka di-dudokkan sa-tara dengen Sëri Nara 'diraja. Hang Tuah-lah yang përtama jadi Laksamana: apabila Sëri Nara 'diraja tiada Laksamana-lah mênggantikan mëmikul pëdang kërajaan, karna 'adat dahulu kala Sëri Bija 'diraja mëmikul pëdang kërajaan, dudok di-kelekan: itu-lah yang di-turut orang datang sêkarang.

Ada pun akan Sultan Mansur Shah tiada-lah mau lagi diam pada istana yang tëmpat Hang Kasturi mati itu; baginda mëmberî titah pada Bëndahara Paduka Raja mënuyroh bërbuat istana. Maka Bëndahara sëndiri مَغَانْدِي (mëngadapi *Sh.*), karna 'adat Bëndahara itu pëgangan-nya Bentan: bësar istana itu tujuh-bëlas ruang, ruang-nya tiga-tiga dëpa, bësar tiang-nya sa-pëmëlok; tujuh pangkat këmunchak-nya. Pada antara itu di-bëri-nya bërkop, pada antara kop (كُوْء) itu di-bëri-nya gajah mënysusu itu, di-bëri-nya bubongan mëlintang sakalian-nya bërsayap layang-layang dan siapa-siapa layang-layang-nya itu sëmua-nya bërûkir; pada antara tingkap itu di-përbuat-nya bilalang bërşagi sakalian-nya bërşurai dan bër-gëgunongan. Ada pun sêgala tingkap istana itu, sakalian-nya di-chat dengen ayer mas, këmunchak-nya kacha merah, apa-bila këna sinar matahari, bërnyala-nyala-lah, rupa-nya sapërti api. Maka dinding istana itu pun sakalian bërumbai-umbai, maka di-tampali chërmin China yang bësar-bësar, apabila këna panas matahari bërnyala-nyala rupa-nya kilau-kilauan tiada قَات bëhina di-pandang orang. Ada pun rasok istana itu kulim sa-hasta lebar-nya, sa-jëngkal tiga jari tëbal-nya; akan birai itu dua hasta lebar-nya, sa-hasta tëbal-nya, di-ukir-nya rëmbatan pintu-nya itu, (ëmpat) puloh banyak-nya, sakalian-nya di-chat dengen ayer mas. Tërulu

indah-indah perbuatan istana itu; sa-buah pun istana raja-raja dalam dunia ini tiada saperti-nya pada zaman itu: istana itu-lah yang di-namaï orang mahligai. Hatap-nya tẽmbaga dan timah di-sirap.

Sa-tẽlah hampir-lah sudah istana itu, maka Sultan Mansur Shah pun bẽrangkat ka-istana itu hẽndak mẽlihat. Maka raja pun bẽrjalan-lah dalam istana itu, maka sẽgala hamba raja bẽrjalan dari bawah rumah. Maka Sultan Mansur Shah pun bẽrkẽnান mẽlihat perbuatan istana itu; maka baginda lalu ka-pẽnangghahan, maka mẽlihat oleh Sultan Mansur Shah sa-biji rasok pẽnangghahan itu hitam, lagi kẽchil; maka titah Sultan Mansur Shah, "Apa rasok ini?" Maka sẽmbah sẽgala raja-raja, "Ibol, tuan-ku." Maka titah baginda, "Hẽndak bangat gẽrang Bẽdahara?" (Sa-tẽlah itu) maka Sultan Mansur Shah pun kẽmbali-lah dari istana itu. Tatkala (itu) Tun Indẽra Sẽgara ada mẽngiringkan baginda. Ada pun akan Tun Indẽra Sẽgara itu-lah (85), asal sida-sida; maka Tun Indẽra Sẽgara pẽrgi mẽmbẽri tahu Bẽdahara, mẽngatakan, "Yang di-pẽrtuan tadi murka oleh rasok sa-batang itu kẽchil." Sa-tẽlah di-dẽngar oleh Bẽdahara kata Tun Indẽra Sẽgara itu, maka Bẽdahara sẽgẽra mẽnũroh mẽramu rasok kulim sa-hasta lebar-nya sa-jẽngkal tẽbal-nya; maka dẽngan sa'at itu juga datang orang bẽramu rasok itu, maka Bẽdahara Paduka Raja sẽndiri pẽrgi ka-pẽnangghahan mẽmahat mẽngẽnakan rasok itu. Maka bunyi orang bẽkẽrja itu kẽdẽngaran pada Sultan Mansur Shah, maka baginda bẽrtanya, "Mẽngapa orang itu gẽgak?" Maka Sẽmbah Tun Indẽra Sẽgara, "Tuan-ku, patek itu Bẽdahara mẽngganti rasok yang kẽchil tadi; sẽndiri patek itu, Bẽdahara, mẽmahat mẽngẽnakan dia." Maka Sultan Mansur Shah sẽgẽra mẽnũroh mẽmbawa pẽrsalin akan Bẽdahara dẽngan sa-lẽngkap-nya. Maka Tun Indẽra Sẽgara di-namaï orang Shahmura. Hatta maka istana itu pun sudah-lah. Maka Sultan Mansur Shah pun mẽnũgẽrahi pẽrsalin akan sẽgala orang yang bẽkẽrja itu; shahadan maka baginda pun pindah-lah ka-mahligai yang baharu itu.

Hatta bẽrapa lama-nya, dẽngan takdir Allah ta'ala mahligai itu pun tẽrbakar, tiba-tiba di-atas kẽmunchak mahligai itu api. Maka Sultan Mansur Shah dan raja pẽrẽmpuan dan sẽgala dayang-dayang lari-lah dari istana itu. Maka sẽgala raja-raja dalam istana. Maka orang pun sẽmua-nya datang-lah bẽrbẽlakan, tiada tẽpẽrbẽla lagi. Maka sẽgala arta yang dalam astana itu pun sẽmua-nya di-pẽrlẽpas orang. Ada pun timah atap itu pun hanchur-lah chuchur dari chuchuran atap istana itu pun, chuchur-lah saperti hujan yang lẽbat. Maka dari-pada timah yang hanchur itu-lah.orang yang mẽrẽbut sẽgala arta dalam istana itu. Maka Tun Muhammad Pantas pun masok mẽrẽbut arta yang dalam istana itu; orang sẽgala masok mẽmbawa arta itu, kẽluar ia dua tiga kali: sẽbab itu-lah maka di-namaï orang Tun Muhammad Pantas. Ada pun akan Tun Muhammad Unta, sa-kali ia masok, kira-kira bawaan orang dua tiga orang sa-kali di-bawa-nya kẽluar; sẽbab itu-lah maka di-namaï orang Tun Muhammad Unta. Maka sẽgala arta dalam

mahligai itu pun sĕmua-nya habis lĕpas, tiada bĕrapa yang tĕrbakar; mahligai itu pun habis-lah hangus, maka api pun padam-lah. Maka Sultan Mansur Shah pun mĕmbĕri anugĕrah akan sĕgala orang dalam yang bĕrlĕpas sĕgala harta dalam mahligai itu; yang patut pĕrsalin di-anugĕrahi pĕrsalin; yang patut dapat sĕlat di-anugĕrahi sĕlat (سَلَت) dan yang patut bĕrpĕdang di-anugĕrahi pĕdang, dan yang patut bĕrgĕlar di-gĕlar. Maka Sultan Mansur Shah pun mĕmbĕri titah pada Bĕndahara Paduka Raja mĕnyuroh bĕrbuat istana dan balai-ruang. Maka Bĕndahara (86) mĕngĕrahkan orang bĕrbuat istana dan balai-ruang. Maka orang Ungaran bĕrbuat istana bĕsar, orang Bentan karangan bĕram akan dia, orang Panchur Sĕrapong bĕrbuat balai-ruang, orang Buru balai mĕndapa, orang Suir bĕrbuat dia balai apit pintu yang dari kanan, orang Sudar (سودر) buat dia balai apit pintu yang di-kiri itu, orang Sayong bĕrbuat dia kandang, orang Apong (افڠ) bĕrbuat dia danu (دان) gajah, orang Mĕrba bĕrbuat dia pĕnanggahan, orang Sawang bĕrbuat dia danu pĕmandian, orang Tungkal bĕrbuat dia danu masjid, orang Tĕntai (تنتي) bĕrbuat dia pintu pagar istana, orang Muda bĕrbuat dia danu kota orang.

Bĕrmula akan Sĕri Nara 'diraja pun bĕranak dĕngan Tun Kudu dua tiga orang, laki-laki Tun Tahir nama-nya, yang tĕngah pĕrĕmpuan Tun Shah nama-nya, yang bongsu laki-laki Tun Mutahir nama-nya, tĕrlalu baik rupa-nya. Hatta maka Tun Kudu pun kĕmbali-lah ka-rahmat Allah, bĕrpindah dari nĕgĕri yang fana ka-nĕgĕri yang baka. Maka Sĕri Nara 'diraja pun bĕristĕri pula akan anak Mĕlayu juga bĕranak dua orang, sa-orang laki-laki Tun 'Abdul nama-nya, tĕrlalu olahan, sa-orang pĕrĕmpuan Tun Naja nama-nya.

Sa-tĕlah kĕdĕngaran-lah khabar kĕbĕsaran Raja Malaka itu ka-bĕnua China, maka Raja China pun mĕngutus ka-Malaka. Maka bingkis-nya jarum, sarat sa-buah pilu itu dĕngan jarum juga. Sa-tĕlah datang-lah ka-Malaka maka di-suroh baginda jĕmput-lah surat Raja China itu di-suroh arak. Sa-tĕlah datang-lah ka-dalam, maka di-sambut oleh bĕntara. Maka di-bĕrikan-nya ka-pada khatib; maka di-bacha oleh khatib surat itu, dĕmikian bunyi-nya, "Ini surat dari bawah kaus Raja langit datang ka-pada Raja Malaka. Bahawa kita dĕngar warta Raja Malaka raja bĕsar; maka kita hĕndak bĕrsahabat dĕngan Raja Malaka. Bahawa tiada raja bĕsar dalam dunia 'ni dari-pada kita dan tiada siapa pun tahu akan bilangan ra'ayat kita: maka dari-pada sa-buah rumah sa-bilah jarum kita pintakan, itu-lah jarum-nya sarat sa-buah pilu kita kirimkan ka-Malaka."

Sa-tĕlah Sultan Mansur Shah mĕnĕngar bunyi surat itu, maka baginda pun tĕrsĕnyum; maka di-suroh naikkan-lah sĕgala jarum yang di-pilu itu, di-suroh baginda isi dĕngan sagu rĕndang hingga

sarat. Maka Tun Pêrpateh Puteh, adek Bëndahara Paduka Raja, di-titahkan Sultan Mansur Shah utus ka-bênua China. Maka Tun Pêrpateh Puteh pun pèrgi-lah. Sa-têlah bërapa lama-nya di-jalan, maka sampai-lah ka-bênua China. Maka oleh Raja China di-suroh-nya arak surat dari Malaka itu, di-hêntikan di-rumah fêrdana mëntêri yang bërnama Ling (H)o. (Sa-têlah hampir dinihari, (87), maka masok-lah Ling (H)o dan sêgala orang bêsar-bêsar mêngadap Raja China; maka Tun Pêrpateh Puteh pun sêrta masok sama-sama dan gagak pun turun masok. Sa-têlah datang ka-pada pintu di-luar, maka Ling Ho dan sêgala orang bêsar-bêsar yang sêrta-nya pun bêrhênti, gagak pun bêrhênti; maka bêrbunyi-lah gong pêngêrah, gêmuroh bunyi-nya; maka Ling Ho dan orang itu pun bêrjalan-lah masok ka-dalam dan gagak pun turut masok. Sa-têlah datang ka-pintu sa-lapis, lalu bêrhênti pula, gagak pun turut bêrhênti; maka bêrbunyi pula gong pêngêrah, maka sakalian-nya orang itu pun masok-lah. Datang ka-pada tujuh lapis pintu, dêmikian juga. Sa-têlah hari pun siang, datang-lah ka-dalam dudok ka-balai; dari-pada kébanyakan orang mêngadap itu, bértêmu lutut juga. Maka gagak pun mêngêmbangkan sayap-nya mênauangi sêgala orang mêngadap itu. Maka bêrbunyi-lah guroh, pêtir, kilat sabong-mênayabong, 'alamat Raja China këluar. Maka Raja pun këluar, bêrbayang-bayang rupa-nya, këlihatan dari dalam mungkur kacha dalam mulut naga. Maka sêgala orang dudok mêngadap itu pun sêmua-nya tundok, tiada mêngangkatkan muka-nya. Maka surat dari Malaka itu pun di-bacha orang-lah; maka têrlalu-lah suka-chita Raja China mênêngar dia. Dan sagu itu pun di-angkat orang; sa-têlah datang ka-hadapan Raja China, maka kata Raja China, "Bagai-mana bêrbuat dia ini?" Maka sêmbah Tun Pêrpateh Puteh, "Itu-lah, tuan-ku, pada sa-orang orang di-suroh Raja kami orang mênggolek dia, (hingga sarat sa-buah pilu). Dêmikian-lah pèri banyak ra'ayat Raja kami: tiada sa-orang jua pun tahu akan bilangan-nya." Maka titah Raja China, "Bêsar sunggo Raja Malaka ini! Têrlalu sa-kali banyak ra'ayat-nya; tiada beda-nya dêngan ra'ayat kita. Baik-lah ia ku-ambil akan mênantu-ku." Maka titah Raja China pada Ling Ho, "Sêdang Raja Malaka lagi kuasa mênuyuroh ra'ayat-nya mênggolek ini, istimewa aku pula. Ada pun bêras akan ku-makan itu, hêndak-lah di-kupas, jangan lagi di-tumbok." Maka sêmbah Ling Ho, "Baik-lah," itu-lah sêbab-nya maka Raja China tiada makan bêras di-tumbok datang sêkarang, mëlainkan di-kupas juga.

Ada pun Tun Pêrpateh Puteh mêngadap itu, sêmua-nya jari-nya di-buboh-nya chinchin: barang siapa mêmandang pada chinchin itu lêkat mata-nya, maka di-bêri-nya oleh Tun Pêrpateh Puteh sa-bêntok; (yang lain) pula mêmandang, itu pun begitu juga. Dêmikian-lah nêtiasa pada tiap-tiap hari, apabila Tun Pêrpateh Puteh mêngadap.

Sa-kali pèrsêtua Raja China mêmberî titah pada Tun Pêrpateh Puteh, "Apa makanan kêngêmaran orang Melayu?" Maka sêmbah Tun Pêrpateh Puteh, "Tuan-ku, kêngêmaran patek sayur kangkong;

jangan di-kërat, di-bëlah sa-panjang-panjang-nya." Maka oleh Raja China di-suroh-nya sayurkan kangkong itu, saperti kata Tun Përpateh Puteh itu. Sa-tëlah sudah masak (88), maka di-hantarkan ka-hadapan Tun Përpateh Puteh dëngan sëgala orang Mëlayu pun sëmua-nya makan-lah, maka di-bibit-nya ujong kangkong itu sëraya tëngadah, maka baharu-lah Tun Përpateh Puteh dëngan sëgala orang Mëlayu itu mëliah Raja China.

Hatta datang-lah musim akan pulang. Maka Raja China pun mënitahkan Ling Ho bërlëngkap akan mënghantarkan Ling anak-anda baginda ka-Malaka. Maka Ling Ho pun bërlëngkap-lah. Sa-tëlah sudah akan bërlëngkap, maka oleh Raja China (di-pileh) lima ratus anak putëra yang muda-muda dan sa-orang pun mantëri yang tërbësar akan panglima-nya mënghantarkan anakanda baginda. Sa-tëlah sudah lëngkap, maka Tun Përpateh Puteh pun bërlayar-lah këmballi. Bërapa lama-nya di-jalan, sampai-lah ka-Malaka. Maka di-përsëmbahkan orang-lah ka-pada Sultan Mansur Shah, bahawa Tun Përpateh Puteh sudah datang mëmbara anak Raja China. Maka baginda pun tëlalu suka-chita; maka di-suroh baginda alu-ngalukan ka-pada sëgala orang bësar-bësar dan hulubalang sakalian. Sa-tëlah bërtëmu, maka dëngan sa-ribu këbësaran dan këmuliaan di-bawa-nya masok ka-dalam. Maka Sultan Mansur Shah pun tëlalu hairan-lah mëliah tuan putëri Hang Liu anak Raja China itu. Hatta maka di-suroh baginda masok Islam; sa-tëlah sudah Islam, maka Sultan Mansur Shah pun kahwin dëngan putëri anak Raja China itu. Maka baginda bëranak sa-orang laki-laki, di-namaï Paduka Mimat; maka Paduka Mimat bëranakkan Paduka Sëri China; maka Paduka Sëri China bëranakkan Paduka Ahmat, ayah Paduka Isap. Maka sëgala mantëri China yang lima-ratus itu di-suroh diam di-Bukit China; itu pun maka di-namaï Bukit China datang sëkarang. Ia-lah yang bërbuat përigi di-Bukit China itu: anak chuchu orang itu-lah di-namaï biduanda China. Maka Sultan Mansur Shah mëmberi përsalin akan mantëri China yang mënghantar putëri itu. Maka ia pun mohon-lah këmballi.

Maka Tun Tëlanai dan Mëntëri Jana Putëra di-titahkan baginda ka-bënua China; baharu-lah Sultan Mansur Shah bërkirim sëmbar pada Raja China, sëbab sudah mënjadi mënantu. Maka Tun Tëlanai dan Mëntëri Jana Putëra pun bërlayar-lah ka-bënua China, maka dëngan takdir Allah ta'ala angin bësar pun turun, maka Tun Tëlanai dan Mëntëri Jana Putëra pun bias ka-Bërunai. Maka Tun Tëlanai dan Mëntëri Jana Putëra pun masok mënghadap Raja Bërunai. Maka kata Raja Bërunai pada Tun Tëlanai, "Apa bunyi surat ayah kita Raja Malaka pada Raja China?" Maka sëmbar Tun Tëlanai, "Sahaya Raja Malaka ëmpunya sëmbar ka-pada paduka ayahanda Raja China." Maka titah Raja Bërunai, "Bërkirim sëmbar-kah Raja Malaka ka-pada Raja China? (88) Maka sëmbar Mëntëri Jana Putëra, "Tiada, tuanku. Erti-nya *sahaya* itu pada bahasa Mëlayu *hamba*. Patek sakalian-lah yang bërkirim surat sëmbar itu, tiada paduka ayahanda bërkirim surat sëmbar." Maka Raja Bërunai pun diam.

Sa-têlah datang-lah musim akan pulang, maka Tun Têlanai dan Mëntêri Jana Putêra pun mohon-lah kêmali. Maka Raja Bêrunai bêrkirim surat ka-Malaka, dêmikian bunyi-nya, "Paduka anakanda êmpunya sêmbah datang ka-pada paduka ayahanda." Sa-têlah itu maka Tun Têlanai dan Mëntêri Jana Putêra pun kêmali-lah ka-Malaka. Maka surat dari-pada Raja Bêrunai itu di-pêrsêmbahkan-nya ka-pada Sultan Mansur Shah, maka sêgala përi hal ahual sêmu-nya di-pêrsêmbahkan ka-bawah duli Sultan Mansur Shah. Maka têrlalu suka-chita baginda mênêngar dia, maka baginda mêmberï anugêrah përsalin akan Tun Têlanai dan Mëntêri Jana Putêra, shahadan bêbêrapa puji baginda akan Mëntêri Jana Putêra itu.

Maka Sultan Mansur Shah pun mênitahkan Bëndahara Paduka Raja mênÿêrang Pahang. Maka Bëndahara pun përgi-lah bër sama dêngan Tun Bijaya 'diraja dan Laksamana dan Sang Sëtia dan Sang Guna dan Sang Nyaya dan Sang Jaya Pêkërma dan sêgala hulubalang sakalian përgi mêngiringkan Bëndahara Paduka Raja, dua ratus banyak-nya këlengkapan bësar kêchil. Sa-têlah bêrapa lama-nya di-jalan, maka sampai-lah ia ka-Pahang, maka bër-pêrang-lah orang Malaka dêngan orang Pahang. Ada pun akan nêgëri Pahang dahulu kala nêgëri bësar ta'alok ka-bênua Siam, Maharaja Sura nama raja-nya, saudara sa-pupu ka-pada Paduka Bubunya. Sa-têlah Bëndahara datang ka-Pahang, maka bër-pêrang-lah orang Pahang dêngan orang Malaka têrlalu ramai. Bêrapa lama-nya bër-pêrang, maka dêngan (takdir) Allah subhanahu wata'ala, Tuhan yang mëlakukan kudêrat-nya atas sêgala hamba-nya, maka dêngan mudah-nya juga nêgëri Pahang itu pun alah-lah. Maka sêgala orang Pahang sêmu-nya lari, Maharaja Sura pun bërlepas diri-nya lari ka-hulu. Maka di-suroh oleh Bëndahara ikut pada Sëri Bijaya 'diraja dêngan Laksamana dan Sëri Akar Raja dan Sang Sëtia dan Sang Guna dan Sang Naya dan Sang Jaya Pêkërma dan Sang Surana dan Sang Aria dan Sang Radin dan Sang Sura Pahlawan dan Sang Sura dan sêgala hulubalang sêmu-nya përgi mêngikut Maharaja Sura.

Ada pun Sëri Bija 'diraja mêngikut itu sërta buru kërbaui jalah, dan mêmikat ayam hutan; barang di-mana pasir yang baik ia singgah bërmain. Maka kata sêgala anak buah Sëri Bija 'diraja, "Bagaimana orang kaya ini? Karna pëkërjaan kita ini lain rupa-nya karna orang sêmu-nya përgi sunggoh-sunggoh mêngikut Maharaja Sura; akan orang kaya lagi bërmain dan bërburu juga. Jika orang lain këlak bërtemu dêngan dia, orang itu-lah yang bëroleh jasa, kita suatu pun tiada bëroleh përolean." Maka kata Sëri Bija 'diraja, "Di-mana orang muda-muda tahu? Karna Maharaja Sura tiada ia lëpas dari-pada mata-ku. Kira-kira akan nama-nya di-bawah nama-ku, hari-nya di-bawah hari-ku, këtika-nya di-bawah (90) këtika ku. Di-mana ia akan lëpas dari-pada tangan-ku?"

Ada pun akan Maharaja Sura, tiga malam ia dalam hutan, tiada makan dan tiada minum ayer. Maka ia têrus pada sa-buah

rumah pèrèmpuan tua, maka Maharaja Sura minta nasi. Maka orang tua itu fikir pada hati-nya, "Ada pun ku-dèngar bahawa raja ini di-ikut oleh Sèri Bija 'diraja. Jikalau kètahuan ia ada di-rumah-ku, apa hal-ku dèmikian ini? Baik-lah aku pèrgi mèm-bèri tahu Sèri Bija 'diraja." Maka pèrèmpuan tua itu pun bèr-kata pada Sèri Maharaja Sura, "Dudok-lah tuan-ku di-sini dahulu. Patek pèrgi mènchari sayor-sayoran." Maka pèrèmpuan tua itu pun pèrgi ka-pantai, kasad-nya hèndak mèm-bèri tahu sègala orang mèngikut itu. Ada pun sègala orang mèngikut itu sudah tèrdahulu, Sèri Bija 'diraja lagi kè mudian. Maka pèrèmpuan tua itu bèrtèmu dèngan Sèri Bija 'diraja. Maka di-katakan-nya ka-pada Sèri Bija 'diraja. Maka oleh Sèri Bija 'diraja di-suroh-nya orang naik mèngèpong Maharaja Sura itu, maka Maharaja Sura pun di-tangkap orang-lah, di-bawa ka-pada Sèri Bija 'diraja. Maka Sèri Bija 'diraja pun kèmbali mèm-bawa Maharaja Sura ka-pada Bèndahara Paduka Raja; tètapi akan Maharaja Sura itu sunggoh pun di-tangkap Sèri Bija 'diraja, tiada di-pasong-nya dan tiada di-ikat-nya. Sa-tèlah datang ka-pada Bèndahara, maka di-sèrahkan oleh Sèri Bija 'diraja Maharaja Sura itu ka-pada Bèndahara, maka oleh Bèndahara pun dèmikian juga, sapèrti isti'adat kèrajaan juga di-taroh-nya. Maka gajah kènaikan Maharaja Sura yang bèrnama Ya di-kènyang (اي دکنڠ) di-suroh bawa oleh Bèndahara ka-Malaka. Sa-tèlah bèrkampong-lah sègala orang yang mèngikut itu, maka Bèndahara Paduka Raja pun kèmbali-lah ka-Malaka mèm-bawa Maharaja Sura.

Sa-tèlah bèrapa lama-nya di-jalan, maka Bèndahara Paduka Raja pun sampai-lah ka-Malaka, maka Bèndahara pun masok-lah mèngadap Sultan Mansur Shah, mèm-bawa Maharaja Sura. Maka Sultan Mansur Shah pun tèrlalu suka-chita; maka baginda mèm-bèri anugèrah pèrsalin akan Bèndahara Paduka Raja dari-pada pakaian yang mulia-mulia, dan sègala hulubalang yang pèrgi itu pun saka-lian-nya di-anugèrahi pèrsalin oleh Baginda. Maka Sèri Bija 'diraja pun di-anugèrahi Sultan Mansur Shah payong, gèndang, sèrunai dan nafiri mèlainkan nagara juga yang tiada, oleh jasa-nya mènangkap Maharaja Sura itu. Apabila ia kèluar dari Malaka, lèpas Malaka juga maka Sèri Bija 'diraja pun di-nobat-lah. Maka Sèri Bija 'diraja di-titahkan baginda diam di-Pahang. Maka Sèri Bija 'diraja pun pèrgi-lah ka-Pahang, maka ia diam di-Pahang, maka ia-lah mèmèrentahkan Pahang itu.

Sa-bèrmula maka akan Maharaja Dewa Shah di-sèrahkan Sultan Mansur Shah pada Bèndahara Paduka Raja; itu pun tiada di-pasong. Maka oleh Bèndahara di-sèrahkan pula (91) pada Sèri Nara 'diraja; maka oleh Sèri Nara 'diraja di-pènjarakan-nya di-ujong halai, tèmpat-nya di-adap orang; tètapi sunggoh pun dèmikian, di-bèri-nya bèrti lam dan bèrbantal; jika ia makan, di-bawakan hidangan dan di-sampaikan tètapan, di-suroh-nya orang mèngadap sapèrti 'adat kèrajaan.

Sa-kali pèrsètua Sèri Nara 'diraja di-adap orang; maka kata Maharaja Sura, "Ada pun tatkala alah nègèri hamba, maka hamba

tértangkap oleh Sëri Bija 'diraja, përasaan-nya hamba sapërti dalam kërajaan hamba juga; sa-tëlâh hamba datang pada Bëndahara, itu pun dëmikian juga. Baharu-lah pada orang tua ini, hamba rasai pënjara." Maka kata Sëri Nara 'diraja, "Hai Maharaja Sura! sunggoh pun tuan hamba raja, budi tuan hamba kurang. Akan Sëri Bija 'diraja hulubalang bësar; nëgëri tuan hamba lagi dapat di-alahkan-nya; istimewa tuan hamba sa-orang, apa bëhina-nya pada-nya. Akan Bëndahara, orang bësar, shahadan orang-nya pun banyak: ka-mana lëpas tuan hamba? Akan hamba ini, sa-orang fakir: jikalau tuan hamba lëpas, nësçaya yang di-përtuan murka akan hamba; sëbab itu-lah maka tuan hamba ini di-pënjarakan." Maka kata Maharaja Sura, "Sabas-lah! Tuan hamba yang sëm-purna." Sa-tëlâh bërapa lama-nya Maharaja Sura dalam pënjara, sa-kali përsëtua gajah yang bërnama ای کینگ itu pun di-bawa orang mandi lalu dari hadapan pënjara itu. Maka di-panggil-nya oleh Sëri Maharaja Sura: sa-tëlâh datang gajah itu, maka di-tatap oleh Maharaja Sura, di-lihat-nya kuku-nya tiada satu. Maka kata Maharaja Sura, "Sa-lama-nya tiada aku pënah mëmandang gajah-ku sapërti ini; harus-lah maka nëgëri-ku alah."

Hatta maka gajah kënâikan Sultan Mansur Shah yang bërnama Kanchanchi itu pun lëpas; maka bërapa di-suroh chari oleh Sëri Rama, karna ia pënglima gajah, tiada dapat. Jikalau orang bër-tëmu dëngan gajah itu dalam paya atau dalam duri, maka tiada dapat tërambil. Maka kata Sëri Rama, di-përsëmbahkan-nya sëgala hal itu ka-pada Sultan Mansur Shah: maka di-suroh baginda, "Tafahhus dalam nëgëri ini, (kalau-kalau ada orang tahu 'ilmu gajah.") Maka di-përsëmbahkan orang ka-pada Sultan Mansur Shah, bahawa Maharaja Sura tërâlu tahu pada gajah. Maka baginda mënnyuroh pada Maharaja Sura minta di-ambilkan gajah baginda itu. Maka kata Maharaja Sura pada orang mëm bawa titah baginda itu, kata-nya, "Sëmbah hamba ka-bawah duli yang di-përtuan: jikalau patek di-lëpaskan, dapat-lah patek mëngambil gajah itu." Maka orang yang di-titahkan Raja itu pun këmali-lah bëpërsëmbahkan sëgala kata Maharaja Sura itu ka-pada Sultan Mansur Shah. Maka oleh baginda di-suroh lëpaskan. Sa-tëlâh Maharaja Sura sudah di-lëpaskan orang, maka gajah pun di-ambil (92) orang-lah. Maka oleh Sultan Mansur Shah sëgala anak tuan-tuan sëmua-nya di-surohkan baginda ka-pada Maharaja Sura bërâjar, karna 'adat Sultan Mansur Shah, apabila orang tahu pada gajah dan tahu mëngëndarai kuda dan tahu bërmain sënjata, maka sëgala anak tuan-tuan yang bërâjar itu Sultan Mansur Shah sëmua-nya mëmberi shara-nya. Bërmula akan Sëri Rama itu asal chëtëria, dudok di-kelek-kelekan kanan, sireh-nya bërtëtapan.

Sa-bërmula ada saudara Sëri Nara 'diraja sa-orang përrëmpuan di-përistëri Sultan Mansur Shah bërânak ëmpat orang, dua orang laki-laki dua orang përrëmpuan, yang laki-laki itu bërnama Raja Ahmad. Hatta maka Sëri Nara 'diraja pun sakit-lah. Sa-tëlâh

di-lihat diri-nya akan mati, maka ia mēnyuroh mēanggil Bēndahara Paduka Raja. Maka kata Sēri Nara 'diraja pada Bēndahara Paduka Raja, "Ada pun yang sakit beta sa-kali ini nēsčaya matilah rasa-nya. Akan anak beta sakalian-nya ini budak bēlaka. Pērtama ka-pada Allah subhanahu wa-ta'ala beta sērahkan, kēmudian ka-pada adek-lah. Tambahan ia sēdia anak adek, suatu pun tiada pusaka beta tinggalkan akan dia mēlainkan ēmas ēmpat buah chandapēti ēmpat orang mēmbawa dia. Sakalian-nya itu pērentah adek." Sa-tēlah itu, maka Sēri Nara 'diraja pun kēmbali-lah ka-rahmat Allah. Maka Sultan Mansur Shah pun datang-lah mēnangiskan Sēri Nara 'diraja, di-anugērahi baginda payong dan gēdang sērunai nafiri nakara. Sa-tēlah sudah, di-tanamkan orang. Maka Raja pun kēmbali-lah ka-istana baginda dēngan dukachitanya. Maka anak Sēri Nara 'diraja itu sēmua-nya diam pada Bēndahara Paduka Raja. Maka anak Sēri Nara 'diraja yang bērnama Tun Tahir mēnggantikan ayah-nya bērgēlar Sēri Nara 'diraja jadi Pēnghulu Bēndahari; anak Sēri Nara 'diraja yang muda bērnama Tun Mutahir itu di-gēlar Sēri Tahir Raja (ظهيراج) di-jadikan Tēmēnggong. Sa-orang lagi anak Sēri Nara 'diraja Tun 'Abdul nama-nya lain bonda-nya; akan Tun 'Abdul itu tērlalu olahan; pada bērbuang-buangkan tiga hari, maka سد Jika bērkuda pada bayang-bayang panas برقنانك diri-nya مجيک tērlalu sa-kali olah-nya.

Wa Allahu a'lam bi 's-sawab.

X.

Al-kesah maka tērsēbut-lah pērkataan Raja bēnua China. Sa-tēlah utusan yang mēngantarkan putēri anak Raja China dēngan Tun Pērpateh itu kēmbali, maka surat Raja Mēlaka pun di-arak-nya. Sa-tēlah (93) datang ka-pēnghadapan maka di-suroh di-bacha oleh Raja pada fērdana mēntēri. Sa-tēlah di-kētahuī ērti-nya, maka Raja China pun tērlalu suka-chita, mēnēngar Raja Malaka bērkirim sēmbah-lah pada-nya. Hatta dēngan sa'at itu juga Raja China pun sakit, lalu kēdal sēmua-nya tuboh baginda. Maka Raja China pun mēnyuroh mēanggil tabib minta ubat, maka di-ubati oleh tabib itu, tiada juga sēmboh. Maka bēbērapa ratus tabib di-suroh Raja China mēngubati diri baginda, tiada juga sēmboh. Maka ada sa-orang tabib tua bērdatang sēmbah, dēmikian sēmbah-nya itu, "Ya tuan-ku سوکفيا, ada pun pēnyakit kēnohong ini tiada akan tērubati oleh patek sakalian, karna pēnyakit itu bērsēbab." Maka titah Raja China, "Apa sēbab?" Maka sēmbah tabib tua itu, "Tuan-ku! oleh-oleh Raja Malaka bērkirim sēmbah: itu-lah, tuan-ku, tulah. Jikalau tiada ayer basoh kaki Raja Malaka tuan-ku santap dan tuan-ku pērmandi, tiada akan sēmboh pēnyakit tuan-ku ini." Sa-tēlah Raja China mēnēngar

sěmbah tabib tua itu, maka baginda mēnitahkan utusan ka-Malaka minta ayer basoh kaki Raja Malaka. Sa-tělah sudah lěngkap, maka utusan itu pun pěrgi-lah ka-Malaka; sa-tělah běrapa lama-nya di-jalan, maka sampai-lah ka-Malaka. Maka di-pěrsěmbahkan oleh orang ka-pada Sultan Mansur Shah, mēngatakan, "Utusan Raja China datang hěndak minta ayer basoh kaki yang di-pěrtuan." Maka Sultan Mansur Shah kěluar-lah ka-balai di-adap orang, maka surat dari bėnua China itu pun di-suroh jěmput di-arak lalu ka-balai, maka di-suroh baginda bacha pada khatib dēmikian bunyi-nya, "Surat dari-pada paduka ayahanda datang ka-pada paduka anakanda. Jikalau ada kaseh pada paduka ayahanda akan paduka anakanda, bahawa paduka ayahanda hěndak minta kaseh ayer basoh kaki Sultan Mansur Shah." Maka oleh Sultan Mansur Shah pun di-běri baginda ayer basoh kaki; maka surat pun di-balas dan utusan China di-pěrsalini. Maka surat dan ayer basoh kaki Sultan Mansur Shah itu pun di-arak orang-lah ka-pěrahu, maka utusan China itu pun kěmbali-lah. Běrapa lama-nya di-jalan, maka sampai-lah ka-China, maka surat dan ayer basoh kaki itu pun di-arak orang di-bawa masok ka-dalam. Maka oleh Raja China ayer basoh kaki Sultan Mansur Shah itu pun di-santap dan di-pěrmandi; maka pěnyakit kėdal' dari-pada tuboh Raja China itu pun sěmua-nya hilang-lah, maka Raja China pun sěmboh-lah. Maka ia běrsumpah tiada mau di-sěmbah oleh Raja Ujong Tanah (94) datang sėkarang.* Maka titah Raja China, "Ada pun sėgala anak chuchu-ku, jangan lagi bėrkěhěndakkan sěmbah ka-pada Raja Malaka datang ka-pada anak chuchu-nya tėtapi muafakat bėrkaseh-kasehan juga."

XI.

Al-kesah, maka těrsěbut-lah pėrkataan Sultan Mansur Shah hěndak mēnyuroh mēnyěrang Siak, karna Siak itu dahulu nėgėri bėsar, raja-nya dari-pada anak chuchu Raja Pagar Ruyong, asal dari-pada Sang Sapurba yang turun dari-pada Bukit Si-Guntang Mahameru wa tiada ia mēnyěmbah ka-Malaka. Sėbab itu-lah maka baginda pun mēnyuroh mēnyěrang pada Sėri Awadana (اودن) ;di-titahkan baginda ěnam-puloh hulubalang banyak-nya; Sang Jaya Pėkěrma dan Sang Surana di-titahkan baginda bėrsama-sama děngan Sėri Awadana. Ada pun akan Sėri Awadana itu chuchu Běndahara Sėri Amar 'diraja, karna Běndahara Sėri Amar 'diraja itu banyak bėranak, yang tua sa-kali nama-nya Tun Hamzah: Tun Hamzah itu bėranakkan Sėri Awadana. Akan Sėri Awadana itu fěrdana mēntėri pada Sultan Mansur Shah. Maka Sėri Awadana bėranak dua orang, (sa-orang) bėrnama Tun Abu Saban, sa-orang bėrnama Tun Perak. Akan Tun Abu Saban bėranakkan orang Kaya Tun Hassan. Akan Tun Perak bėranak pėrėmpuan, Tun Esah (ايسه) sa-orang laki-laki bėrnama Tun Ahmad. Ada pun

* From the context this looks like an interpolation.

akan pëgangan Sëri Awadana Mërbau (مربو), karna Mërbau pada zaman itu këlëngkapan Mërbau tiga-puloh lancharan bërtiang tiga. Sa-tëlah sudah lëngkap, maka Sëri Awadana pun përgi-lah, Khoja Baba pun përgi-lah dëngan sëgala hulubalang sakalian.

Ada-lah bërapa hari di-jalan sampai-lah ka-Siak. Ada pun Raja Siak Maharaja Përmaisura nama-nya, Tun Jana Muka Bëbal nama mangkubumi-nya. Sa-tëlah sudah di-dëngar-nya orang Malaka datang, maka ia pun bërlëngkap dan mënunggui kota-nya dan mënghimpunkan sëgala ra'ayat. Maka orang Malaka pun mudik-lah. Ada pun akan kota Siak itu, di-tëpi ayer. Maka oleh orang Malaka këlëngkapan-nya di-këpilkan bërkëmbar dëngan kota sa-kali-kali; maka di-timpai-nya oleh sëgala orang Malaka dëngan sënjata sapërti ayer turun dari atas bukit rupa-nya. Maka ra'ayat Siak pun banyak mati. Bërmula Maharaja Përmaisura bërdiri di atas kota mënghërahkan sëgala ra'ayat-nya bërpërang. Sa-tëlah di-lihat oleh Khoja Baba, maka sëgëra di-panah-nya, kënë dada baginda tërüs; maka Maharaja Përmaisura pun mati-lah. Sa-tëlah ra'ayat Siak mëliah Raja-nya sudah mati, maka sëgala ra'ayat Siak pun pëchah-lah lalu lari chërai (- bërai); maka kota pun di-bëlah oleh orang Malaka (95), di-masoki-nya sa-kali. Maka orang Malaka pun mërampas-lah, tëlalu banyak bëroleh rampasan.

Maka ada anak Maharaja Përmaisura, Mëgat Kudu nama-nya, di-tangkap orang di-bawa ka-pada Sëri Awadana. Maka Sëri Awadana pun këmali-lah ka-Malaka. Sa-tëlah datang ka-Malaka, maka Sëri Awadana pun masok mënghadap Raja mëmbara Mëgat Kudu. Maka Sultan Mansur Shah pun tëlalu suka-chita shahadan mëmberi anugërah akan Sëri Awadana dan akan Khoja Baba dan akan sëgala orang yang përgi sërta-nya. Maka Mëgat Kudu pun di-përsalini baginda, maka di-dudokkan-nya baginda dëngan anakanda baginda; maka di-rajakan pula di-Siak, di-gëlar baginda Sultan Ibrahim, Tun Jana Muka Bëbal (موک بیل) juga akan mangkubumi-nya. Maka Sultan Ibrahim bëranak dëngan istëri-nya baginda, anak Paduka Sultan Mansur Shah, sa-orang laki-laki bërnama Raja 'Abdul.

Maka tërsebut-lah përkataan Raja Muhammad dan Ahmad anak Sultan Mansur Shah. Sa-tëlah anak raja këdua-nya itu pun tëläh bësar-lah, ada pun kasad Sultan Mansur Shah, Raja Muhammad-lah hëndak di-naikkan baginda raja akan ganti baginda, karna Raja Muhammad itu sangat di-kasehi baginda. Sa-kali përsëtua Raja Ahmad dan Raja Muhammad përgi bërmian bërkuda; tatkala itu Tun Bësar, anak Bëndahara Paduka Raja, lagi bërmian, sepak raga di-lëboh dëngan orang muda-muda. Maka Raja Ahmad dan Raja Muhammad pun lalu, Tun Bësar pun sëdang mënsepak raga, kënë dëstar Raja Muhammad jatuh. Maka kata Raja Muhammad, "Jatoh dëstar kita." Maka bërlari-lari orang yang mëmbara puan, maka di-tikam-nya Tun Bësar kënë hulu hati-nya;

maka Tun Bësar pun mati-lah. Maka orang pun gëmpar-lah. Maka Bëndahara Paduka Raja pun këlûar, bërtanya, "Apa sëbahnya maka orang gëmpar itu?" Maka sahut orang, "Anakanda sudah mati, di-bunoh oleh Raja Muhammad." Maka sëgala përi hal ahual itu sëmua-nya di-katakan orang ka-pada Bëndahara, maka kata Bëndahara, "Apa-tah maka kamu sakalian ini bër-lëngkap?" Maka kata sëgala anak buah Bëndahara, "Sahaya sëmua hëndak balaskan këmätian saudara sahaya." Maka kata Bëndahara, "Hai hëndak dër'haka-lah ka-bukit hëndak dër'haka ka-busut. Nyit kamu sëmua, nyit; karna isti'adat hamba Malayu, tiada pënah dër'haka. Tëtapi akan kita bër'buat tuan anak raja sa-orang ini jangan-lah."

Sa-tëlah itu, maka sëgala anak buah Bëndahara itu pun diam-lah. Maka Tun Bësar pun di-tanamkan orang-lah. Maka di-përsëmbahkan orang-lah sëgala përi hal ahual itu sëmua-nya pada Sultan Mansur Shah; maka titah Sultan Mansur Shah, "Apa kata Bëndahara?" Maka sëm'bah orang itu akan kata Bëndahara, "'adat hamba Mëlayu tiada pënah dër'haka, tëtapi kita bërtuan raja sa-orang ini jangan-lah." Maka Sultan Mansur Shah pun tër'lalu murka. Maka Sultan Mansur Shah (96) mënyuroh më-manggil Raja Muhammad. Sa-tëlah Raja Muhammad datang, maka Sultan Mansur Shah pun tër'lalu murka akan Raja Muhammad, tër'lalu sangat, tiada dapat tër'katakan. Maka titah Sultan Mansur Shah, "Chëlaka sa-kali si-Muhammad ini! Apa daya-ku? Èngkau di-tolak bumi." Maka Sultan Mansur Shah mënyuroh më-manggil Sëri Bija 'diraja ka-Pahang. Maka bër'apa lama-nya Sëri Bija 'diraja pun datang-lah. Maka Raja Muhammad di-sërahkan Sultan Mansur Shah ka-pada Sëri Bija 'diraja dan di-suròh baginda rajakan di-Pahang. Maka dari Sëdili Bësar datang ka-Tërëngganu di-anugërahkan baginda akan Raja Muhammad. Shahadan di-bëri baginda yang akan patut jadi Bëndahara dan yang akan patut jadi Pëng'hulu Bëndahari dan yang akan patut jadi Tëmënggong. Sa-tëlah lëngkap, maka Sëri Nara 'diraja pun përgi-lah ka-Pahang. Maka oleh Sëri Nara 'diraja di-rajakan-nya-lah anak raja itu di-Pahang di-sëbut orang Sultan Muhammad Shah. Sa-tëlah sudah itu, maka Sëri Nara 'diraja pun pulang-lah ka-Malaka. Maka mashhur-lah këbësaran nëgëri Malaka dari atas angin datang ka-bawah angin. Maka oleh sëgala 'Arab di-namaï-nya Malakat, pada zaman itu sa-buah pun nëgëri tiada mënyamaï Malaka, mëlainkan Pasai, Haru, tiga buah nëgëri itu tua muda pun raja-nya bër'kirin salam juga. Tëtapi orang (Pasai) barang dari mana surat datang (jika salam pun) di-bachakan-nya sëm'bah juga.

Wa Allahu a'lam bi 's-sawab wa 'alaihi 'l-marji'u wa 'l-ma'ab.

XII.

Al-kesah. Maka tër'sëbut-lah përkataan Sëmërluki, Raja Mëngkasar, dëmikian chëritëra-nya di-chëritëra'kan oleh orang yang ëmpunya chëritëra ini.

Ada sa-buah nĕgĕri di-tanah Mĕngkasar, Baluluĭ nama-nya, tĕrlalu bĕsar kĕrajaan-nya, sĕgala nĕgĕri ta'alok ka-pada-nya. Shahadan Mĕjokok nama raja-nya; maka ia bĕristĕrikan (anak) Kĕra'ing Ditandĕring Jokinak tujuh orang bĕrsaudara, putĕri itu kĕtujuh-nya di-pĕristĕri baginda, tĕtapi putĕri yang bongsu itu tĕrlalu amat baik paras-nya. Hatta maka putĕri yang tua sa-kali bĕranak sa-orang laki-laki di-namaĭ oleh ayahanda Kĕraing Sĕmĕrluki. Hatta bĕrapa lama-nya Kĕraing Sĕmĕrluki pun bĕsar-lah tĕrlalu bĕrani lagi dĕngan pĕrkasa, tiada bĕrbagai di-tanah Mĕngkasar. Maka Kĕraing Sĕmĕrluki hĕndak akan putĕri bongsu itu. Maka Kĕraing Mĕjokok pun tahu akan kĕlakuan anak-nya itu, maka tiada di-bĕri-nya oleh Kĕraing Mĕjokok, kata-nya, "Hai anak-ku! Jikalau hĕndak bĕristĕri baik paras-nya sapĕrti ĕmak bongsu itu pĕrgi-lah ĕngkau mĕrompak ka-Hujong (97) Tanah mĕnchari pĕrĕmpuan sa-rupa dĕngan dia." Maka Kĕraing Sĕmĕrluki pun bĕrlĕngkap dua-ratus kĕlĕngkapan, pĕlbagai rupa pĕrahu-nya. Sa-tĕlah sudah lĕngkap, maka Kĕraing Sĕmĕrluki pun pĕrgi-lah kasad-nya hĕndak mĕngalahkan sĕgala nĕgĕri di-bawah angin ini. Maka pĕrtama ia pĕrgi ka-Jawa; maka banyak di-rosakkan-nya jajahan Jawa. Maka pada barang nĕgĕri ia pĕrgi tiada bĕrami orang mĕngĕluari dia. Maka Kĕraing Sĕmĕrluki lalu ka-laut Hujong Tanah, maka di-rosakkan-nya sĕgala tĕluk rantau Malaka. Maka di-pĕrsembahkan orang pada Sultan Mansur Shah, "Bahawa tĕluk rantau kita habis di-pĕrbinasas oleh Raja Mĕngkasar yang bĕrnama Sĕmĕrluki itu." Maka baginda mĕnitahkan Laksamana mĕmayari Sĕmĕrluki, maka Laksamana pun bĕrlĕngkap. Sa-tĕlah sudah lĕngkap, maka Kĕraing Sĕmĕrluki datang-lah ka-laut Malaka; Laksamana pun kĕluar dĕngan sĕgala kĕlĕngkapan-nya: sa-tĕlah bĕrtĕmu dĕngan kĕlĕngkapan Mĕngkasar lalu bĕrpĕrang bĕrlanggar-langgaran rupa-nya panah dan sumpit-nya sapĕrti mana hujan yang lĕbat. Maka Laksamana bĕrtĕmu dĕngan Kĕraing Sĕmĕrluki, maka oleh Sĕmĕrluki di-champaki-nya sauh tĕrbang pĕrahu Laksamana, lĕkat; maka di-suroh-nya putar; maka di-suroh tĕtas oleh Laksamana. Maka kĕlĕngkapan Sĕmĕrluki banyak itu pun alah oleh kĕlĕngkapan Laksamana, tĕtapi orang Malaka banyak mati oleh sumpit-nya, karna orang Malaka bĕlum lagi tahu akan tawar ipoh.

Maka Kĕraing Sĕmĕrluki pun lalu ka-Pasai; maka sĕgala jajahan Pasai pun banyak di-pĕrbinasas-nya. Maka Raja Pasai pun mĕnyurohkan Orang Kaya-Kaya Raja Kĕnayan mĕngĕluari Kĕraing Sĕmĕrluki, maka Raja Kĕnayan pun bĕrlĕngkap; sa-tĕlah sudah lĕngkap maka ia pun kĕluar-lah bĕrtĕmu dĕngan Kĕraing Sĕmĕrluki di-Tĕlok Tĕrni; maka pĕrang-lah kĕlĕngkapan Mĕngkasar dĕngan kĕlĕngkapan Pasai. Maka Kĕraing Sĕmĕrluki pun bĕrtĕmu dĕngan Raja Kĕnayan, maka di-suroh oleh Kĕraing Sĕmĕrluki champaki sauh tĕrbang, maka kĕna pĕrahu Raja Kĕnayan, lĕkat, maka di-suroh putar-lah oleh Kĕraing Sĕmĕrluki; maka kata Raja Kĕnayan, "Putar-lah oleh-mu; jika dĕkat ku-lompati ku-amok dĕngan jĕnawi bĕrtumit." Maka kata Kĕraing Sĕmĕrluki pada orang-nya "Sĕgĕra

tëpis; ” maka di-tëpis orang-lah, maka bërchërai-lah përahu itu. Maka kata Këraing Sëmërluki, “ Bërani Raja Kënayan dari-pada Laksamana.” Maka Këraing Sëmërluki pun këmballi-lah lalu dari laut Malaka; maka di-ikut oleh Laksamana, barang yang tërpëncil habis di-alahkan-nya. Maka banyak-lah rosak këlëngkapan-nya Këraing Sëmërluki. Maka baginda pun datang-lah ka-Ungaran maka di-ambil-nya batu tolak bara-nya, di-champakkan-nya dalam Sëlat Ungaran itu; kata-nya, “ Timbul-lah batu ini, maka aku akan datang ka-laut Hujong Tanah ini.” Maka pada tëmpat itu dinamai-nya (98) oleh orang Tanjong Batu, ada lagi batu-nya datang sëkarang. Maka Këraing Sëmërluki pun këmballi-lah ia ka-Mëngkasar; maka Laksamana pun këmballi-lah ka-Malaka mëngadap Sultan Mansur Shah, maka Sultan Mansur Shah pun mëmbëri përsalin akan Laksamana dan akan sëgala orang yang përgi itu.

Sa-tëlah itu, Maulana Abu-Bakar turun dari atas kapal mëmbawa kitab *Durr Manzum*. Sa-tëlah datang ka-Malaka, maka sangat di-përmulia oleh Sultan Mansur Shah. Maka di-suroh baginda arak lalu ka-balai. Maka Sultan Mansur Shah pun bërguru pada Maulana Abu-Bakar. Maka oleh Maulana Abu-Bakar akan Sultan Mansur Shah sangat di-puji-nya, tëlalu tërang hati baginda, banyak-lah ‘ilmu di-përoleh baginda. Maka oleh Sultan Mansur Shah *Durr Manzum* itu di-suroh ërtikan ka-Pasai ka-pada Tuan Pëmatakan, maka oleh Tuan Pëmatakan di-ërtikan-nya: sa-tëlah sudah, maka di-hantarkan-nya ka-Malaka. Maka tëlalu-lah suka-chita Sultan Mansur Shah; maka ërti *Durr Manzum* itu di-tunjokkan pada Maulana Abu-Bakar, maka bërkënan pada Maulana Abu-Bakar bunyi ërti *Durr Manzum* itu; maka bërapa puji akan Tuan Pëmatakan itu.

Sa-tëlah itu maka Sultan Mansur Shah pun mënitahkan Tun Bija Wangsa ka-Pasai bërtanyakan suatu mas’ilah; “ Sëgala isi shorga itu këlal-kah ia dalam shorga? dan bagi isi nëraka itu këlal-kah ia dalam naraka? ” Dan mëmbawa mas urai tujuh tahlil, dan mëmbawa përëmpuan dua orang, sa-orang përanakan Mëngkasar, Dang Bunga nama-nya, sa-orang anak biduanda Muar, Dang Biba nama-nya: bingkis Sultan Mansur Shah akan Sultan Pasai kamkha kuning dan kamkha ungu bërbunga. Maka Sultan Mansur Shah mëmbëri titah ka-pada Tun Bija Wangsa, “ Tanyakan oleh Tun Bija Wangsa, pada sëgala pandita di-Pasai, ‘ Sëgala isi shurga dan isi nuraka itu, këlal-kah ia dalam shurga dan këlal-kah dia dalam nuraka atau tiada-kah? ’ Barang siapa dapat mëngatakan dia, (di-) bërikan oleh Tun Bija Wangsa ëmas urai tujuh tahlil ini dëngan përëmpuan dua orang ini pada-nya; dan kata yang di-katakan-nya itu pun tabalkan oleh Tun Bija Wangsa, bawa kamari.” Maka sëmbah Tun Bija Wangsa, “ Baik-lah, tuan-ku.” Maka di-suroh arak surat itu ka-përahu, sapërti ·|· hamba beta ·|· kërajaan. Maka Tun Bija Wangsa pun përgi-lah ka-Pasai. Maka surat itu di-jëmput oleh Raja Pasai dëngan sëmputna këbësaran dan sëmputna këmuliaan. Maka di-suroh baginda arak lalu ka-balai. Sa-tëlah

datang-lah ka-balai, maka di-suroh bacha. Maka tērlalu suka-chita Raja Pasai mēnēngar bunyi surat itu. Maka Tun Bija Wangsa pun mēnjunjong duli. Maka titah Sultan Pasai pada Tun Bija Wangsa, "Apa pēsān saudara kita (99) pada Tun Bija Wangsa?" Maka sēmbah Tun Bija Wangsa, "Tuan-ku! akan titah paduka kakanda: barang siapa mēngatakan erti masa'ilah yang saperti dalam surat ini, dēngan pērēmpuan ini dan ēmas urai tujoh tahlil di-suroh bērikan ka-pada-nya dan kata itu pun di-suroh tabalkan, hawa ka-Malaka." Maka Raja Pasai sēgēra mēnyuroh mēmanggil Tun Makhdum Mua, maka Tun Makhdum Mua pun datang-lah di-bawa dudok sama-sama dēngan Raja Pasai. Maka kata Raja Pasai ka-pada Tun Makhdum Mua, "Tuan, Raja Malaka mēnitahkan Tun Bija Wangsa ka-mari bērtanyakan sēgala isi shorga dan isi naraka itu kēkal-kah ia dalam kēdua-nya atau tiada-kah? Hēndak-lah tuan bēri kēhēndak-nya, supaya kita jangan kēmaluan." Maka kata Tun Makhdum Mua, "Isi shorga itu kēkal-lah ia dalam shurga, isi naraka kēkal dalam naraka." Maka sahut Tun Bija Wangsa, "Tiada-kah lain dari-pada itu?" Maka kata Makhdum Mua, "Tiada-lah, karna thabit dēngan dalil Kuran: khalidina fiha abada." Tatkala itu Tun Hasan, murid Tun Makhdum Mua pun dudok. Maka ia mēmālis, tiada bērkēnan akan kata Tun Makhdum Mua itu. Sa-tēlah itu, maka Raja Pasai pun masok-lah, sēgala yang mēngadap pun kēmbali ka-rumah-nya.

Sa-tēlah Tun Makhdum Mua datang ka-rumah-nya, maka Tun Hasan pun pērgi ka-rumah Tun Makhdum Mua. Maka kata Tun Hasan, "Bagaimana kata tuan tadi pada utusan raja taban (تابن) Jikalau saperti itu, orang Malaka pun tahu akan dia: mēngapa pula kata itu tanyakan ka-mari? Kalau-kalau lain dari-pada itu juga di-kēhēndaki-nya?" Maka kata Tun (Makhdum) Mua, "Bagaimana bēnar-nya ku-pada-mu?" Maka kata Tun Hasan, "Pada hamba dēmikian bēnar-nya." Maka kata Tun Makhdum Mua, "Sunggoh kata-mu! Khilaf aku tētapī apa daya kita, karna kata-ku sudah tēranjur?" Maka kata Tun Hasan, "Mudah juga kērja itu. Tuan suroh pānggil utusan itu, maka tuan kata pada-nya, Taban kamu bērtanya di-hadapan khalayak banyak itu, dēmikian kata-ku; sēkarang-lah pada tēmpat yang sunyi, ku-katakan pada-mu. Ini-lah yang tahkik-nya." Maka kata Tun Makhdum Mua, "Bēnar-lah kata-mu." Maka Tun Makhdum Mua pun mēmanggil Tun Bija Wangsa, maka Tun Bija Wangsa pun datang; maka di-bēri makan oleh Tun Makhdum Mua. Sa-tēlah sudah makan, maka di-bawa-nya pada suatu tēmpat yang sunyi, maka kata Tun Makhdum Mua pada Tun Bija Wangsa, "Taban tuan bērtanya pada hamba tēngah majlis di-hadapan khalayak banyak, dēmikian kata hamba, sēkarang-lah hamba katakan tahkik-nya ka-pada tuan hamba, ini-lah ia—."

Maka Tun Bija Wangsa pun tērlalu suka-chita mēnēngar kata Tun Makhdum Mua itu, maka mas urai tujoh tahlil dan pērēmpuan dua orang di-bērikan-nya ka-pada Tun Makhdum Mua. Maka kata itu di-tabalkan di-bawa-nya turun ka-pērāhu (100). Maka

Raja Pasai bertanya, "Apa yang di-tabalkan utusan itu?" Maka sambah Pèngulu Bujang, Kari, gelar Tun Jana Makhlok Biri-biri, "Tuan-ku! tanya yang di-tanyakan telah di-pèroleh-nya, erti-nya di-katakan oleh Tun Makhdum Mua, sebab di-ingatkan oleh Tun Hasan." Maka terlalu suka-chita baginda menengar dia, berapa puji akan Tun Hasan. Maka oleh Makhdum Dang Biba di-nama-nya Dang Asiah Bèndahari. Sa-telah itu, maka Tun Bija Wangsa pun mohon-lah ka-pada Raja Pasai. Maka Raja Pasai membalas surat Raja Malaka, di-arak dengan saperti-nya, dan Tun Bija Wangsa pun di-persalini-nya dengan sa-lengkap pakaian. Sa-telah itu, maka Tun Bija Wangsa pun kembali-lah ka-Malaka dengan tabal masalah taban. Sa-telah datang ka-Malaka, maka erti tanya itu di-arak dahulu, kemudian maka surat dari-pada Raja Pasai. Maka terlalu-lah suka-chita Sultan Mansur Shah menengar erti masalah itu shahadan berkenan pada Maulana Abu-Bakar. Maka berapa puji baginda akan Tun Makhdum Mua.

Sa-bermula pada masa itu Kadli di-Malaka Kadli Yusuf nama-nya chichit pada Makhdum Sayid 'Abdul-Aziz yang mengislamkan segala orang Malaka. Maka Kadli Yusuf tiada berguru pada Maulana Abu-Bakar, karna ia pun terlalu 'alim. Sa-kali persetua Kadli Yusuf hendak pergi sambahyang Juma'at, maka (lalu) betul pintu Maulana Abu-Bakar. Tatkala itu Maulana Abu-Bakar ada berdiri di-pintu-nya; maka di-lihat oleh Kadli Yusuf akan Maulana Abu-Bakar di-keliling oleh chahaya saperti sumbu dian yang di-keliling api-nya, demikian-lah rupa-nya. Maka Kadli Yusuf pun segera berlari datang menyambah pada Maulana Abu-Bakar. Maka segera di-sambut oleh Maulana Abu-Bakar seraya ia tersenyum. Maka Kadli Yusuf pun berguru pada Maulana Abu-Bakar. Maka Kadli Yusuf pu(n) jénun-lah; maka ia lalu memechat diri-nya dari-pada Kadli. Maka anak-nya bernama Kadli Mènu ia-lah pula menjadi Kadli diam-lah di-negeri Malaka.

Arakian pada suatu hari Sultan Mansur Shah di-adap oleh orang besar-besar dan segala menteri sida-sida hulubalang sakalian-nya. Maka Sultan Mansur Shah memberi titah pada segala orang besar-besar: "Ada pun bahawa shukor kita ka-hadlêrat Tuhan subhanahu wata'ala kita béroleh kerajaan yang amat besar di-anugerahkan Allah pada kita, tetapi suatu lagi maksud kita: jikalau dapat kita pohonkan ka-hadlêrat Allah, bahawa kita hendak beristeri yang terlêbeh dari-pada segala raja-raja dalam dunia ini." Maka (sambah) segala orang besar-besar, "Ada-kah tuan-ku yang saperti tuan-ku kehendaki itu, karna puteri Jawa dan puteri China telah di-péristeri yang di-pertuan? Apa pula yang lêbeh dari-pada itu, karna pada zaman dahulu kala Raja Iskandar Dzu 'l-Karnain hanya yang beristerikan anak Raja China, akan sekarang yang di-pertuan-lah." Maka titah Sultan Mansur Shah, "Jikalau beristerikan (101) sama anak raja-raja ini, ada-lah raja yang lain pun demikian: tetapi yang ku-kehendaki barang yang tiada pada raja-raja yang lain: itu-lah kehendak kita peristeri." Maka sambah

sĕgala orang bĕsar-bĕsar, "Yang mana titah tuanku itu, supaya patek sakalian kĕrjakan." Maka titah Sultan Mansur Shah, "Kita hĕndak mĕminang Putĕri Gunong Ledang, Laksamana dan Sang Sĕtia-lah kita titahkan." Maka sĕmbah Laksamana dan Sang Sĕtia, "Baik-lah, tuan-ku." Maka Tun Mamad di-titahkan pĕrgi sama-sama mĕmbawa orang Indĕragiri akan mĕnĕbas jalan, karna Tun Mamad itu pĕnghulu orang Indĕragiri. Maka Laksamana dan Sang Sĕtia pun pĕrgi-lah sama-sama dĕngan Tun Mamad.

Tĕlah bĕrapa hari lama-nya di-jalan, maka sampai-lah ka-kaki Gunong Ledang. Maka sakalian-nya naik ka-Gunong Ledang. Baharu kira-kira sa-tĕngah naik gunong itu, angin pun tĕrlalu-lah kĕras, maka tiada-lah dapat tĕrnaik oleh orang itu, shahadan jalan naik itu pun tĕrlalu sukar. Maka kata Tun Mamad pada Laksamana dan Sang Sĕtia, "Tinggal-lah Orang Kaya Laksamana sĕmuanya di-sini; biar beta naik." Maka kata Laksamana, "Baik-lah." Maka Tun Mamad pun pĕrgi dĕngan dua tiga orang, yang pantas bĕrjalan, sĕrta-nya bĕrjalan naik gunong itu. Sa-tĕlah dĕkat-lah pada buloh pĕrindu, sapĕrti akan tĕrbang-lah rasa-nya orang yang naik gunong itu dari-pada sangat kĕras angin itu. Maka awan pun sapĕrti dapat rasa-nya, dan bunyi-nya buloh pĕrindu di-atas gunong itu tĕrlalu mĕrdu bunyi-nya, burong tĕrbang itu pun hinggap mĕnĕngar bunyi-nya dan sĕgala mĕrgastua yang mĕnĕngar itu sakalian-nya hairan tĕrchĕngang. Maka Tun Mamad pun bĕrtĕmu dĕngan suatu taman. Maka Tun Mamad pun masuk-lah di-dalam taman itu. Maka Tun Mamad pun bĕrtĕmu dĕngan orang ĕmpat orang pĕrĕmpuan, yang sa-orang itu tua baik rupa-nya mĕnyĕlampai kain mĕdukong; maka ia bĕrtanya pada Tun Mamad, "Siapa kamu ini dan orang mana kamu ini?" Maka sahut Tun Mamad, "Hamba orang Malaka, nama hamba Tun Mamad, di-titahkan oleh Sultan Mansur Shah mĕminang tuan putĕri Gunong Ledang. Tĕtapi tuan hamba, siapa nama tuan hamba?" Maka sahut pĕrĕmpuan itu, "Nama hamba Dang Aria (اري) Rani (راني) Hamba-lah pĕngĕtua puteri Gunong Ledang. Nanti-lah hamba di-sini oleh tuan hamba. Biar hamba pĕrsĕmbahkan sĕgala kata tuan hamba itu pada tuan putĕri." Sa-tĕlah ia sudah bĕrkata-kata, maka Dang Raya (اري) Rani dan pĕrĕmpuan sĕrta-nya itu pun lĕnnyap-lah.

Ada kadar sa-sa'at maka kĕlihatan pula sa-orang tua bongkok, lipat tiga bĕlakang-nya. Maka ia bĕrkata pada Tun Mamad, "Ada pun sĕgala kata tuan hamba itu tĕlah sudah di-pĕrsĕmbahkan oleh Dang Raya Rani pada putĕri Gunong Ledang (102). Akan titah putĕri, jikalau Raja Malaka hĕndak akan daku, buatkan-lah aku jambatan ĕmas satu, jambatan perak satu dari Malaka datang ka-Gunong Ledang. Akan pĕminang-nya hati nyamok tujoh dulang, hati kuman tujoh dulang, ayer pinang muda sa-tĕmpayan, ayer mata sa-tĕmpayan, darah raja sa-makok dan darah anak raja-raja samakok. Jikalau dĕmikian, maka kabul-lah pada hamba akan kĕhĕndak Raja Malaka itu." Sa-tĕlah sudah ia bĕrkata-kata,

maka ia pun lënyap-lah. Di-chëriterakan oleh orang yang ëmpunya chëritëra ini: orang tua yang bërkata-kata itu-lah putëri Gunong Ledang mërupakan diri-nya.

Sa-tëlah itu, maka Tun Mamad pun turun-lah dari sana, këmbali ka-pada Laksamana. Maka sëgala kata putëri Gunong Ledang itu sëmua-nya di-katakan-nya pada Laksamana dan Sang Sëtia. Maka Laksamana dan sëgala tëman-nya itu sakalian turun dari atas Gunong Ledang itu, bërjalan këmbali ka-Malaka. Bërapa lama-nya di-jalan maka sampai-lah ka-Malaka. Maka Laksamana dan Sang Sëtia dan Tun Mamat pun masok-lah mëngadap Sultan Mansur Shah. Maka sëgala kata yang di-dëngarnya dari-pada putëri Gunong Ledang sëmua-nya di-përsëmbahkan-nya ka-pada Sultan Mansur Shah. Maka titah Sultan Mansur Shah, "Sëmua-nya dapat kita adakan; tëtëpi akan mëngëluarkan darah anak kita itu-lah yang tiada dapat kita adakan, karna tiada sampai hati."

Wa Allahu a'lam bi 's-sawab wa 'alaihi 'l-marji'u wa 'l-ma'ab.

XIII.

Al-kesah. Maka tërsëbut-lah përkataan Raja Pasai, Sultan Zainal-'Abidin nama-nya Raja. Ada pun akan Raja Pasai itu dua bërsaudara; yang muda hëndak mërëbut kërajaan abang-nya. maka sëgala orang Pasai pun sërta-lah durhaka, hëndak mëm bunoh Raja-nya. Maka Sultan Zainal-'Abidin pun lari-lah bërpërahu këchil lalu ia ka-Malaka, bërlindongkan diri-nya pada Sultan Mansur Shah. Maka Sultan Mansur Shah pun bërlëngkap-lah mënghantarkan Sultan Zainal-'Abidin ka-Pasai. Sa-tëlah sudah lëngkap, maka Bëndahara Paduka Raja dan Sëri Bija 'diraja dan Laksamana dan sëgala hulubalang sëmua-nya di-titahkan Sultan Mansur Shah përgi mënghantarkan Raja itu ka-Pasai.

Sa-tëlah bërapa lama-nya di-jalan, maka sampai-lah ka-Pasai, maka bërpërang-lah sëgala orang Malaka itu, tiada juga alah Pasai, karna ra'ayat Malaka yang datang itu dua laksa banyak-nya, akan ra'ayat Pasai dua-bëlas laksa banyak-nya, itu pun pada sa-buah dusun sa-orang hanya di-bilangkan-nya. Maka Laksamana dan Sëri Bija 'diraja (103) dan sëgala hulubalang sakalian bërkampong pada Bëndahara Paduka Raja ia-itu mashuarat mëm bicharakan pëkërjaan itu. Maka kata Bëndahara, "Apa bichara tuan sakalian? Lama-lah sudah kita di-sini, suatu pun pëkërjaan kita tiada bërtëntu. Jika dëmikian, baik-lah kita këmbali, supaya yang di-përtuan jangan asa-asaan." Maka kata Tun Pikrama, anak Bëndahara, "Mëngapa tuan-ku hëndak pulang? Ada-kah kita sudah përang bësar? Pada bichara beta, baik juga kita naiki sa-kali lagi; biar-lah kita naik bërsama-sama dëngan Laksamana dan Sëri Bija 'diraja dan sëgala hulubalang sakalian." Maka kata Laksamana dan Sëri Bija 'diraja pada Bëndahara Paduka Raja, "Bënar-lah sapërti kata anakanda itu: biar sabaya sëmua naik." Maka kata Bëndahara Paduka Raja, "Baik-lah. Esok hari kita naik sama-sama."

Sa-tělah pagi-pagi hari, maka bėrkampong sėgala orang kaya-kaya itu pada Bėndahara. Maka Bėndahara mėnyuroh bėrsaji nasi akan mėmbėri makan sėgala orang itu. Maka kata pėnanak, "Pinging mangkok kita tiada chukup, karna orang yang di-bėri makan ini dua-puloh hidangan pun lėbeh." Maka kata Bėndahara pada sėgala orang kaya-kaya dan sėgala hulubalang, "Ada pun (kita ini) akan bėrpėrang; baik-lah kita makan sa-daun." Maka kata sėgala orang kaya-kaya, "Baik-lah." Maka oleh Bėndahara di-suroh-nya hamparkan daun sa-panjang pantai itu, maka di-suroh-nya bawa nasi ka-pantai itu; maka sėgala orang kaya-kaya dan sėgala hulubalang dan sėgala ra'ayat hina-dina pun makan-lah sa-daun.

Sa-tělah sudah makan, maka Bėndahara Paduka Raja dan Sėri Bija 'diraja dan Laksamana dan Sėri Akar 'diraja dan Tan Pikrama dan Tun Tėlanai dan Tun Bijaya dan Tun Maha Mėntėri dan Tun Bija 'diraja dan Sang Naya dan Sang Sėtia dan Sang Guna dan Tun Bijaya Sura dan Sang Jaya Pikrama dan Sang Surana dan Sang Aria 'diraja dan Sang Rana dan Sang Sura Pahlawan dan Sang Sėtia Pahlawan dan Raja Indėra Pahlawan dan Sėri Raja Pahlawan dan Raja Dewa Pahlawan dan sėgala hulubalang pun naik-lah ka-darat, gėmuroh bunyi-nya ra'ayat, rupa kilat sėnjata sabong-mėnyabong. Maka ra'ayat Pasai pun kėluar-lah, gėmuroh bunyi-nya, dan tėmpek sorak-nya: maka rupa ra'ayat Pasai sapėrti ayer pasang pėnoh, tunggul panji-panji-nya sapėrti pohon kayu. Maka bėrhadapan-lah kėdua pihak ra'ayat itu, lalu bėrpėrang-lah tiada sangka bunyi lagi, tėmpek sorak sėgala hulubalang bėrchampur dėngan bunyi gajah dan kuda tėrlalu gėmuroh bunyi-nya, jikalau halilintar di-langit sa-kali pun, tiada akan kėdėngaran lagi. Maka dari-pada kėdua pihak ra'ayat itu banyak-lah mati, dan rupa darah sapėrti ayer sėbak, bangkai bėrhantaran di-bumi. Maka dari-pada sangat (104) tėmpoh hulubalang Pasai, maka ra'ayat Malaka pun pėchah bėrhamburan datang ka-ayer. Maka Bėndahara bėrdiri di-tėbing sėraya mėmandang ka-bėlakang, di-lihat-nya ayer. Maka ada sa-orang budak-budak Bėndahara mėmbawa lėmbing Kėrang-kang nama-nya. Maka kata Bėndahara Paduka Raja "Ambil lėmbing-ku! Amboh-ambuhkan tuah! Sa-orang *كلو فوري*!"

Ada pun Tun Pikrama bėrtahan tiga orang (dėngan) Hang Isak dan Naina Isahak, sėnjata-nya panah; (maka kėtiga-nya bėrtėlut di-tanah mėmanah pada sėgala ra'ayat) Pasai. Maka sėgala ra'ayat Pasai tiada bėroleh tampil; barang yang tampil habis mati. Maka ra'ayat Pasai pun bėrtahan-lah. Maka kata Naina Isahak pada Tun Pikrama, "Orang kaya! bagai-mana kita akan bėrtahan ini, karna kita hanya tiga orang ini? Yang lari itu tiada tahu akan kita bėrtahan ini. Tinggal-lah orang kaya dua orang! Biar-lah beta pėrgi mėmbalekkan sėgala orang yang lari itu." Maka kata Tun Pikrama, "Baik-lah! Naina Isahak pėrgi mėmbalekkan sėgala orang yang lari itu." Barang siapa bėrtėmu dėngan dia di-suroh-nya balek mėndapatkan Tun Pikrama. Maka sakalian orang pun sėmua-nya bėrbalek. Maka Naina Isahak

běrtěmu pula dēngan Hang Hamzah mēnantu Tun Pikrama lari mērapat tiada mēmandang ka-bēlakang lagi, tiada ia mēnurut jalan bēnar. Maka di-sēru oleh Naina Isahak, kata-nya, "Hai Hang Hamzah! mēngapa maka tuan hamba lari mēmbiawak? Sēbab tuan hamba di-ambil oleh orang kaya Tun Pikrama akan mēnantu, bukan-kah karna baik rupa tuan hamba dan sikap tuan hamba baik dan rambut tuan hamba ikal; pada sangka orang bērani juga tuan hamba." Maka kata Hang Hamzah, "Lagi-kah orang kaya di-darat?" Maka kata Naina Isahak, "Lagi." Maka Hang Hamzah pun bērbalek, pērisai-nya bērgēnta, lēmbing-nya bērhulu اندغ. Maka ia bērtēmpok, mēlambong-lambong diri-nya.

"Aku-lah Hamzah akhir zaman." Maka ia pun mēnēmpoh ka-dalam ra'ayat Pasai yang sapērti laut itu. Maka sēgala orang Malaka pun mēnēmpoh sēgala ra'ayat Pasai pērang, sēgala yang bērtēmu habis di-bunoh-nya. Maka sēgala ra'ayat Pasai pun pēchah habis lari chērai-bērai shahadan banyak-lah mati-nya.

Maka oleh sēgala orang Malaka محمدیه کفتین lalu di-masoki-nya sa-kali dari-pada pintu tani. Maka dapat-lah istana, Pasai pun alah-lah. Maka Sultan Zainal-'Abidin pun di-tabalkan oleh Bēndahara Paduka Raja. Ada bērapa hari Bēndahara mēmērentahkan kērajaan Sultan Zainal-'Abidin, maka Bēndahara Paduka Raja pun mohon-lah ka-pada Sultan Zainal-'Abidin, kata-nya, "Apa sēmbah tuan-ku pada paduka ayahanda?" Maka titah Sultan Zainal-'Abidin, "Yang di-sēmbah di-Malaka itu, tinggal-lah di-Malaka." Maka Bēndahara Paduka Raja pun tērlalu marah mēnēngar kata itu. Maka kata Bēndahara, "Sēmbah hamba yang di-Pasai itu pun tinggal-lah di-Pasai," (105) lalu ia turun ka-pērahu. Maka Bēndahara dan sēgala orang Malaka pun kēmbali-lah. Sa-tēlah datang ka-Jambu Ayer, maka orang pun datang dari darat mēngatakan Sultan Zainal-'Abidin sudah di-datangi oleh orang Pasai pula. Maka Bēndahara Paduka Raja mēmanggil Sēri Bija 'diraja dan Laksamana dan sēgala hulubalang sēmua-nya. Sa-tēlah sudah kampong, maka Bēndahara pun mēshuarat-lah. Maka kata Laksamana, "Mari-lah kita kēmbali pula mērajakan Sultan Zainal-'Abidin." Maka kata Bēndahara, "Tiada hamba mau lagi, karna ia tiada mau mēnyēmbah yang di-pērtuan." Maka kata sēgala orang kaya-kaya sakalian, "Baik-lah! Mana bichara Bēndahara, beta sēmua-nya mēnurut." Maka Bēndahara pun kēmbali-lah ka-Malaka.

Sa-tēlah bērapa lama-nya di-jalan, maka sampai-lah ka-Malaka. Maka sēgala orang kaya-kaya sēmua-nya masok mēngadap Sultan Mansur Shah. Maka Sultan Mansur Shah pun murka akan Bēndahara, oleh tiada mau kēmbali ka-Pasai mērajakan Sultan Zainal-'Abidin. Maka Sultan Mansur Shah mēnyuroh mēmanggil Laksamana. Sa-tēlah datang Laksamana, maka Sultan Mansur Shah pun bērtanya ka-pada Laksamana akan sēgala pēri hal Pasai. Maka Laksamana bērdatang sēmbah, bērjahat Bēndahara. Maka sangat-lah murka Sultan Mansur Shah akan Bēndahara. Tatkala

itu sĕgala anak buah Bĕndahara sĕmua-nya ada mĕngadap Sultan Mansur Shah. Sa-tĕlah itu, maka Sultan Mansur Shah pun bĕrangkat-lah masok ka-dalam. Maka sĕgala orang itu pun masing-masing kĕmbali ka-rumah-nya, maka anak buah Bĕndahara pun datang ka-pada Bĕndahara; maka sĕgala kata Laksamana bĕrjahatan Bĕndahara ka-pada Raja itu sĕmua-nya di-pĕrsĕmbahkan-nya ka-pada Bĕndahara. Maka Bĕndahara Paduka Raja pun bĕrdiam diri-nya. Sa-tĕlah esok hari, maka Sultan Mansur Shah pun kĕluar di-hadap orang. Maka sĕgala pĕgawai sĕmua-nya hadlir, Laksamana juga tiada mĕngadap. Maka Sultan Mansur Shah pun mĕnyuroh mĕmanggil Bĕndahara Paduka Raja. Maka Bĕndahara Paduka Raja pun datang mĕngadap. Maka Sultan Mansur Shah pun bĕrtanya ka-pada Bĕndahara akan kĕlakuan tat kala di-Pasai; maka Bĕndahara bĕrdatang sĕmbah mĕmuji Laksamana bagai-bagai pujian. Maka Sultan Mansur Shah pun tĕrlalu hairan; maka baginda mĕmbĕri akan Bĕndahara pĕrsalin. Tat kala itu anak buah Laksamana sĕmua-nya ada mĕngadap. Sa-tĕlah Raja sudah masok, maka sĕgala orang yang mĕngadap masing-masing pulang ka-rumah-nya. Maka sĕgala anak buah Laksamana kĕmbali ka-pada Laksamana. Maka sĕgala kata Bĕndahara mĕmuji Laksamana di-hadapan Raja itu sĕmua-nya di-katakan-nya ka-pada Laksamana. Maka Laksamana pun sĕgĕra pĕrgi ka-pada Bĕndahara, maka di-dapati-nya Bĕndahara dudok (106) di-adap orang: maka Laksamana pun datang lalu mĕniarap mĕnyĕmbah pada kaki Bĕndahara Paduka Raja. Maka kata Laksamana pada Bĕndahara, "Sunggoh-lah tuan-ku orang bĕsar." Di-chĕritĕrakan oleh orang dahulu kala, tujoh kali Laksamana mĕnyĕmbah mĕniarap pada kaki Bĕndahara Paduka Raja. Sa-tĕlah itu, maka Sultan Mansur Shah pun mĕmbĕri anugĕrah pĕrsalin (akan) Tun Pikrama dan akan Hang Hamzah. Maka Tun Pikrama di-gĕlar baginda Paduka Tuan di-anugĕrahi ia Buru oleh jasa-nya mĕmĕchahkan Pasai itu: akan kĕlĕngkapan-nya pada zaman itu ĕmpat-puloh. Maka anak Tun Pikrama yang bĕrnama Tun Ahmad itu pula bĕrgĕlar Tun Pikrama Wira. Maka Hang Hamzah di-anugĕrahi sĕrta di-gĕlar Pĕrpateh Kasim ia-lah yang bĕranakkan tun putĕri bonda Sĕri Pikrama Raja Tun Tahir itu, Tun Utusan kata sa-tĕngah: Laksamana Sura 'diraja anak Tun Pĕrpateh juga.

Wa Allahu a'lam bi 's-sawab wa 'alaihi 'l-marji'u wa 'l-ma'ab.

XIV.

Al-kesah. Maka tĕrsĕbut-lah pĕrkataan Raja Champa; dĕmikian bunyi-nya, di-chĕritĕrakan oleh orang yang ĕmpunya chĕritĕra ini.

Ada sa-orang Raja Champa diam pada suatu nĕgĕri ملقات nama-nya. Hampir istana Raja Champa itu ada sa-pohon pinang: maka pinang itu bĕrmayang, tĕrlalu bĕsar mayang-nya, di-nantikan mĕgnurai, tiada juga mĕngurai. Maka kata Raja Champa ka-pada hamba-nya, "Panjat oleh-mu: lihat apa hal-nya mayang itu."

Maka di-panjat-nya oleh budak itu, lalu di-ambil-nya di-bawa-nya turun. Maka di-belah oleh Raja, di-lihat baginda sa-orang budak laki-laki, terlalu baik paras-nya. Maka seludang mayang itu menjadi gong Jëming nama-nya; bidang-nya itu menjadi pëdang beladau nama-nya, itu-lah pëdang kërajaan Raja Champa. Maka Raja Champa pun terlalu suka-chita akan budak itu; maka di-namaï-nya Raja Pau Gëlang. Maka di-suroh susuï pada bini-nya sègala raja-raja dan përdana mëntëri, tiada ia mahu mënysu. Maka ada sa-ekor lëmbu Raja Champa, bulu-nya pancha-warna, bëranak muda; maka përah baginda ayer susu lëmbu itu, di-bërikan-nya di-minum budak itu; maka budak itu pun mau minum susu itu. Sëbab itu-lah datang sèkarang pun maka Champa tiada mau makan susu lëmbu dan mëmibunoh dia.

Hatta Pau Gëlang pun bësar-lah. Ada pun akan Raja Champa yang mëndapat Pau Gëlang ada bëranak përëmpuan, Pau Bia nama-nya. Maka oleh Raja Champa anakanda baginda itu di-dudokkan baginda dëngan Pau Gëlang yang këlueh dari mayang pinang itu. Hatta bërapa lama-nya Raja Champa pun mati-lah dan Pau Gëlang-lah naik Raja, mënggantikan kërajaan mëntua baginda. Sa-tëlah Pau Gëlang di-atas kërajaan, maka baginda bërbuat sa-buah nëgëri terlalu bësar (107), tujuh buah gunung dalam-nya, dan luas-nya pada sa-pënyampang sa-hari bëlayar, angin tëgang këlut. Sa-tëlah sudah nëgëri itu, maka di-namaï-nya

ك. Hatta bërapa lama-nya Pau Gëlang bëranak sa-orang laki-laki, Pau Tëri nama-nya; sa-tëlah ia bësar, maka Pau Gëlang pun mati-lah, maka Pau Tëri-lah naik raja di-tabalkan (mënggantikan) ayahanda baginda. Maka Pau Tëri bëristërikan sa-orang putëri, Bia Suri nama-nya; maka Pau Tëri pun bëranak dëngan Bia Suri sa-orang laki-laki di-namaï-nya Pau Gëma (كسا ? = Khmer). Hatta bërapa lama-nya Pau Gëma pun bësar-lah, maka Pau Tëri pun mati-lah, maka Pau Gëma naik raja, mënggantikan kërajaan ayahanda baginda. Maka Pau Gëma bërlëngkap hëndak mëndap ka-Majapahit. Sa-tëlah bërapa hari lama-nya di-jalan, sampai-lah ka-Majapahit. Maka keddëngan-lah ka-pada Batara Majapahit mëndatakan Raja Champa hëndak datang mëndap Batara, maka di-suroh alu-aluï pada sègala orang bësar-bësar-nya. Sa-tëlah bërtëmu dëngan Pau Gëma, maka di-bawa-nya masok ka-Majapahit dëngan sëmputna këbësaran dan këmuliaan. Maka oleh Batara Majapahit Pau Gëma di-dudokkan dëngan anakanda baginda, yang bërnama Radin Galoh Ajang. Hatta bërapa lama-nya Radin Galoh Ajang pun bunting. Sa-tëlah itu, maka Pau Gëma pun mohon këmbali ka-nëgëri-nya: maka titah Batara Majapahit, "Baik-lah! tëtëpi anak hamba tiada hamba bëri di-bawa." Maka sëmput Pau Gëma, "Baik-lah! Yang mana titah Andika Batara, tiada patek laluï, tëtëpi patek pun, jikalau tiada mati, sègëra juga patek datang mëndap duli Batara." Maka Pau Gëma pun mohon-lah ka-pada istëri-nya Radin Galoh Ajang: maka kata Radin Galoh Ajang, "Jikalau anak tuan hamba

jadi, apa nama-nya? ” Maka kata Pau Gëma, “ Jikalau anak hamba jadi, nama-nya Raja Jakanak: jikalau ia sudah bësar suroh dapatkan hamba ka-Champa.” Maka kata istëri-nya, “ Baik-lah.” Sa-tëlah sudah dëmikian itu, Pau Gëma pun naik ka- **فاغن** lalu bëlayar këmballi ka-Champa. Pëninggal Pau Gëma itu, Radin Galoh Ajang pun bëranak laki-laki, di-namaï-nya Raja Jakanak. Sa-tëlah ia bësar, maka oleh bonda-nya sëgala pësan ayah-nya itu sëmua-nya di-katakan-nya ka-pada anakanda baginda. Sa-tëlah Raja Jakanak (**جک انق**) pun mënëngar kata bonda-nya itu, maka ia pun mënnyuroh bërbuat papan përahu bërapa puloh buah. Sa-tëlah sudah maka Raja Jakanak pun mohon ka-pada Batara Majapahit hëndak përgi ka-Champa përgi mën-dapatkan ayahanda baginda. Maka titah Batara Majapahit, “ Baik-lah.” Sa-tëlah itu, maka Raja Jakanak pun bërlayar ka-Champa. Sa-tëlah bërapa lama-nya di-jalan maka sampai-lah ka-Champa. Maka Raja Jakanak pun masok-lah mêngadap ayahanda baginda Pau Gëma. Maka tërllu-lah suka-chita Pau Gëma mëllihat anak-anda baginda itu, maka di-rajakan baginda di- **يك**. Hatta bërapa (108) lama-nya Pau Gëma pun mati-lah. Maka Raja Jakanak-lah kërajaan mënggantikan kërajaan ayahanda baginda. Maka baginda bëristëri akan sa-orang përëmpuan Pau Ji Bat Ji (**جستجي**) bëranak sa-orang laki-laki Pau Kubah nama-nya. Sa-tëlah Pau Kubah bësar, maka Raja Jakanak pun mati-lah. Maka Pau Kubah kërajaan. Maka baginda bëristërikan Pau Mëchat (**مجة**) Maka baginda bëranak bërapa laki-laki dan përëmpuan. Ada sa-orang anakanda baginda përëmpuan tërllu baik paras-nya. Maka di-pinang oleh Raja Kujai (**كوجي**), tiada di-bëri-nya oleh Pau Kubah. Maka di-sërang-nya oleh Raja Kujai. Maka orang Kujai pun bërpërang-lah dëngan orang Champa, tërllu ramai. Pada suatu hari Raja Kujai mënnyuroh pada Pëngulu Bëndahari Champa di-bawa-nya muafakat. Maka Pëngulu Bëndahari Champa pun kabul-lah mëm bukaï pintu. Hatta sërta dinihari, maka di-buka-nya-lah pintu. Maka sëgala orang Kujai pun masok-lah bëramok-lah dëngan orang Champa; sa-tëngah bërlëpas anak bini-nya, sa-tëngah mëlawan. Hatta **يد** pu(n) alah, Raja Champa pun mati. Maka anak Raja Champa dan sëgala mëntëri-nya pun lari-lah mëm bawa diri-nya ka-sana ka-mari chërai-bërai tiada bërkëtahuan. Maka ada dua orang anak raja Champa, Indëra Bërma Shah sa-orang nama-nya, Shah Palembang sa-orang nama-nya. Maka këdua-nya lari bërpërahu. Maka Shah Palembang (**فلمبغ**) lalu ka-Acheh. Maka Shah Indëra Bërma bërpërahu lalu ka-Malaka. Maka tërllu-lah suka-chita Sultan Mansur Shah mëllihat sakalian mërëka itu: maka sakalian-nya di-suroh baginda masok Islam. Maka Shah Indëra

Bërma dëngan istëri-nya Kini Mërtam dëngan sëgala orang tëmannya itu pun masok Islam. Maka Shah Indëra Bërma di-jadikan Sultan Mansur Shah mëntëri, tëlalu sangat di-kasehi oleh baginda akan Shah Indëra Bërma, itu-lah asal Champa Malaka; sëgala Champa Malaka yang asal itu dari-pada sëgala anak chuchu-nya-lah.

Sa-tëläh tujuh puluh tiga tahun 'umor Sultan Mansur Shah di-atas kërajaan, datang-lah përidaran dunia, maka baginda pun gëring-lah. Maka baginda mënyuroh mëmanggil anakanda baginda dan Bëndahara dan sëgala orang bësar-bësar. Maka titah Sultan Mansur Shah pada sëgala mërika itu, " Këtahuï oleh-mu sakalian, bahawa dunia ini lëpas-lah rasa-nya pada gënggaman-ku, mëlainkan nëgëri akhirat-lah sa-mata-mata yang këhëndak-ku. Ada pun pëtaroh kita pada Bëndahara Paduka Raja dan orang kaya-kaya sakalian anak kita Raja Radin ia-lah akan ganti (kita) pada tuan sakalian, jikalau ada barang sa-suatu salah-nya, hëndak-lah di-maafkan oleh tuan-tuan sakalian, karna ia budak, tiada tahu akan isti'adat. Lëbeh sëgala orang kaya sakalian mëngajari dia pada barang sa-suatu hal-nya." Maka baginda mëmbëri titah pula pada anakanda baginda Raja Radin, (109) " Ada pun ëngkau hëndak-lah baik-baik mëmëliharakan hamba-mu sakalian: barang salah-nya hëndak-lah banyak ampun-mu akan dia; karna firman Allah ta'ala 'Inna 'llahu ma'a al-sabirina.' Shahadan jikalau datang sa-suatu pëkërjaan-mu dan pëkërjaan Allah, maka dahulukan oleh-mu pëkërjaan Allah dari-pada pëkërjaan-mu. Hëndak-lah ëngkau sangat-sangat mënyërahkan diri-mu ka-hadlërat Allah karna sabda Nabi 'Min tawakkul 'ali Allah kafi.' Hai anak-ku, turut sapërti ini, nësçaya ada-lah ëngkau bërkat di-bëri Allah ta'ala dan bërkat Nabi salla 'Llahu 'alaihi wa sallama." Sa-tëläh mërëka itu sakalian mënëngar titah Sultan Mansur Shah itu, maka sakalian mërëka itu pun mënangis-lah tëlalu amat sangat. Maka sëmbah Bëndahara Paduka Raja dan sëgala mëntëri, " Ya tuan-ku, jangan apa kira-nya di-përbinasakan hati patek sakalian dëngan titah dëmikian ini. Bahawa patek sakalian ada-lah bërkaul: jikalau di-'afiatkan Allah ta'ala kira-nya yang di-përtuan dari-pada sakit sa-kali ini, habis-lah sëgala arta yang dalam khëzinah itu, patek-patek sakalian sëtëkahkan ka-pada sëgala fakir miskin, tëtëpi jangan di-bëri Allah ta'ala dëmikian itu. Jikalau kira-nya layu rumput halaman yang di-përtuan itu, sahaja sapërti titah yang maha mulia itu-lah patek sakalian kërjakan." Sa-tëläh itu, maka Sultan Mansur Shah pun mangkat-lah, di-kërjakan orang-lah sapërti isti'adat raja-raja yang tëläh lalu itu. Sa-tëläh itu, maka Raja Radin-lah kërajaan oleh Bëndahara Paduka Raja, gëlar baginda di-atas kërajaan Sultan 'Ala'u'd-din Ri'ayat Shah. Ada pun akan Sultan 'Ala'u'd-din itu tëlalu përkasa, (tiada bërbagai) pada zaman itu. Sa-tëläh bërapa lama-nya, maka Sultan 'Ala'u'd-din pun gëring-lah, tëlalu sangat sakit buang ayer, pada sa-hari dua-bëlas kali. Maka Bëndahara Paduka Raja dan Laksamana tiada bërçhërai dëngan Raja, sa-hari sa-puluh kali dua-puluh kali mënyuap raja, dan Laksamana pada sa-hari dua tiga puluh kali mëmbasoh Raja. Ada pun akan Sultan

'Ala'u'd-din ada nenda-nya pērēmpuan, bonda Raja Mansur Shah, di-sēbut orang Raja Tua, tērlalu kaseh akan chuchunda baginda Sultan Muhammad yang kērajaan itu. Maka kasad Raja Tua suka (شک) akan Sultan 'Ala'u'd-din [supaya] mati supaya Sultan Muhammad Shah kērajaan di-Malaka. Ada bērapa hari lama-nya Sultan 'Ala'u'd-din pun ada-lah baik sēdikit; maka baginda santap nasi susu lalu bēntan: nyaris lēpas dari tangan. Maka di-bēri orang tahu Bēndahara Paduka Raja dan Laksamana. Maka Bēndahara dan Laksamana pun datang. Yang kasad Raja Tua, "Aku datang kēlak, ku-tiarapi Sultan 'Ala'u'd-din, ku-tangisi supaya mati-lah ia dalam ku-tiarapi itu." Sa-tēlah Raja Tua datang, maka baginda hēndak hampir pada Sultan 'Ala'u'd-din Ri'ayat Shah. Maka sēmbah Bēndahara Paduka Raja dan Laksamana pada Raja Tua, "Tuan-ku jangan hampir pada chuchunda." Maka titah Raja Tua, "Mēngapa maka hamba tiada di-bēri dēkat?" Maka sēmbah Bēndahara dan Laksamana (110), "Jika tuan-ku dēkat, patek amok." Maka titah Raja Tua, "Shahid-lah (shabash-lah *Sh.*). Mēlayu hēndak durhaka." Maka sēmbah Bēndahara dan Laksamana sa-kali, "Itu-lah [? = Sa-kali tiada-lah] Mēlayu durhaka. Jika tuan-ku bērgagah juga dēkat chuchunda, sahaja patek amok-lah." Maka Raja Tua pun tiada-lah mau hampir ka-pada Sultan 'Ala'u'd-din. Maka oleh Bēndahara Paduka Raja dan Pēnghulu Bēndahara dan Laksamana di-pēliharakan-nya-lah Sultan 'Ala'u'd-din, shahadan maka di-pēliharakan (Allah) subhanahu wa ta'ala, bēlum lagi habis surat ajal baginda.

Maka Sultan 'Ala'u'd-din pun sēmbah-lah. Maka baginda mēmbēri anugērah pērsalin akan Bēndahara Paduka Raja dan Laksamana dan di-anugērahi baginda sa-orang sa-buah usongan, barang ka-mana ia pērgi bērjalan di-suroh baginda bērusong. (Maka oleh Laksamana di-pakai-nya usongan itu, barang ka-mana ia bērjalan, bērusong-lah, segala) anak-buah-nya mēngiringkan dia. Ada pun akan Bēndahara Paduka Raja usongan-nya itu di-bungkus-nya dēngan kēkuningan, (di-gantong-nya) pada tēmpat-nya dudok di-adap orang. Maka sēmbah sēgala anak-buah-nya pada Bēndahara, "Bagai-mana datok ini bagai pa' si-bēndul, (di-bēri Raja usongan, di-taroh?). Karna Laksamana di-anugērahi baginda usongan dan bērusong ia ka-sana ka-mari, anak-buah-nya mēngiringkan dia di-bawah usongan-nya: alang-kah baik di-pandang orang? Datok, jika ia bērusongan, sa-orang pun kami tiada di-bawah-nya." Maka kata Bēndahara Paduka Raja, "Aku-kah pa' si-bēndul? Akan Laksamana itu, ia bērusong anak buah-nya di-bawah usongan-nya; jika di-pandang oleh sēgala dagang, maka di-tanya orang, 'Siapa bērusong itu?' Maka kata orang, 'Laksamana.' Maka kata-nya, 'Orang bēsar-kah Laksamana itu?' Maka sahut orang itu, 'Orang bēsar juga?' Maka kata sēgala dagang, 'Ada-kah lagi orang bēsar dari-pada-nya?' Maka sahut orang, 'Ada, Bēndahara Paduka Raja tērlēbeh bēsar pula dari-pada-nya.' Jikalau aku pun kēlak bērusong-lah, itu pun di-tanya orang juga, 'Orang bēsar-kah Bēndahara ini?' Maka sahut orang kēlak,

'Orang b  sar juga.' Maka kata-nya, 'Ada-kah lagi orang b  sar dari-pada-nya?' Maka sahut orang, 'Tiada.' N  schaya pada p  mandangan orang, s  gala yang tiada tahu, aku-lah Raja, karna Raja pun lagi budak. Sa-p  rkara lagi. Jika (aku) b  rusong pun,   ngkau s  mua juga (m  ngiringkan aku di-bawah usongan; jikalau Raja pun k  lak b  rusong,   ngkau s  mua juga) di-bawah usongan Raja. Jadi, salah aku d  ngan Raja. Mana-tah k  l  behan Raja dari-pada aku? Akan Laksamana, s  gala anak-buah-nya tiada b  rchampur pada m  jlis Raja: akan   ngkau s  mua-nya s  dia akan isi balai-ruang Raja." Maka s  gala anak-buah B  ndahara Paduka Raja pun diam-lah m  n  ngar kata B  ndahara itu.

Ada pun 'adat B  ndahara Paduka Raja, apabila ia b  roleh p  rahu yang baik atau s  njata yang baik, maka di-b  ritakan orang pada Laksamana; maka kata Laksamana, "Mari sahaya lihat." Maka tiada di-tunjokkan oleh B  ndahara. Maka di-gagahi-nya juga oleh Laksamana, h  ndak di-lihat-nya juga. Sa-t  lah sangat Laksamana h  ndak m  lihat, maka di-tunjokkan oleh B  ndahara Paduka Raja. Sa-t  lah di-lihat oleh Laksamana, lalu di-ambil-nya. D  mikian-lah pada s  dia kala. Maka kata (111) s  gala anak buah B  ndahara, "Bagai-mana datok ini bagi pa' si-b  ndul? Lamun ada s  njata yang baik atau p  rahu yang baik, habis di-b  rikan ka-pada Laksamana; m  jadi s  gala anak buah diri satu pun tiada di-p  roleh-nya." Maka kata B  ndahara Paduka Raja, "Aku-kah pa' si-b  ndul?   ngkau-kah pa' si-b  ndul? Jikalau ada gajah yang baik atau kuda yang baik, s  mua pinta ka-pada aku. Pada p  k  r-jaan yang d  mikian, di-mana   ngkau s  mua tahu? Karna akan Laksamana itu hulubalang b  sar: s  bab itu-lah maka s  njata yang baik itu ku-b  rikan ka-pada-nya; apabila musoh Raja datang, supaya ia-lah kita adu b  p  rang; n  schaya di-kata orang, bukan-lah ia hulubalang Raja, p  naka hulubalang kita-lah." Maka s  gala anak buah B  ndahara pun diam-lah m  n  ngar kata B  ndahara itu.

Sa-t  lah b  rapa lama-nya Sultan 'Ala'u'd-din di-atas k  rajaan, maka baginda d  ngan ist  ri-nya baginda Tun Naja, anak S  ri Nara 'diraja yang tua, saudara S  ri Maharaja itu, b  ranak ada b  rapa orang laki-laki dan p  r  mpuan: yang laki-laki itu Sultan Ahmad sa-orang nama-nya, Sultan 'Abdil-Jamal sa-orang nama-nya. Maka oleh Sultan 'Ala'u'd-din anakanda baginda p  r  mpuan yang tua itu di-dudokkan baginda d  ngan raja yang b  rnama Sultan Ahmad itu. Ada pun Sultan 'Ala'u'd-din, ist  ri baginda sama raja pun, baginda b  ranak dua orang laki-laki, sa-orang nama-nya Raja M  nawar Shah, sa-orang b  rnama Raja Zainal, t  tapi akan Raja M  nawar Shah itu tua dari-pada Raja Mahmud. Ada pun k  h  ndak Sultan 'Ala'u'd-din Raja Mahmud juga k  rajaan m  nggantikan baginda.

Hatta sa-kali p  rs  tua p  nchuri t  rlalu buas dalam n  g  ri Malaka, maka orang k  hilangan pun sa-bagai-lah tiada b  rh  nti lagi, pada sa-malam-malam. Sa-t  lah Sultan 'Ala'u'd-din m  n  ngar p  nchuri t  rlalu ganas, maka baginda pun t  rlalu mashghul. Sa-t  lah hari malam, maka Sultan 'Ala'u'd-din pun m  makai chara

pakaian pēnchuri. Maka baginda bērjalan dēngan Hang Isak* dan Hang Siak juga mēnyamar bērkēliling nēgēri, hēndak mēlihat sēgala hal kēlakuan nēgēri. Sa-tēlah datang ka-pada suatu tēmpat, maka baginda bērtēmu dēngan pēnchuri lima orang mēngusong pēti. Sa-tēlah di-lihat baginda maka di-usir-nya, maka pēnchuri itu pun tērkējut, lalu lari kēlima-nya. Maka pēti itu di-buka-nya. Maka titah Sultan 'Ala'u'd-din pada Hang Isak, "Tungguī oleh-mu pēti ini." Maka sēmbah Hang Isak, "Baik-lah, tuan-ku." Maka Sultan 'Ala'u'd-din dēngan Hang Siak pun pērgi mēngikut pēnchuri lima orang itu. Maka pēnchuri itu lari ka-atas bukit. Maka di-ikut oleh baginda ka-atas bukit, maka bērtēmu di-bawah bodi; maka Sultan 'Ala'u'd-din pun bērtēmpēk lalu di-parang baginda (112) sa-orang, kēna pinggang-nya putus sapērti hēntimun, pēnggal dua. Maka yang ēmpat orang itu lari ka-jambatan, di-pērturut oleh baginda. Sa-tēlah datang ka-hujong jambatan, di-bunoh baginda pula sa-orang; yang tiga orang lagi tērjun ka-ayer, lalu bērnang ka-sabērang. Sa-tēlah itu maka Sultan 'Ala'u'd-din pun bērjalan-lah kēmbali. Sa-tēlah datang ka-pada pintu tēmpat di-tungguī Hang Isak itu, maka titah baginda pada Hang Isak, "Bawa pēti ini ka-rumah-mu." Maka sēmbah Hang Isak, "Baik-lah, tuan-ku." Maka Sultan 'Ala'u'd-din pun kēmbali-lah ka-istana baginda.

Sa-tēlah hari siang, maka Sultan 'Ala'u'd-din pun kēluar-lah di-hadap orang. Maka Bēndahara Paduka Raja dan sēgala orang bēsar-bēsar dan para-mēntēri dan chētēria sida-sida, abēntara, hulu-balang, sakalian hadir mēngadap. Maka titah Sultan 'Ala'u'd-din ka-pada Sēri Maharaja, karna ia tēmēnggong, titah baginda, "Adakah kawal sa-malam?" Maka sēmbah Sēri Maharaja, "Ada, tuan-ku." Maka titah Sultan 'Ala'u'd-din, "Kita dēngar ada sa-orang orang mati di-atas bukit, di-hujong jambatan sa-orang: jikalau dēmikian sa-orang orang siapa mēmbunch dia?" Maka sēmbah Sēri Maharaja, "Tiada patek tahu, tuan-ku." Maka titah Sultan 'Ala'u'd-din, "Sia-sia-lah kawal Sēri Maharaja, karna pēnchuri tērlalu ganas kita dēngar dalam nēgēri ini." Maka Sultan 'Ala'u'd-din pun sēgēra mēnitahkan orang mēmanggil Hang Isak dan Hang Siak mēmbawa pēti. Maka Hang Isak dan Hang Siak pēti itu pun ada di-bawa-nya. Maka titah Sultan 'Ala'u'd-din pada Hang Siak dan Hang Isak, "Apa ada pēnēngar-mu sa-malam? Bēritakan ka-pada Bēndahara Paduka Raja dan sēgala orang bēsar-bēsar ini." Maka Hang Isak dan Hang Siak pun bērbēritalah akan sēgala pēri hal ahual-nya, sēmua-nya habis di-katakan-nya. Maka sēgala orang kaya-kaya sakalian mēnyēmbah ka-pada Sultan 'Ala'u'd-din dēngan takut-nya, sēmua-nya mēnundokkan kēpala-nya. Maka oleh Sultan 'Ala'u'd-din di-suroh baginda tafahhus orang yang ēmpunya pēti itu. Maka di-tafahhus orang-lah. Ada sa-orang saudagar Ki Tirubalam (کي ترېلم) nama-nya, ia-lah ēmpunya

*Note. ايسق and ايسف passim

pēti itu. Maka di-suroh Sultan 'Ala'u'd-din kēmbalikan pēti itu pada saudagar itu. Sa-tēlah itu maka Sultan 'Ala'u'd-din pun masok-lah; maka sēgala orang kaya-kaya pun kēmbali-lah masing-masing ka-rumah-nya.

Sa-tēlah hari malam, maka Sēri Maharaja pun bērkawal tērlalu kēras. Maka Sēri Maharaja bērtēmu dēngan sa-orang pēnchuri, maka di-parang-nya oleh Sēri Maharaja, putus bahu-nya; maka tangan-nya tērsampai ka-pada alang kēdai. Sa-tēlah hari siang, maka orang kēdai itu pun hēndak bērkēdai, maka di-lihat-nya tangan orang ka-pada alang kēdai-nya, maka ia pun tērkējut lalu mēnjērit. Maka dari-pada hari itu datang ka-pada kēsudahan-nya tiada pēnchuri lagi di-nēgēri (113) Malaka. Dēmikian-lah pēri hal Sultan 'Ala'u'd-din di-nēgēri Malaka.

Hatta sa-kali pērsētua ada sa-orang orang bērdosa ka-pada Raja Mahmud anak Sultan 'Ala'u'd-din yang akan ganti baginda kērajaan itu, salah-nya pun tiada apa bēhina. Maka oleh Sēri Maharaja di-suroh-nya bunoh: orang itu pun mati-lah. Sa-tēlah di-dēngar oleh Bēndahara Paduka Raja, maka kata Bēndahara Paduka Raja, "Lihat-lah Sēri Maharaja, anak harimau di-ajar-nya makan daging, kēlak di-tangkap-nya."

Hatta bērapa lama-nya maka Raja Maluku pun datang mēngadap ka-Malaka; dan Tēlanai Tērēngganu dan Raja Rēkan pada kētika itu ada di-Malaka mēngadap Sultan 'Ala'u'd-din. Akan Raja Maluku itu di-pērsalini baginda dan di-anugērah sapērti-nya. Ada pun akan Raja Maluku itu tērlalu tahu bērmāin sepak raga. Maka sēgala anak tuan-tuan bērmāin-lah dēngan Raja Maluku. Maka Raja Maluku mēnjadi ibu. Sa-tēlah raga datang ka-pada-nya, maka di-sepak-nya sa-ratus, tēngah dua ratus (kali) maka baharu-lah di-bērikan-nya ka-pada orang lain: maka pada barang siapa hēndak di-bērikan-nya, maka di-tunjokkan-nya, tiada salah lagi. Sa-tēlah itu, maka ia pun dudok di-atas kursi mērēntikan lēlah-nya, di-kipas dua-dua orang. Maka sēgala orang muda-muda itu bērmāin-lah. Sa-tēlah datang raga itu pada Raja Maluku, maka di-sepakkan sēndiri-nya bērpēnanak nasi raga itu di-atas, tiada turun lagi mēlainkan apabila hēndak di-tunjokkan-nya pada orang. Dēmikian-lah pēri hal-nya tahu bērsepak raga. Bērmula akan Raja Maluku itu tērlalu gagah: jika nyiur dudok umbi, di-tētak-nya dēngan bēladau, putus. Ada pun akan Tēlanai Tērēngganu pun, jika nyiur dudok umbi, di-tikam-nya dēngan lēmbing-nya, tērus mēnyabēlah. Akan Sultan 'Ala'u'd-din pun pērka lagi: jika nyiur dudok umbi, di-panah baginda tērbang. Maka Sultan 'Ala'u'd-din pun tērlalu sangat kaseh akan Raja Maluku dan Tēlanai Tērēngganu.

Ada pun pada suatu hari Raja Maluku mēminjam kuda pada Maulana Yusof: itu-lah maka di-pērbuahkan orang nyanyi:—

Raja Maluku mēminjam kuda,
Mēminjam kuda pada maulana.
Tuan-ku nyawa orang muda,
Bērtambah 'arif bijaksana.

Sa-têlah bêrapa lama-nya di-Malaka, maka Raja Maluku dan Têlanai Têrêngganu mohon-lah ka-pada Sultan 'Alau'u'd-din, masing-masing kêmali ka-nêgëri-nya. Hatta kêdêngaran-lah ka-pada Sultan Muhammad yang di-Pahang, bahawa Tun Têlanai Têrêngganu mêngadap ka-Malaka tiada mêmberî tahu baginda; maka Sultan Muhammad pun mênitahkan Sêri Akar Raja ka-Têrêngganu, mêmibunoh Têlanai. Sa-têlah Sêri Akar Raja datang ka-Têrêngganu, maka di-suroh-nya panggil Têlanai; maka Têlanai tiada mau (datang, kata-nya,) "Ada-kah 'adat hulubalang di-panggil sama-nya hulubalang." Maka oleh Sêri Akar Raja di-suroh-nya datangi Têlanai, di-suroh-nya bunoh. Maka Têlanai pun mati-lah. Maka Sêri (114) Akar Raja pun kêmali-lah ka-Pahang. Maka oleh Sultan Muhammad Têrêngganu di-sêrahkan baginda pada Sêri Akar Raja mêmêgang dia. Hatta maka kêdêngaran-lah ka-Malaka, bahawa Têlanai Têrêngganu sudah mati; di-suroh bunoh oleh Raja Pahang pada Sêri Akar Raja. Maka Sultan 'Ala'u'd-din pun têrlalu murka. Maka titah baginda, "Yang Pahang itu mênunjokkan kahar-nya ka-pada kita: baik kita suroh sêrang nêgëri-nya." Maka sêmbah Bêndahara Paduka Raja, "Tuan-ku, ampun sa-ribu ampun atas batok kêpala patek; pada bichara patek, jangan sêgëra kita mêmbinasakan Pahang; barang suatu hal kakanda tuan-ku juga kêrugian, baik patek Laksamana di-titahkan ka-Pahang." Maka titah Sultan 'Ala'u'd-din, "Baiklah! mana kata Bêndahara kita turut." Maka Laksamana pun bêrlêngkap. Sa-têlah sudah musta'id maka surat pun di-arak-lah ka-pêrahu; sa-têlah itu, maka Laksamana pun përgi-lah ka-Pahang. Sa-têlah bêrapa lama-nya, sampai-lah ka-Pahang. Maka di-pêrsêmbahkan orang ka-pada Sultan Muhammad, Raja Pahang, "Bahawa Laksamana datang, di-titahkan paduka adinda dari Malaka mêngadap tuan-ku." Maka baginda pun kêluar-lah di-adap orang. Maka Sultan Muhammad pun mênuyuroh mênjêmput surat; Sêri Pikrama Raja Pahlawan bêndahara Pahang, yang di-titahkan mênjêmput surat itu. Sa-têlah datang ka-pêrahu Laksamana, maka Laksamana pun naik-lah; maka surat pun di-sambut, di-bawa naik ka-atas gajah, maka di-arak-lah dêngan payong puteh dua bêrapit, gëndang dan sêrunai, nafiri. Maka Laksamana pun bêrpesan ka-pada sa-orang orang-nya, jikalau surat itu sudah di-bacha, hêndak-lah lêngkap bunoh sa-orang kêluarga Sêri Akar Raja." Maka kata orang yang di-pêsani itu, "Baik-lah." Maka surat pun sampai-lah ka-dalam; maka sêgala orang yang mêngadap Raja Pahang itu sêmu-nya turun dari atas balai, mëlainkan Raja Pahang juga hanya sa-orang tinggal. Maka gajah di-kêpilkan di-balai, maka surat pun di-sambut orang-lah lalu di-bacha, dêmikian bunyi-nya: "Salam do'a paduka adinda, datang ka-pada paduka kakanda."

Sa-têlah sudah di-bacha orang, maka orang pun dudok masing-masing pada têmpat-nya. Maka Laksamana pun mênjunjong duli lalu dudok; sa'at dudok, maka bunyi orang gêmpar di-luar. Maka Raja Pahang pun bértanya, "Apa gêmpar itu?" Maka sêmbah

orang, "Tuan-ku, orang Laksamana Malaka mēmbunoh saudara sa-pupu Sēri Akar Raja." Maka titah Raja Pahang pada Laksamana, "Orang tuan mēmbunoh saudara sa-pupu Sēri Akar Raja; baik-lah tuan pēreksai." Karna 'adat Raja Pahang mēmanggil orang-kaya-kaya Malaka "tuan juga." Maka Laksamana mēnyuroh mēmbawa orang yang mēmbunoh itu masok; maka ia pun masok-lah di-ikat. Maka di-tanya oleh Laksamana, "Sunggoh-kah tuan hamba mēmbunoh saudara (115) Sēri Akar Raja?" Maka sēmbah orang itu, "Sunggoh, tuan-ku." Maka sēmbah Laksamana pada Raja Pahang, "Sunggoh patek itu mēmbunoh saudara sa-pupu Sēri Akar Raja. Tētapi tiada patek bēri di-pēngapa-ngapa, karna salah Sēri Akar Raja ka-bawah duli paduka adinda pun, ada-lah mēmbunoh Tēlanai Tērēngganu tiada mēmbēri tahu ka-Malaka." Maka Raja Pahang pun diam-lah. Bērapa lama-nya Laksamana di-Pahang, maka ia pun mohon ka-pada Raja Pahang. Maka Raja Pahang pun mēmbalas surat itu, dēmikian bunyi-nya surat itu, "Kakanda ēmpunya sēmbah datang ka-pada padua adinda;" dan Laksamana pun di-pērsalini baginda, maka surat pun di-arak-lah ka-pērahu sapērti 'adat. Sa-tēlah itu, maka Laksamana pun kēmbali-lah ka-Malaka. Sa-tēlah (sampai) maka Sultan 'Ala'u'd-din mēnyuroh mēnjēmput surat dan suroh arak bērgajah, payong satu puteh satu kuning. Sa-tēlah datang ka-pintu luar, maka di-dēramkan orang gajah dan surat pun di-bawa bērjalan di-tanah, gēndang sērulai sēmua-nya tinggal di-luar. Sa-tēlah ka-dalam, maka di-suroh sambut pada bēntara kanan di-suroh bacha pada orang. Sa-tēlah surat sudah di-bacha, maka Laksamana pun naik-lah mēnjunjong duli lalu dudok pada tēmpat-nya. Maka Sultan 'Ala'u'd-din pun bērtanya pada Laksamana. Maka oleh Laksamana sēgala pēri hal ahual-nya sakalian-nya di-pērsēmbahkan-nya ka-pada Sultan 'Ala'u'd-din. Maka Sultan 'Ala'u'd-din pun tērlalu suka-chita. Maka baginda mēmbēri anugērah akan Laksamana dēngan sapērti-nya.

Maka tērsēbut-lah pērkataan Sultan Ibrahim, Raja Siak, ada sa-orang orang Siak salah ka-pada baginda. Maka di-suroh baginda bunoh pada Tun Jana Fakil. Maka oleh Tun Jana Fakil di-bunoh-nya-lah. Maka kēdēngaran-lah ka-Malaka Raja Siak mēmbunoh orang tiada mēmbēri tahu ka-Malaka. Maka Sultan 'Ala'u'd-din mēnitahkan Laksamana ka-Siak. Maka Laksamana pun bērlēngkap-lah dēngan surat pun di-bawa orang-lah ka-pērahu. Maka Laksamana pun pērgi-lah ka-Siak. Sa-tēlah sampai-lah ka-Siak, maka oleh Sultan Ibrahim di-suroh jēmput, sapērti 'adat raja Pahang mēnjēmput surat itu, dēmikian-lah. Maka gajah pun di-kēpilkan ka-balai, surat pun di-sambut orang-lah lalu di-bacha. Sa-tēlah sudah di-bacha, maka kata Laksamana pada Tun Jana Fakil, "Sunggoh-kah tuan hamba mēmbunoh Tun (anu) anak (Tun anu)?" Maka sahut Tun Jana Fakil, "Sunggoh-lah, dēngan titah Raja." Maka Laksamana mēngiring pada Sultan Ibrahim, mēngadap ka-pada Tun Jana Fakil: maka di-tunjok-nya Tun Jana Fakil dēngan tangan-nya kiri, kata-nya, "Tiada bērbudi tuan hamba!

Sunggoh-lah tuan hamba orang hutan, maka tiada tahu (116) akan 'adat chara bahasa: bēnar-kah mēmbunoh orang tiada mēmbēri tahu ka-Malaka? Hēndak mēraja-lela-kah dalam nēgēri Siak ini." Maka Sultan Ibrahim dan sēgala orang bēsar sakalian diam, tiada mēnyahut kata Laksamana itu.

Sa-tēlah bērapa lama-nya Laksamana di-Siak itu, maka Laksamana pun mohon-lah. Maka Sultan Ibrahim pun mēmbēri pērsalin akan Laksamana dan bērsēmbah surat ka-Malaka, dēmikian bunyinya: "Paduka kakanda ēmpunya sēmbah, datang ka-pada paduka adinda: jikalau ada khilaf paduka kakanda, mēlainkan ampun paduka adinda-lah di-pērbanyakan paduka kakanda." Maka surat pun di-bawa orang-lah, maka Laksamana pun kēmbali-lah. Sa-tēlah datang ka-Malaka, maka surat pun di-bawa-lah. Sa-tēlah datang ka-dalam, maka surat pun di-bacha orang-lah. Sa-tēlah sudah surat itu di-bacha, maka Laksamana pun mēnjunjong duli lalu ia dudok pada tēmpat-nya. Maka Sultan 'Ala'u'd-din pun bērtanya ka-pada Laksamana. Maka oleh Laksamana sēgala pēri hal ahual-nya sēmua-nya di-pērsēmbahkan-nya ka-pada Sultan 'Ala'u'd-din; maka baginda pun tērlalu suka-chita; maka baginda mēmbēri anugērah akan Laksamana dēngan sapērti-nya.

Arakian maka Bēndahara Paduka Raja pun sakit-lah tērlalu sangat. Maka Bēndahara pun mēnyuroh mēmanggil anak chuchunya, yang sa-hari dua hari pērjalanan di-suroh-nya panggil. Sa-tēlah sudah bērkampong sēmua-nya, maka Bēndahara Paduka Raja pun bērwasiat pada sēgala anak chuchu-nya, dēmikian kata bēndahara, "Hai anak chuchu-ku, jangan kamu tukarkan agama dēngan dunia yang dunia استی tiada 'kan kēkal ada-nya, shahadan yang hidup sahaja akan mati juga kēsudahan. Hēndak-lah kautuluskan hati-mu pada bērbuat kēbaktian pada Allah subhanahu wa ta'ala dan akan Rasul Allah salla 'Llahu 'alaihi wa sallama, dan bērbuat kēbaktian akan raja dan iangan kamu kēlupaī pada sēgala hukama'u kama raja-raja yang adil itu dēngan Nabi Allah upama dua pērmata pada sa-bēntok chinchin. Lagi pun yang raja itu upama ganti Allah. Apabila bērbuat kēbaktian akan Nabi Allah sa-rasa bērbuat kēbaktian akan Allah sapērti firman Allah ta'ala di-dalam Kuran. "Ati'u'llaha wa' ati'u'r-rasula wa' ulu'l-amri minkum," yaani bērbuat bakti-lah akan Allah dan akan Rasul Allah. Ini-lah wasiat-ku ka-pada kamu sēmua-nya; hēndak-lah jangan sēmua lupa, supaya kēbēsaran dunia akhirat kamu sakalian pēroleh."

Sa-tēlah itu, maka Bēndahara mēmandang pula pada Sēri Nara 'diraja: maka kata Bēndahara pada Sēri Nara 'diraia, Sēri Maharaja Mutahir, "Mutahir! ēngkau-lah kēlak mēnjadi orang bēsar: dari-pada aku pun lēbeh kēbēsaran-mu. tētapi iangan pada hicharamu ēngkau bapa saudara Raia: jikalau mēlintas pada hati-mu ēngkau bapa saudara Raia, ēngkau-lah di-bunoh orang." Maka Bēndahara mēngadap nula pada Tun Zainal-'Abidin; maka kata Bēndahara, "Hai Tun Zainal-'Abidin, jikalau ēngkau tiada bēkēria

Raja, hendak-lah engkau diam di-hutan, karna perut panjang sa-janggal oleh tarok kayu dan daun kayu pun kafi (كفي) isi-nya."

Maka Bëndahara berkata pada Tun Pawah (فاه). "Pawah! jangan engkau diam di-negeri! Diam (117) engkau ka-rantau supaya saf sarap (سف ساراف) pun sakalian menjadi emas." Maka Bëndahara berkata pula pada Tun Isak, "Isak engkau jangan menchari pencharian-mu di-balai-ruang raja." Demikian-lah wasiat Bëndahara Paduka Raja pada segala anak-chuchu-nya, tiada sa-kata, pada sa-orang-sa-orang lain, masing-masing pada patut-nya.

Sa-telah Sultan 'Ala'u'd-din Shah menengar Bëndahara Paduka Raja sangat sakit, maka baginda pun datang mendapatkan Bëndahara Paduka Raja. Maka Bëndahara Paduka Raja menyembah pada Sultan 'Ala'u'd-din; maka sembah Bëndahara pada Sultan 'Ala'u'd-din, "Ada pun tuan-ku, pada perasaan patek, dunia ini luput-lah dari-pada genggaman patek, melainkan negeri akhirat-lah samata patek harap. Hendak-lah jangan tuan-ku dengar-dengaran akan sembah orang yang tiada sa-benar-nya. Jikalau tuan-ku dengarkan sembah orang yang demikian itu, 'akibat tuan-ku menyēsal. Kēhendak nafsu jangan tuan-ku turutkan karna banyak raja-raja yang di-binasakan Allah ta'ala kerajaan-nya sebab menu-rutkan hawa-nafsu-nya."

Sa-telah itu, maka Bëndahara Paduka Raja pun kembali-lah ka-rahmat Allah, maka di-kerjakan oleh Sultan 'Ala'u'd-din saperti 'adat bëndahara mati. Maka Tun Perpateh Puteh, adek Bëndahara Paduka Raja, ia-lah yang di-jadikan oleh Sultan 'Ala'u'd-din Bëndahara, di-sēbut orang Bëndahara Puteh. Maka Bëndahara Puteh pun beranak sa-orang laki-laki, baik rupa-nya bernama Orang Kaya Tun Abu Saiyit. Maka Orang Kaya Tun Abu Saiyit beranak dua orang laki-laki, yang tua bergelar Seri Amar Bangsa, yang muda bernama Orang Kaya Tun Muhammad ia-lah beranakkan Orang Kaya Tun Udan (ادن) dan Orang Kaya Tun Sulit dan bonda Tun Hamzah dan bonda Dato' Darat. Ada pun akan Orang Kaya Tun Muhammad itu, jikalau dudok pada jumlah Malayu, ia-lah 'alim, tahu akan saraf nahu sedikit, akan 'ilmu fakih sedikit, akan 'ilmu usul pun mengerti.

XV.

Al-kesah. Maka tersēbut-lah perkataan Haru, Maharaja 'diraja nama raja-nya, anak Sultan Sajak (سجق) asal-nya turun dari perbata (قربات). Maka Maharaja 'diraja mengutus ka-Pasai; Raja Pahlawan yang di-utuskan. Sa-telah datang ka-Pasai, maka di-arak-lah surat itu di-bawa-nya ka-dalam. Maka di-sambut oleh orang yang membacha surat, lalu di-bacha-nya.

Ada pun dalam surat itu, "Adinda ėmpunya salam." Maka di-bacha oleh orang itu, "Paduka adinda ėmpunya sėmbah datang ka-pada paduka kakanda." Maka kata Raja Pahlawan, "Lain surat, lain bacha-nya." Maka di-bacha-nya juga oleh orang itu, "Paduka adinda ėmpunya sėmbah datang ka-pada paduka kakanda." Maka kata-nya pula (118) Raja Pahlawan, "Lain surat, lain di-bacha-nya; rėmak mati di-tanah Pasai ini, jangan mati di-tanah Haru; jika di-makan anjing Pasai ia tahu akan sa-buah sapatah." Maka di-bacha juga oleh orang Pasai itu; maka Raja Pahlawan pun tėlalu marah, maka amok-nya oleh Raja Pahlawan, sėgala orang Pasai itu banyak mati-nya. Maka oleh sėgala orang Pasai di-bunoh-nya Raja Pahlawan dan sėgala (orang) Haru itu. Sėbab itu-lah maka Pasai bėrkėlahi dėngan Haru. Sa-tėlah itu, maka Maharaja 'diraja pun mėnitahkan hulubalang Pasai, Sėri Indėra nama-nya, mėrosakkan sėgala jajahan Malaka. Ada pun pada zaman itu dari Tanjong Tuan datang ka-Jugra tiada putus rumah orang, itu-lah yang di-rosakkan orang Haru itu.

Sa-tėlah di-dėngar oleh Sultan 'Ala'u'd-din Shah, maka baginda mėnitahkan Paduka Tuan, anak Bėndahara Paduka Raja, dan Laksamana, dan Sėri Bijaya 'diraja dan sėgala hulubalang sakalian di-titahkan pėrgi mėngiringkan Paduka Tuan mėmayari kėlėngkapan Haru itu. Maka Paduka Tuan dan sėgala hulubalang itu pun pėrgi-lah. Hatta maka sėgala kėlėngkapan Malaka pun datang-lah had laut Tanjong Tuan, maka bėrtėmu-lah dėngan kėlėngkapan Haru, lalu bėrlanggar tėlalu adzmat bunyi-nya pėrang itu, sapėrti akan kiamat-lah laku-nya. Tėtapi kėlėngkapan Haru itu amat banyak dari-pada kėlėngkapan Malaka. Maka pėrahu Sėri Bija 'diraja sa-buah, tiga buah pėrahu orang Haru; rupa sėnjata sapėrti hujan. Maka di-naiki-nya pėrahu Sėri Bija 'diraja, maka pėrahu Sėri Bija 'diraja alah dan sėgala sakai sėmua-nya tėrjun. Ada pun pada kėtika itu Tun Isak Bėrakah, anak Tun Pikrama Wira, chuchu Paduka Tuan, chichit Bėndahara Paduka Raja, ada naik pėrahu Sėri Bija 'diraja. Maka Tun Isak Bėrakah dan Sėri Bija 'diraja juga yang tiada tėrjun; mėnahan dalam pėrahu. Maka orang Haru pun sudah naik sa-kėrat haluan. Maka kata Tun Isak pada Sėri Bija 'diraja, "Orang kaya, mari kita amok orang Haru ini." Maka kata Sėri Bija 'diraja, "Sabar dahulu." Maka orang Haru pun datang-lah ka-tiang agong. Maka kata Tun Isak, "Mari-lah kita amok." Maka sahut Sėri Bija 'diraja, "Bėlum kėtika-nya."

Maka orang Haru pun lalu-lah ka- تمنين maka kata Tun Isak, "Orang Kaya, mari kita amok." Maka kata Sėri Bija 'diraja, "Sabar, dahulu, ėnche', bėlum datang pada kėtika-nya." Sa-tėlah itu, maka Sėri Bija 'diraja masok-lah ka-dalam jambatan, maka kata Tun Isak, "Cheh! ku-sangka bėrani Sėri Bija 'diraja ini, maka aku mau naik pėrahu-nya: jika aku tahu akan dia pėnakut, baik aku naik pėrahu Laksamana." Maka orang Haru pun datang-lah ka-muka pėkajangan. Maka Sėri Bija 'diraja pun baharu-lah kėluar, maka kata-nya pada Tun Isak, (119) "Ėnche' Isak, mari-lah kita sėkarang-lah: ini-lah kėtika-nya." Maka kata Tun Isak,

"Baik-lah." Maka Sëri Bija 'diraja dan Tun Isak pun mëngamok-lah. Maka sègala orang Haru pun pèchah bètèrjunan ka-ayer, sa-tengah lari ka-pèrahu sèndiri. Maka di-pèrikut oleh Sëri Bija 'diraja dan Tun Isak, lalu di-naiki-nya sègala pèrahu, orang Haru itu pun alah. Maka orang Sëri Bija 'diraja yang tètjun itu saka-lian-nya naik-lah. Maka oleh Sëri Bija 'diraja di-langgar-nya sa-kali; maka kèlèngkapan Haru pun patah lalu lari. Maka di-pèrikut-nya oleh sègala orang Mèlaka itu, di-langgari sa-kali lagi; maka orang Haru pun lari-lah mëngadap raja-nya. Maka Maharaja 'diraja pun mènèngar kèlèngkapan-nya alah itu, maka Maharaja 'diraja pun tèrlalu marah, kata-nya, " Jikalau aku di-atas gajah-ku

سبح Malaka sa-Malaka-nya, Pasai sa-Pasai-nya: jika jangan karna farat mèlintang, nèschaya ku-langgar kota Malaka dèngan gajah-ku ini." Maka di-suroh kèluari pula orang Malaka sa-kali lagi. Maka sègala orang Haru pun kèluar-lah. Ada pun pada kètika itu sègala kèlèngkapan Malaka tèlah sampai ka-pèngkalan روغن, lalu bèrhènti; maka sègala orang Malaka pun naik ka-darat ka-sungai. (Maka ada sa-orang Kèling Mi(r) Duzul nama-nya, Kèling Malaka, mëngikut pèrgi. Maka Mia-duzul pun turut naik) maka ia bèrtèmu dèngan sa-ekor kambing randok, maka pada pandangan Mi(r) Duzul (مي دوزل) sapèrti orang. Maka Mi(r)-duzul pun tèrkèjut lalu lari tunggang tunggang, maka ia bèrbangkit lalu bèrlari pula tètngah-ngah mëngusir orang banyak. Maka sègala orang itu pun gèmpar mèlihat Mi(r)-duzul tèrlari-lari itu; maka kata sègala orang itu, ' Mèngapa, hai 'duzul? " Maka kata Mi(r) Duzul, " Kita bèrtèmu dèngan Haru tua, kita hudu (هودو), dia dzuful (ذوغل)." Sa-tèlah sègala orang itu mènèngar kata Mi(r) Duzul itu, maka sakalian-nya pun naik ka-darat dèngan sènjata-nya; sa-tèlah datang ka-sana, maka di-lihat-nya kambing randok, bukan-nya orang. Maka sègala orang itu pun sèmu-nya tèrtawa; maka kata orang itu, " Cheh, Mi(r)-duzul! Kita sèmu di-pèrdayakan-nya." Maka sèmu orang itu pun kèmbali-lah ka-pèrahu-nya. Maka kèlèngkapan Haru pun datang, lalu bèrtèmu dèngan kèlèngkapan Malaka; maka bèrpèrang-lah, tiada sangka bunyi lagi; maka rupa panah sapèrti hujan lèbat. Maka oleh orang Malaka di-langgar-nya sa-kali, di-timpahi-nya sa-kali dèngan sèligi; maka kèlèngkapan Haru pun patah lalu lari ka-ulu. (Maka) Paduka Tuan dan sègala orang kaya-kaya dan sègala hulubalang pun kèmbali-lah ka-Malaka. Sa-tèlah bèrapa lama-nya di-jalan, maka Paduka Tuan dan sègala hulubalang itu pun sèmu-nya masok mëngadap Sultan 'Ala'u'd-din. Maka baginda pun tèrlalu suka-chita mènèngar pèpèrangan baginda jaya itu; maka Sultan 'Ala'u'd-din pun mèmberì anugèrah akan Paduka Tuan dan akan Laksamana dan akan Sëri Bija 'diraja dan (120) akan sègala hulubalang sakalian-nya di-pèrsalini oleh baginda.

Sa-tělah běrapa (lama) antara-nya, maka Sěri Bija 'diraja pun mati-lah. Maka anak Sěri Bija 'diraja dua orang, sa-orang běrna nama Tun Kudu (كود) běrgělar Sěri Bija 'diraja, sa-orang běrgělar Tun Bija 'diraja, ia-lah běranakkan Sang Sětia kětiga-nya.

Maka Sultan 'Ala'u'd-din pun měnyuroh běrlěngkap akan měnyěrang Kampar, Sěri Nara 'diraja akan panglima. Sa-tělah sudah lěngkap, maka Sěri Nara 'diraja pun pěrgi-lah sama-sama děngan Sang Sětia dan Sang Naya dan Sang Guna dan sěgala hulu-balang sakalian, dan Ikhtiar Muluk pun pěrgi měngiringkan Sěri Nara 'diraja. Sa-tělah datang ka-Kampar ada pun Raja Kampar Maharaja Jaya nama-nya, asal-nya raja Pagar Ruyong; Pěkan Tua, itu-lah něgěri-nya. Sa-tělah Maharaja Jaya měnėngar khabar Sěri Nara 'diraja datang měnyěrang, maka Maharaja Jaya měmběri titah ka-pada mangku-bumi-nya, Tun Damang nama-nya, měnyuroh měnghimpunkan sěgala ra'ayat. Maka Tun Damang pun kěluar-lah měnghimpunkan sěgala ra'ayat sěmua-nya, shahadan hadir-lah děngan sěgala sěnjata kělěngkapan pěrang. Sa-tělah itu maka Sěri Nara 'diraja pun datang-lah; maka sěgala orang Malaka pun naik-lah. Maka di-kěluari-nya oleh Maharaja Jaya naik gajah, Tun Damang di-bawah gajah-nya, běrsěnjata lěmbing. Maka běrtěmu-lah orang Malaka děngan orang Kampar: ada yang běrtikamkan lěmbing, ada yang běrtětakkan chipan, ada yang běrpanahan-panahan; maka dari-pada kědua pihak pun banyak-lah mati, darah pun měngalir di-bumi dari-pada sangat těmpoh orang Malaka ka-pada orang Kampar.

Sa-tělah di-lihat oleh Maharaja Jaya dan Tun Damang, maka ia pun sěgěra těmpek měnėmpoh pada orang Malaka; barang di-mana di-těmpoh-nya bangkai běrtimbunan, orang Malaka pun habis lari lalu ka-ayer, mėlainkan Sěri Nara 'diraja dan Ikhtiar Muluk juga yang lagi těrdiri, tiada těrgěrak dari-pada těmpat-nya. Maka Maharaja Jaya dan Tun Damang pula sama-sama děngan sěgala orang Kampar yang banyak, maka rupa sěnjata sapěrti hujan. Maka kata Sěri Nara 'diraja ka-pada Maharaja Jaya, "Tuan-ku, tanah sědikit ini sinda pohonkan; jika di-gagahi juga, hěndak di-ambil lěmbing anugěrah paduka kakanda ini sinda pěrsěmbahkan." Maka oleh Tun Damang di-tikam-nya Ikhtiar Muluk děngan lěmbing-nya těrus bahu-nya. Maka oleh Ikhtiar Muluk di-ambil-nya děstar-nya: maka kata-nva pada Sěri Nara 'diraja, "Orang Kaya, beta luka." Maka di-běbat-nva oleh Sěri Nara 'diraja. Maka Ikhtiar Muluk, sěnjata-nva panah pěrisai, maka di-panah-nya kěna pělipisan Tun Damang těrus měleleh, maka Tun Damang pun těrsungkur, di-bawah gajah Maharaja Jaya. (Sa-tělah) Maharaja Jaya mėlihat Tun Damang mati, maka baginda pun měnėmpohkan gajah-nya (121) měngusir Sěri Nara 'diraja. Maka oleh Sěri Nara 'diraja lěmbing yang pada tangan-nva itu di-tikam-nya pada Maharaja Jaya, kěna dada-nya těrus jatoh dari atas gajah-nya, maka

Maharaja Jaya pun mati-lah. Sa-tělah di-lihat Maharaja Jaya dan Tun Damang mati, maka orang Kampar pun pěchah-lah; maka di-pěrikut oleh orang Malaka, sambil) di-bunoh-nya lalu di-himpun-kan-nya ka-dalam kota-nya sa-kali. Maka sěgala orang Malaka pun měrampas-lah těrлуу banyak. Sa-tělah itu, maka Sěri Nara 'diraja pun kěmbali-lah děngan kěmėnangan-nya. Běrapa lama-nya di-jalan, sampai-lah ka-Malaka. Maka Sěri Nara 'diraja pun masok-lah ka-dalam měngadap Sultan 'Ala'u'd-din. Maka baginda pun těrлуу suka-chita měnėngar nėgėri (Kampar) itu alah; maka baginda měmbėri pěrsalin akan Sěri Nara 'diraja dan akan Ikhtiar Muluk, ia-lah bėranakkan bapa Khoja Bulan bėranakkan Khoja Muhammad Shah; maka bėrdiri di-kėtapkan balai sama-sama děngan abėntara banyak. Maka Kampar itu pun di-sėrahkan ka-pada Sěri Nara 'diraja; maka Sěri Nara 'diraja pėrtama mėlėtakkan Adipati Kampar.

Arakian, maka baginda měnyuroh Sěri Nara 'diraja ka-Kampar mėrajakan anakanda baginda yang bėrnama Mėnawar Shah, Sěri Amar 'diraja akan Bėndahara-nya. Maka Sěri Nara 'diraja pun pėrgi-lah. Sa-tělah datang ka-Kampar, maka di-rajakan-nya Sultan Mėnawar Shah (di-) Kampar. Sa-tělah itu, maka Sěri Nara 'diraja pun kěmbali-lah ka-Malaka měngadap Sultan.

Sa-tělah tiga-puloh tiga tahun 'umor baginda di-atas kėrajaan, datang-lah ka-pada pėridaran dunia. Maka baginda pun gėring-lah. Sa-tělah di-kėtahuł baginda diri baginda maut, maka baginda pun měnyuroh měmanggil anakanda baginda Raja Mamat dan měnyuroh měmanggil sěgala orang bėsar-bėsar. Maka sėmua-nya pun datang-lah měngadap baginda. Maka baginda minta di-sandar pada sěgala dayang-dayang; maka di-suroh baginda hampir dari-pada antara orang banyak itu lima orang, pėrtama Bėndahara, kėdua Pėnghulu Bėndahari, kėtiga Těmėnggong, kėempat Kadli Mėnawar Shah, kėlima Laksamana. Maka titah baginda, " Kėtahuł oleh tuan-tuan, 'umor-ku ini putus-lah rasa-nya. Jikalau aku mati, bahawa anak-ku Raja Mat ini-lah kamu sakalian rajakan ganti-ku; hėndak-lah sangat-sangat pėlihara kamu akan dia, sapėrti mana kaseh kamu sakalian akan daku. dēmikian-lah kaseh kamu sakalian akan dia. Jikalau ada khilaf bėbal-nya, kamu sakalian pėrbanyak ma'af; měngadap kamu sakalian akan dia karna ia kanak-kanak."

Sa-tělah sěgala mėreka itu měnėngar titah Sultan 'Ala'u'd-din dēmikian itu, maka chuchur-lah ayer mata mėreka itu sakalian, tiada bėrasa lagi. Maka sakalian mėreka itu bėrdatang sėmbah děngan tangis-nya. " Ya tuan-ku! barang di-lanjutkan Allah kira-nya 'umor yang di-pėrtuan, karna patek sakalian bėlum lagi puas di-pėrhamba shah 'alam, tėtapi jangan di-bėri Allah yang dēmikian itu. Jikalau layu bunga yang di-gėnggam yang di-pėrtuan, sėdia sapėrti (122) titah yang maha mulia itu patek sakalian kėrja(k)an, karna patek sėmua-nya tiada mau měnyėmbah raia yang lain." Maka těrлуу suka-chita baginda měnėngar sėmbah mėreka itu sakalian. Maka baginda měmandang muka anakanda baginda Raja Mamat: maka titah Sultan 'Ala'u'd-din, " Hai anak-ku!

kētahuī oleh-mu bahawa dunia ini tiada akan kekal, ada-nya. Hai anak-ku! yang hidup ini sēdia akan mati jua sudah-nya mēlainkan iman sapērti itu-lah yang kekal sa-lama-nya. Ada pun pēninggal-ku ini, hēndak-lah anak-ku bērbuat 'ibadat sangat-sangat. Jangan anak-ku mēngambil hak sēgala manusia dēngan tiada sa-bēnar-nya, karna sēgala hamba Allah sēmu-nya tērsērāh ka-pada-mu; jikalau kēsukaran bagi-nya, hēndak-lah sēgēra ēngkau tolong; jikalau tēraniaya ia, hēndak-lah sēgēra kau-pēreksai baik-baik supaya di-akhirat jangan di-bēratkan Allah atas-nya leher-mu, karna sabda Nabi salla 'llahu 'alaihi wa sallama ' Kullukum ra'in wa-kullukum mas 'ulun min ra'yyatihi.' Yaani sēgala kamu yang mēngēmbala lagi akan di-tanyaī dari-pada kēbēlaan kamu, ērti-nya sēgala raja-raja akan di-tanyaī Allah dari-pada sēgala kēbēlaan-nya dari-pada sēgala ra'ayat-nya; sēbab dēmikian-lah, harus ēngkau bērbuat 'adil dan saksama supaya di-sana فاك (?) pagi) jēmāh di-pēliharakan Allah ta'ala kira-nya ēngkau dalam akhirat. Shaha-dan hēndak-lah ēngkau muafakat dēngan sēgala fērdana mēntēri dan sēgala orang bēsar-bēsar karna raja-raja itu jikalau bagai-mana sa-kali pun bijaksana-nya dan tahu-nya sa-kali-pun, jikalau tiada ia muafakat dēngan sēgala pēgawai tiada akan sēntosa-nya ada-nya dan tiada akan dapat ia mēlakukan 'adil-nya. Ada pun raja-raja itu upama api, sēgala fērdana mēntēri upama kayu, karna api itu, jikalau tiada kayu tiada akan nyala: ar-ra'yyatu jurthumatun sultanun darakht, ērti-nya yang ra'ayat itu upama akar, raja itu upama pohon-nya; jikalau tiada akar, nēschaya pohon tiada akan dapat bērdiri: dēmikian-lah raja-raja itu dēngan sēgala ra'ayat-nya. Ada pun sēgala anak Mēlayu, jikalau bagai-mana bēsar dosa-nya, jangan sēgēra kau-bunoh mēlainkan yang patut pada hukum Allah, karna sēgala Mēlayu itu kētukaan-mu (کتمان) sapērti hadith, 'Al-'abdu tinu 'l-murabbi' ērti-nya yang hamba itu upama tuhan-nya; jikalau kau-bunoh ia dēngan tiada dosa-nya, bahawa kērajaan-mu binasa. Hai anak-ku! hēndak-lah kau-ingatkan sēgala wasiat-ku ini shahadan kērajaan supaya bērkat ēngkau di-bēri Allah." Sa-tēlah itu, maka Sultan 'Ala'u'd-din mangkat-lah bērpindah daripada nēgēri yang fana ka-nēgēri yang baka: inna lillahi wa inna alaihi rajaiun.

Maka anakanda baginda Raja Mamat-lah kērajaan mēngganti-nkan ayahanda baginda. Maka gēlar baginda di-atas kērajaan Sultan Mahmud Shah. Ada pun akan Sultan Mahmud Shah itu tērlalu baik sikap-nya, tiada bērbagai. Maka kēris tēmpa Malaka yang panjang tiga jēngkal itu di-jadikan pēndua juga. Maka Bēndahara Puteh bērkata pada Sēri Bija (123) 'diraja, "Orang kaya, yang di-pērtuan, umanat Marhum, akan ganti baginda." Maka sahut Sēri Bija 'diraja, "Tiada beta mēnēngar umanat." Sa-tēlah Sultan Mahmud Shah mēnēngar kata Sēri Bija ('diraja) itu, maka Sultan Mahmud Shah pun diam, tētapī dalam hati baginda bērdamdam akan Sēri Bija 'diraja. Maka Sultan Mahmud Shah pun bēranak

tiga orang: yang laki-laki nama-nya Sultan Ahmad, ia-lah yang akan ganti baginda k rajaan; yang dua orang lagi itu p r mpuan.

B rmula S ri Rama itu pun sudah mati. Maka anak-nya pula akan ganti-nya, b rg lar S ri Rama m njadi panglima gajah juga, m rtabat-nya sap r ti bapa-nya. Maka S ri Rama b ranak dua orang laki-laki, sa-orang b rg lar S ri Nata, sa-orang b rg lar Tun Aria. Akan S ri Nata b ranakkan Tun Bayajit Hitam. Ada pun akan Tun Aria b ranakkan Tun Mamat; akan Tun Mamat b ranakkan Tun Isahak Tun Pilu.

Sa-kali p rs tua S ri Bija 'diraja tiada mudek. Sudah hari raya, maka S ri Bija 'diraja mudek. Maka Sultan Mahmud Shah murka akan S ri Bija 'diraja; maka titah Sultan Mahmud Shah, "Apa s bab-nya maka S ri Bija 'diraja lambat datang? Tiada-kah S ri Bija 'diraja tahu akan 'adat?" Maka s mbah S ri Bija 'diraja, "Patek lambat mudek; patek sangka bulan b lum timbul sa-malam; maka alpa-lah patek m lainkan ampun tuan-ku juga." Maka titah Sultan Mahmud Shah, "Tahu-lah kita akan k h ndak S ri Bija 'diraja itu; tiada suka akan kita k rajaan ini." Maka di-suroh baginda bunoh S ri Bija 'diraja. Maka kata S ri Bija 'diraja pada orang h ndak m mbunoh itu, "Apa dosa hamba pada yang di-p rtuan? Karna dosa hamba s dikit ini-kah, maka h ndak di-bunoh?" Maka s gala kata S ri Bija 'diraja itu s mua-nya di-p rs mbahkan orang ka-pada Sultan Mahmud Shah. Maka titah baginda, "Jikalau S ri Bija 'diraja tiada tahu akan dosa-nya, tunjokkan surat ini pada-nya." Ada pun dalam surat itu s gala dosa S ri Bija 'diraja ada-lah  mpat lima p rkara. Sa-t lah S ri Bija 'diraja m mandang surat itu, maka S ri Bija 'diraja pun diam-lah. Maka ia pun di-bunoh orang-lah. Maka anak S ri Bija 'diraja yang b rnama Sang S tia B ntayan (        ) itu-lah m m gang Singapura.

Maka pada suatu malam Sultan Mahmud Shah p rgi ka-rumah p r mpuan, Tun Dewi nama-nya; maka di-dapati baginda Tun 'Ali sa-orang ada di-sana, maka Sultan Mahmud Shah pun b rbalek. Maka baginda m noleh ka-b lakang, maka di-lihat baginda Tun Bayajit, ninek Datok Muar, m ngiringkan baginda: Tun Bayajit itu dua nama-nya, jika di-Kampong K lang di-s but orang Tun Isak, jika ka-Kampong T mbaga di-panggil orang Tun Bayajit. Maka oleh Sultan Mahmud Shah di-ambil baginda sireh dari-pada puan di-b rikan pada Tun Bayajit. Maka Tun Bayajit fikir pada hati-nya, "Apa g rang  r ti-nya maka yang di-p rtuan m mb ri beta (124) sireh ini? Pada bichara aku, kalau-kalau (        ) yang di-

p rtuan m nyuroh m mbunoh Tun 'Ali          juga?" Karna pada zaman dahulu kala sireh dari-pada puan raja itu t rlalu mulia, tiada barang orang di-anug rahi raja.* Maka Tun Bayajit pun b r-

* Was this sentence interpolated in 1612 A.D.?

balek ka-rumah Tun Dewi, maka di-tikam-nya Tun 'Ali (? Sandang) kena dada-nya. Maka Tun 'Ali Sandang pun mati-lah. (Sa-têlah) Tun 'Ali Sandang sudah mati, maka Tun Bayajit pun turun mengadap Sultan Mahmud Shah. Maka orang pun gempar ketak-takan Tun 'Ali sudah mati di-bunoh oleh Tun Bayajit. Maka Sêriwa Raja di-bêri orang tahu, karna Tun 'Ali Sandang kêluarga Sêriwa Raja. Maka Sêriwa Raja pun têrlalu marah, maka di-suroh-nya adang Tun Bayajit hêndak di-bunoh-nya. Maka oleh Sultan Mahmud Shah di-suroh-nya bêrlêpas. Maka Tun Bayajit pun bêrlêpas-lah lalu ka-Pasai. Maka Tun Bayajit tiada mau mênnyêmbah Raja Pasai, kata-nya, "Akan Bayajit, lain dari-pada Sultan Mahmud Shah, yang lain tiada-lah di-sêmbah-nya." Maka Tun Bayajit lalu ka-Haru: itu pun tiada juga mau mênnyêmbah Raja Haru. Maka Tun Bayajit lalu ka-Bêrunai; di-Bêrunai pun tiada mau mênnyêmbah Raja Bêrunai. Maka Tun Bayajit pun bêristêrikan anak raja Bêrunai, maka bêranak chuchu-lah di-Bêrunai sêbab itu-lah maka Datok Muar banyak kêluarga-nya di-Bêrunai. Maka kata Tun Bayajit, "Ada pun akan Bayajit tumpah darah-nya pun di-Malaka, mati-nya pun di-Malaka juga." Maka Tun Bayajit pun kêmali ka-Malaka. Sa-têlah datang ka-Malaka, lalu masuk mengadap Sultan Mahmud Shah. Maka baginda pun santap; maka ayapan itu di-anugêrah akan baginda akan Tun Bayajit. Sa-têlah sudah makan, maka oleh Sultan Mansur Shah akan Tun Bayajit di-pêlok di-chium baginda. Maka di-suroh baginda ikat dêngan dêstar, di-suroh hantarkan pada Sêriwa Raja, karna pada bichara Sultan Mahmud Shah, "Apabila aku ikat Tun Bayajit ini ku-hantarkan pada Sêriwa Raja, tiada akan di-bunoh-nya oleh Sêriwa Raja." Ada pun tat kala itu Sêriwa Raja sêdang di-atas gajah. Maka Tun Bayajit pun datang di-bawa oleh hamba raja. Maka kata hamba raja itu pada Sêriwa Raja, "Titah duli yang di-pêrtuan 'Ini-lah Tun Bayajit; jikalau barang suatu salah-nya, yang di-pêrtuan minta ma'af pada orang kaya'." Sa-têlah Sêriwa Raja mêlihat Tun Bayajit, maka sêgêra di-chungkil-nya (دجشکلن) dêngan kusa gajah kêpala Tun Bayajit kena ubun-ubun-nya, pesok lalu mati. Maka hamba raja itu pun kêmali mêmberi tahu Sultan Mahmud Shah mêngatakan Tun Bayajit sudah mati, di-bunoh oleh Sêriwa Raja, di-chungkil dêngan kusa gajah. Maka Sultan Mahmud Shah pun (diam) mênêngar kata hamba raja itu, dari karna sangat kaseh baginda akan Sêriwa Raja, karna pada zaman itu êmpat orang yang di-kasehi baginda, pêrtama Sêriwa Raja, kêdua Tun 'Omar, kêtiga Hang 'Esa, (125) kêempat Hang Husain Chêngang (جشخ).

Bêrmula jikalau Sultan Mahmud Shah akan bêrangkat bêrmalain bêrkayoh-kayohan, maka baginda bêrhênti mênnyuroh mêmanggil Sêriwa Raja, bêrpênanak Sultan Mahmud Shah mênanti di-pangkalan, bêlum juga datang Sêriwa Raja, karna 'adat Sêriwa Raja apabila datang hamba raja mêmanggil, maka ia naik ka-rumah

tidor; sërta di-bangunkan oleh hamba raja itu, maka Sëriwa Raja baharu bangun lalu buang ayer dan mandi; sudah mandi, makan; sudah makan bërkaian, dua tiga-bëlas kali di-rombak-nya juga, bëlum (baik di-) baiki; sudah itu, bërbaaju lalu bërdestar, itu pun dëmikian juga, bëlum baik di-baiki-nya; bërsebai pun dëmikian juga, ëmpat lima-bëlas kali bëlum baik di-baiki-nya. Sudah itu, maka turun hingga pintu, (bërbalek pula pada istëri-nya), kata-nya, "Tuan hamba! tëgur oleh tuan hamba jika chëdëra-nya pakaian hamba ini." Jika bëlum baik, di-tëgur oleh istëri-nya, di-rombak-nya pula, di-baiki-nya. Sa-tëläh itu, maka turun-lah, maka datang hingga halaman, bërbaalek pula ka-rumah, dudok bërbaui di-buaian pula. Maka di-bangatkan oleh hamba raja itu, baharu-lah turun lalu bërjalan mêngadap Raja. Ada pun jikalau Raja hëndakkan Sëriwa Raja bangat datang, maka Tun Isak Bërakah di-suroh baginda mëmanggil Sëriwa Raja. Sa-tëläh Tun Isak datang ka-pada Sëriwa Raja, maka kata Tun Isak, "Orang kaya titah di-panggil." Maka kata Sëriwa Raja, "Baik-lah." Maka Sëriwa Raja pun naik ka-rumah. Maka Tun Isak tahu akan 'adat Sëriwa Raja itu, maka Tun Isak (minta) tikar sa-gulong baring di-sërambi. Maka Tun Isak bërseru-seru pula, "Katakan pada orang kaya beta minta nasi; përut beta lapar." Maka sëgëra di-bëri nasi oleh Sëriwa Raja. Sa-tëläh sudah Tun Isak makan, maka kata-nya, "Bëta haus, buatkan (beta) barang-barang (apa)." Maka kata Sëriwa Raja, "Lamun Tun Isak juga datang, banyak-lah këmëndak hati-nya; mari-lah kain baju-ku." Maka Sëriwa Raja pun sëgëra bërkaian, bërbaaju, bërdestar, bërkeris dan bërsebai lalu turun bërjalan mêngadap Sultan Mahmud Shah; sëgala barang këlakuan Sëriwa Raja itu baik juga dari-pada sangat kaseh baginda akan dia.

Ada pun akan Sëriwa Raja itu sangat ia di-kasehi oleh Sultan Mahmud Shah. Sa-kali përsëtua Sultan Mahmud Shah mënuyroh mëmanggil Sëriwa Raja dan Tun 'Omar dan Hang 'Isa dan Hang Husain Chëngang. Maka këmëpat orang itu datang mêngadap Sultan Mahmud Shah. Maka titah baginda pada këmëpat orang itu, "Apa këmëndak tuan hamba sakalian? Pinta-lah pada kita supaya kita bëri. Jikalau apa pun, tiadakan beta tahan." Maka yang përtama bërdatang sëmbah Sëriwa Raja, dëmikian bunyi-nya, "Ya tuan-ku, jikalau kurnia (126) yang di-përtuan, patek hëndak bërmohonkan jadi panglima gajah." Maka titah Sultan Mahmud Shah, "Kabul-lah kita akan këmëndak Sëriwa Raja itu, hanya apa daya kita, karna Sëri Rama lagi ada, bagai-mana kita mëmngambil (مشمدي) dari-pada-nya? Hëndak-lah kita pëchat, satu pun tiada salah-nya pada kita. Jikalau Sëri Rama sudah mati, nësçaya Sëriwa Raja kita jadikan panglima gajah." Sa-tëläh itu maka Tun 'Omar pun bërdatang sëmbah, "Ya tuan-ku! jikalau ada kurnia duli tuan-ku, patek hëndak mohonkan jadi raja di-laüt." Maka titah Sultan Mahmud Shah, "Baik-lah, tëtëpi Laksamana lagi ada, apa kita mëmngambil dari-pada-nya? Hëndak pun ia kita pëchat, salah-nya tiada pada kita. Apabila Laksamana tiada, Tun 'Omar-lah kita jadikan raja di-laüt." Sa-tëläh di-lihat Hang 'Isa Pantas

dan Hang Husain Chëngang, këdua-nya orang bësar-bësar itu tiada bëroleh kurnia, maka këdua-nya fikir sa-këtika. Maka titah Sultan Mahmud Shah pada Hang 'Isa dan Hang Husain, "Èngkau apa kèhëndak-mu? Pohonkan-lah ka-pada-ku." Maka sëmbah Hang 'Isa, "Tuan-ku! jikalau ada kurnia yang di-pértuan, patek mohonkan émas barang tiga-bëlas tahlil dan dëngan barang èmpat تفك (= تنك) dan kain ستلت (? sakhlát) bënian (بنين)."'

Maka dëngan sa'at itu juga di-anugërahi baginda. Maka Hang Husain Chëngang, bërdatang sëmbah pula ia, sëmbah-nya, "Ya tuan-ku! patek hëndak mohonkan kërbaú barang dua tiga bëlas ibu dan dusun dua-bëlas bidang." Itu pun di-anugërahi baginda.

Sa-kali përsëtua Sultan Mahmud Shah përgi bërmain dëngan istëri-nya Tun Bayajit anak Laksamana, tatkala itu ia tiada di-rumah përgi ka-pëgangan-nya. Maka suatu malam baginda përgi ka-rumah istëri Tun Bayajit. Sa-tëlah dinihari, maka baginda pun këmballi sëgëra, bërtemu dëngan Tun Bayajit baharu datang dari ayer di-iringkan sëgala orang-nya tërllu banyak. Akan Sultan Mahmud Shah tiada bërapa orang mëngiringkan baginda. Maka Tun Bayajit pun tahu akan Sultan Mahmud Shah turun dari rumah-nya. Jikalau hëndak di-bunoh-nya pada masa itu pun, dapat: dari-pada ia hamba Malayu tiada mau mëngubahkan sëtia-nya, juga, sa-kadar lëmbing-nya juga di-timang-nya, "Hai Sultan Mahmud Shah, dëmikian-kah pëkërti tuan hamba! Sayang tuan hamba tuan pada hamba; jikalau tuan hamba bukan tuan pada hamba, nësçaya lëmbing ini ku-tikamkan dada tuan hamba." Maka sëgaia hamba raja itu hëndak gusar; maka titah baginda, "Jangan kamu sakalian marah, karna kata-nya itu bënar, sidi (سیدی) salah kita pada-nya: hukum-nya patut di-bunoh-nya oleh dia. Oleh dia hamba Malayu tiada mau durhaka mëngubahkan sëtia-nya, maka dëmikian itu laku-nya." Maka baginda pun këmballi ka-istana-nya. Maka oleh Tun Bayajit akan istëri-nya itu di-bëri-nya talak. Shahadan ia pun tiada-lah mau (127) mëngadap dan bëkërja lagi. Maka oleh Sultan Mahmud Shah akan Tun Bayajit itu di-bujok-nya di-hantar baginda sa-orang gundek baginda Tun Iram (إرم) Sëndari nama-nya, di-ambil-nya oleh Tun Bayajit, tètapi sunggoh pun dëmikian, tiada juga Tun Bayajit mau ka-majlis.

Hatta sa-kali përsëtua, maka Sëriwa Raja pun hëndak kahwin dëngan anak Kadli Mënawar Shah, chuchu Maulana Yusuf. Maka Kadli Mënawar Shah pun bërjaga-jaga-lah. Sa-tëlah datang-lah pada këtika yang baik, maka Sëriwa Raja pun bërarak-lah akan kahwin di-atas gajah kënaikan Sultan Mahmud Shah yang bërnama Balidamësei, Tun 'Abu 'l-Karim, anak Kadli Mënawar Shah, mëngëpalakan gajah, Tun Zainal 'Abidin bërtimbangan rengka, Sëri Awadana di-buntut gajah. Maka bërarak-lah ka-rumah Kadli Mënawar Shah. Ada pun Kadli Mënawar Shah itu bërhadlir-lah di-kampung-nya dëngan mërçhun dan përiok api; maka pintu pagar

di-tutup-nya. Maka kata Kadli Mënawar Shah, "Jikalau dapat Sëriwa Raja masuk kampong hamba ini, maka hamba dudokkan dëngan anak hamba ini; (jikalau tiada dapat, tidak-lah hamba kahwinkan, biar-lah hilang bëlانجا hamba." Sa-tëlâh datang gajah Sëriwa Raja) di-luar pintu, maka di-suroh Kadli Mënawar Shah pasang-lah mërçhun dan përiok api, dan bunyi tëmpek sorak orang gëmuroh bunyi-nya, bërçampur dëngan bunyi sëgala bunyi-bunyian, tër-lalu adzmat bunyi-nya. Maka Balidamësai pun tër-këjut lalu lari, bëbërapa pun di-tahani oleh Tun 'Abdu 'l-Karim tiada juga tër-tahan. Sa-tëlâh di-lihat oleh Sëriwa Raja, maka kata Sëriwa Raja pada Tun 'Abdu 'l-Karim, "Abang, ستايك undur-lah abang ka-tëngah; biar beta ka-këpala." Maka Tun 'Abdu 'l-Karim pun ka-tëngah-lah. Maka Sëriwa Raja pun ka-këpala gajah; maka di-paling-nya oleh Sëriwa Raja Balidamësai itu lalu di-langgar-nya pada pintu Kadli Mënawar Shah. Maka bëbërapa pun di-pasang orang mërçhun dan përiok api tiada lagi di-hisabkan-nya, di-rëmpa juga lalu masuk ka-dalam. Maka gajah pun tër-këpil di-balai Kadli Mënawar Shah. Maka Sëriwa Raja pun mëlompot-lah ka-balai, maka di-kahwinkan-lah oleh Kadli Mënawar Shah dëngan anak-nya, Sultan Mahmud Shah pun mënëgâp. Sa-tëlâh sudah kahwin, sakalian orang pun makan-lah. Sa-tëlâh sudah makan, maka Sultan Mahmud Shah pun këm-bali-lah ka-istana baginda.

Ada pun akan Kadli Mënawar Shah itu, tër-lalu tahu mënëtak-kan bëladau, karnâ ia bërâjar pada Raja Maluku tatkala datang mënëgâp ka-Malaka dari-pada zaman Sultan 'Ala'u'd-din. Apabila Kadli Mënawar Shah dudok di-adap orang banyak, akan sërambi tuan itu ada bër-kisi-kisi لسيغ; maka kata Kadli Mënawar Shah pada sëgala orang yang mënëgâp itu, "Bërâpa batang kër-hëndak tuan hamba putus kisi-kisi ini? Hamba tëtak." Maka sëm-bah orang mënëgâp, "(Dua) batang." Maka di-tëtak oleh Kadli Mënawar Shah, dua batang putus. Jika di-kata orang, "Tiga batang," maka tiga juga putus; bërâpa-bërâpa di-kër-hëndaki orang putus, di-tëtak-nya.

Sa-tëlâh bërâpa lama-nya Sëriwa Raja dudok dëngan anak Kadli Mënawar Shah, bërânak sa-orang laki-laki, Tun 'Omar nama-nya, bër-gëlar Sëri Pëtam, di-sëbut orang Datok ممت, Akan Sëri Pëtam banyak bërânak, yang tua bërnama Tun Daud, itu-lah Datok di-Baroh. Laki-laki sa-orang lagi, Tun 'Ali Sandang ayah (اي) Datok Muar përrëmpuan; sa-orang lagi Tun Bentan (بينن) nama-nya, ayah Tun Mai; sa-orang lagi Tun Hamzah nama-nya, ayah (Tun) Mandurah; sa-orang lagi Tun Tukak nama-nya, ayah (Tun) 'Omar yang mati di-Pëtani; banyak lagi lain dari-pada itu, tiada-lah kami sëm-butan sëmua-nya.

Ada pun akan Sëriwa Raja itu, tërllu tahu pada gajah dan kuda. Ada sa-ekur kuda puteh di-pëlihara oleh Sëriwa Raja, tërllu sangat di-kaseh-nya. Maka sa-ruang sël原因-nya itu di-lapangkan-nya akan tëmplat-nya mënambat kuda itu. Apabila orang hëndak mëmjinjam kuda itu, hëndak di-bawa-nya bërmain tërang bulan, maka di-pinjami-nya oleh Sëriwa Raja; maka di-bawa orang itu bërjalan-lah dua tiga bëlit, maka di-bawa-nya pula oleh kuda itu këmballi ka-tëmplat-nya. Mëlainkan Tun Isak Bërah juga yang dapat mëmjinjam dia; apabila Tun Isak Bërah mëmjinjam dia, maka di-bawa-nya-lah bërjalan bërmain sa-bëlit dua bëlit, maka di-bawa-nya këmballi oleh kuda itu ka-tëmplat-nya. Maka kata Tun Isak Bërah pada budak-budak Sëriwa Raja, "Bëri tahu orang kaya aku haus, hëndak minta barang apa." Maka di-bëri oleh Sëriwa Raja. Sa-tël原因 sudah ia makan, maka kata Tun Isak Bërah pada Sëriwa Raja, "Beta bawa pula kuda ini bërmain." Maka kata Sëriwa Raja, "Bawa-lah." Maka di-bawa-nya oleh Tun Isak Bërah dua tiga bëlit; maka di-bawa-nya pula oleh kuda itu këmballi ka-rumah Sëriwa Raja. Maka kata Tun Isak pada budak-budak Sëriwa Raja, "Bëri tahu orang kaya beta lapar hëndak minta nasi." Maka di-bëri oleh Sëriwa Raja nasi. Sa-tël原因 sudah makan, përgi pula, di-bawa-nya bërmain dua tiga bëlit di-bawa-nya këmballi pula, di-pinta-nya pula oleh Tun Isak barang apa yang sukar-sukar pada Sëriwa Raja. Maka kata Sëriwa Raja, "Lamun Isak datang juga, sahaja banyak-lah kël原因 hati-nya. Kata ka-pada-nya përgi-lah bawa kuda ini sa-kël原因 hati-nya bërmain bësa-malaman." Maka di-bawa-nya-lah oleh Tun Isak Bërah kuda itu bërmain bësa-malaman itu.

Kalakian maka pada suatu hari datang sa-orang Patan, tërllu tahu naik kuda. Maka di-suroh oleh Sultan Mahmud Shah (129) bawa ka-pada Sëriwa Raja. Sa-tël原因 datang ka-pada Sëriwa Raja, "Orang Kaya, titah Yang di-përtuan, ini orang tahu naik kuda." Maka bërkata Sëriwa Raja pada Patan itu, "Tahu-kah Khoja naik kuda?" Maka sahut Patan itu, "Tahu, tuan-ku." Maka kata Sëriwa Raja, "Naik-lah tuan hamba ka-atas kuda hamba ini." Maka kuda itu di-suroh buboh kakang dan pël原因. Sa-tël原因 sudah, maka Patan itu pun naik-lah ka-atas kuda itu lalu di-gërtak-nya. Maka kata Sëriwa Raja, "Khoja, chëmëti kuda itu." Maka oleh Patan itu di-chëmëti-nya; (maka oleh) kuda itu di-buangkan-nya Patan itu dari atas bëlakang-nya jatoh tunggang-langgang. Maka kata Sëriwa Raja, "Hai Khoja! oleh apa?" Maka Sëriwa Raja pun mën्यëru kapada anak-nya, kata-nya, "Omar." Maka Tun Omar pun sëgëra datang. Maka kata Sëriwa Raja, "Chëmëti kuda itu, Awang." Maka di-chëmëti-nya oleh Tun Omar, maka kuda itu pun mënari. Maka tërllu hairan Patan itu mël原因 këpandaian Sëriwa Raja pada kuda itu.

Sa-bërmula akan Tun Omar itu di-kasehi oleh Sultan Mahmud Shah itu. Ada anak Sëri Bija 'diraja, Datok Bongkok, tërllu bërani: bahawa Tun Omar itu-lah yang di-aku'i oleh guru-nya tiada mati oleh sënjata sëtëru-nya; sëbab itu-lah maka kël原因-nya gila

bahasa, tiada apa bēhina akan lawan-nya. Ada pun akan Hang 'Isa Pantas, barang kēlakuan-nya tērlalu pantas. Ada suatu batang di-titi-nya di-sungai Malaka itu timbul bērgoling-goling, jikalau di-irek orang, tēnggēlam ia ·|· ĕmpat ·|· had mata kaki orang: jikalau Hang 'Isa Pantas bērjalan di-sana, di-irek-nya batang itu dari kanan bērgoling ka-kiri, di-irek-nya pula dari kiri lērgoling ka-kanan: dēngan dēmikian sampai ia ka-sabērang, kura-kura kaki-nya pun tiada basah. Ada pun akan Hang Husain Chēngang pun kahwin dēngan anak Hang Usuh. Sa-tēlah sudah kahwin, maka makan nasi adap-adapan. Sa-tēlah tiga suap sa-orang bērsuap-suapan, maka hēndak di-angkat orang taman gulai itu. Maka di-pēgangkan Hang Husain Chēngang, kata-nya, "Jangan di-angkat dahulu! Anak tuan hēndak sudah-lah; hamba lagi hēndak makan, karna bēlanja hamba banyak sudah habis." Maka sēgala pērēmpuan yang mēnēngar kata-nya itu habis tērtawa. Maka di-makan-nya oleh Hang Husain Chēngang. Sa-tēlah nasi gulai itu habis, maka di-angkat orang-lah, Hang Husain pun masok-lah, ka-dalam pēlaminan-lah ia.

Arakian maka Sultan Mahmud Shah hēndak pērgi mēngaji mu'alamat pada Maulana Yusuf. Akan Kadli Yusuf itu tēlah jēnun: jika orang bērlayang, layang itu lalu dari atas bubongan-nya, maka di-suroh-nya buangi ali-ali. Sa-tēlah dapat, maka di-suroh-nya kili layang-layang itu, kata-nya "Mēngapa (130) biadab lalu dari atas rumah-ku?" Dēmikian-lah laku-nya, tiada ia mēnjadi kadli lagi, anak-nya Kadli Mēnawar Shah-lah jadi kadli. Maka Sultan Mahmud Shah pun pērgi-lah bērgajah ka-rumah Maulana Yusuf, di-iringkan oleh sēgala hamba raja. Sa-tēlah datang ka-luar pagar Maulana Yusuf, maka kata hamba raja pada orang tunggu pintu Maulana Yusuf, "Bēri tahu Maulana Yusuf yang di-pērtuan Sultan Mahmud Shah datang." Maka di-bēri orang tahu Maulana Yusuf. Maka kata Maulana Yusuf, "Tutup pintu! Apa kērja Sultan Mahmud Shah datang ka-rumah fakir?" Maka sēgala kata Maulana Yusuf itu sēmua-nya di-pērsēmbahkan orang ka-pada Sultan Mahmud Shah. Maka baginda pun kēmbali-lah ka-istana baginda. Sa-tēlah hari malam, maka hamba raja di-suroh baginda pulang. Sa-tēlah sunyi, maka Sultan Mahmud Shah pun pērgi dua bērbudak; kitab baginda sēndiri mēmbawa dia. Sa-tēlah datang di-luar pintu Maulana Yusuf, maka titah baginda pada orang tunggu pintu Maulana Yusuf, "Bēri tahu Maulana Yusuf fakir Mahmud datang." Maka di-buka-nya pintu, karna fakir patut-lah datang ka-rumah sama fakir. Maka Maulana Yusuf sēgēra-lah kēluar lalu Sultan Mahmud Shah di-bawa-nya naik dudok. Maka Sultan Mahmud Shah pun mēngaji-lah pada Maulana Yusuf.

Hatta maka tērsēbut-lah pērkataan pēri baik paras Raja Zainal-'Abidin, saudara Sultan Mahmud Shah, sa-orang pun tiada tara-nya pada zaman itu, baik-nya tiada bērchēla lagi, kēlakuan-nya pun tērlalu baik sēdap manis, pantas tangan. Jika baginda bērkain mēmanchong, maka panchong-nya di-gantong dari-pada hēndak baik pērbuatan-nya panchong (فنج) itu. Maka ada sa-ekur kuda

baginda, Ambangan nama-nya, terlalu-lah sangat di-kaseh baginda; dekat peraduan baginda itu sa-ruang di-lapangkan-nya, di-sana-lah kuda itu di-tambatkan-nya. Maka dua tiga kali sa-malam di-bangun-nya oleh baginda. Apabila Raja Zainal-'Abidin akan berkuda, maka baginda memakai. Sa-telah sudah memakai maka برقاشق jëbat-jëbatan di-gosokkan baginda pada kuda itu, maka pergi-lah baginda berkuda. Maka gëmpar-lah segala orang di-pëkan melihat baginda lalu itu; segala anak-bini-nya orang, dan segala anak dara-dara yang tarohan sakalian-nya bëtërpaan hendak melihat Sultan Zainal-'Abidin; ada yang menengok pada pintu, ada yang menengok pada kisi-kisi, ada yang menengok pada tingkap ada yang menengok pada atap, ada yang memësok dinding, ada yang memanjat pagar. Maka rupa pengidat perempuan akan Raja Zainal-'Abidin tiada-lah tersëmbunyi lagi, maka rupa sireh masak berpuluh chëpa gentel dan lëlat, jangan di-kata lagi. Maka bau-bauan dan narwastu beratus-ratus chëmbul, جمبت (? = jëbat) masak bermandi-mandi, bërchëmpaka (131) di-gubah dan bunga mëlör di-angkat bërcheper-cheper; putar-putar (فوتر ٢) bunga apa-tah lagi? Maka barang yang bërkenan di-ambil-nya oleh Raja Zainal-'Abidin, barang yang tiada bërkenan di-bërikan baginda pada segala orang muda-muda. Maka chabul-lah nëgëri Malaka pada masa itu.

Sa-telah Sultan Mahmud Shah mënëngar segala këlakuan Raja Zainal-'Abidin itu, maka baginda terlalu murka akan adinda baginda, tètapi murka-nya sa-kadar dalam hati-nya juga, tiada di-lahirkan. Maka Sultan Mahmud Shah mënuyuroh mëmanggil hamba raja yang kërperchayaan. Sa-telah datang, maka titah Sultan Mahmud Shah pada segala hamba raja, "Siapa kamu dapat mëm bunoh Zainal-'Abidin, sa-orang pun jangan tahu?" Maka sa-orang pun tiada bërchakap. Maka ada sa-orang pënunggu pintu ënggan di-hadapan raja, Hang Bërkat nama-nya ia-lah bërchakap ka-pada Sultan Mahmud Shah. Maka titah Sultan Mahmud Shah.....

(*A lacuna in MS.—from which Raffles 18, was copied*).

.....patah-lah perang orang Këlantan. Maka segala orang Malaka pun masok-lah ka-dalam kota mërampas. Maka anak Raja Këlantan tiga orang perempuan këtiga-nya tertawan, Otang Këntang (او تغ كنتغ) sa-orang nama-nya, Chërpa (چرف) sa-orang nama-nya, Chërbok (چربوق) sa-orang nama-nya. Maka këtiga-nya di-bawa Sëri Maharaja këmali ka-Malaka. Maka Sëri Maharaja pun sampai-lah ka-Malaka. Maka Sëri Maharaja pun masok mëngadap Sultan Mahmud Shah. Maka këtiga-nya putëri itu di-përsëmbahkan-nya ka-bawah duli Sultan Mahmud Shah. Maka terlalu suka-chita baginda oleh mënëngar Këlantan itu alah. Maka baginda mëmberi anugërah akan Sëri Maharaja dëngan segala orang yang pergi itu. Maka putëri Këlantan itu

kétiga-nya di-taruh di-dalam. Maka putëri Otang Këntang itu di-përistëri oleh Sultan Mahmud Shah, maka bëranak tiga orang, yang tua përëmpuan, yang têngah laki-laki Raja Nara (نار) nama-nya, yang bongsu përëmpuan. Sa-tëlah itu, maka Sultan Mahmud Shah bëristëri pula akan anak Laksamana Tun Birah nama-nya bëranak sa-orang përëmpuan Raja Dewi nama-nya.

Wa Allahu a'lam bi's-sawab.

XVI.

Al-kesah. Maka tërsëbut-lah përkataan Sultan Mënawar Shah, Raja Kampar, pun sudah mangkat; ada anak baginda laki-laki, Raja 'Abdu'llah nama-nya. Maka Raja 'Abdu'llah mêngadap ka-Malaka. Sa-tëlah datang ka-Malaka maka oleh Sultan Mahmud Shah akan Raja 'Abdu'llah di-ambil baginda akan mënantu di-dudokkan dëngan anak baginda saudara Raja Ahmad itu. Maka di-suroh rajakan pula di-Kampar; maka Sultan 'Abdu'llah pun këmbali-lah ka-Kampar.

Hatta bërapa lama-nya, maka Bëndahara Puteh pun hilang. Maka di-kërjakan oleh Sultan Mahmud Shah sapërti 'adat Bëndahara mati. Sa-tëlah sudah di-tanamkan, maka Sultan Mahmud Shah pun mënghimpunkan sëgala orang yang patut mënjadi Bëndahara, përtama (132) Tun Zainal-'Abidin, këdua Tun Tëlanai, këtiga Paduka Tuan, këëmpat Sëri Nara 'diraja, këlîma Sëriwa Raja, këënam Sëri Maharaja, këtujoh Abu Sayid, këdëlapan Tun 'Abdul, kësëmbilan Tun Bijaya Maha Mëntëri; tëtëpi bërdiri-lah kësëmbilan-nya bërbanjat di-hadapan istana Sultan Mahmud Shah; maka titah Sultan Mahmud Shah, "Siapa dari-pada antara orang kaya sakalian akan jadi Bëndahara? Barang siapa patut." Maka sëmbah Paduka Tuan, "Tuanku sakalian yang sëmbaran orang ini sëmua-nya patut-lah jadi bëndahara. Barang siapa yang di-këhëndaki Yang di-përtuan, itu-lah jadikan bëndahara." Maka bonda Sultan Mahmud Shah mënëngar dari balek pintu, maka kata-nya pada anakanda baginda, "Tun Mutahir-lah jadi bëndahara." Maka titah Sultan Mahmud Shah, "Pa' Mutahir-lah jadi bëndahara." Maka sakalian orang pun kabul-lah akan Sëri Maharaja jadi bëndahara. Maka datang përsalin sapërti isti'adat bëndahara, di-anugërahi karas Bandan dëngan sikap-nya alat-nya. Ada pun akan 'adat dahulu kala, apabila orang jadi bëndahara dan pënghulu bëndahari dan tëmënggong dan sëgala mëntëri di-anugërahi karas Bandan dëngan sa-lëngkap alat-nya: apabila pënghulu bëndahari dan tëmënggong, tiada bërkobak (كوبك); akan bëndahara di-bëri bërkobak dan buli-buli da'wat, jikalau jadi tëmënggong, di-bëri tombak bërtëtampat.

Sa-tëlah Sëri Maharaja jadi Bëndahara, maka nëgëri Malaka pun makin ma'amur-lah lagi dëngan ramai-nya, karna Bëndahara Sëri Maharaja tërllalu 'adil lagi dëngan murah-nya, shahadan

têrlalu sangat pada mêmëliharakan akan sêgala dagang lagi têrlalu baik pada mêm̃bawa orang. Maka 'adat kapal dari atas angin, apabila akan bërlayar ka-Malaka, sërta ia mêm̃bongkar sauh, maka salawat-lah ma'alim-nya. Sa-têlah sudah salawat, maka kata-nya, "Salamin bandar Malaka, pisang جَارَمَ (? Jëram), ayer Bukit China, Bëndahara Sëri Maharaja," Maka sahut sêgala khalasi, "Orang-orang bërbayu, tok, bërbayu."

Ada pun akan Bëndahara Sëri Maharaja, banyak anak-nya; yang tua sa-kali Tun Hasan nama-nya, têrlalu baik rupa-nya, shahadan dêngan baik sikap-nya; ia-lah jadi tēm̃ggong akan ganti ayah-nya. Bërmula 'adat tēm̃ggong, mēngatur orang makan di-balai-ruang (Ada pun) Tun Hasan Tēm̃ggong, apabila akan mēngatur orang makan di-balai-ruang, maka ia mēm̃akai kain mēmanchong dan bërsebai dan bërdestar halaman dan bërtaojok, bër-gunchi; maka ia bërjalan di-naga-naga mēngatur orang makan, mēnunjok-nunjok dêngan kipas, laku-nya sapërti pēdekar mēnari. Shahadan Tun Hasan Tēm̃ggong-lah yang përtama mēlabohkan baju Malayu, dan mēm̃bësarkan pangkal tangan. Maka Tun Hasan Tēm̃ggong bëranak laki-laki Tun 'Ali nama-nya.

Sa-kali përsëtua maka Bëndahara Sëri Maharaja dudok (133) di-adap (orang): maka kata Bëndahara Sëri Maharaja pada sêgala orang yang mēngadap itu, "(Mana) baik si-Hasan itu dêngan hamba?" Maka sēmbah orang yang mēngadap itu, "Baik juga datok dari-pada anakanda." Maka kata Bëndahara Sëri Maharaja, "Salah kata tuan hamba sakalian, karna (hamba) pun ada chërmin pada mata hamba. Baik juga si-Hasan dari-pada hamba, karna ia orang muda, tètapi tērpantas manis hamba." Maka sahut sêgala orang banyak, "Sungguh gërang sapërti sabda datok itu." Ada pun akan Bëndahara Sëri Maharaja sēdia orang baik rupa lagi sangat hiasan, pada sa-hari tujuh kali bërsalin pakaian, baju juga sa-ribu banyak-nya pëlbagai rupa, dëstar sudah tērikat pada kēlēbut juga dua tiga puluh sēm̃ua-nya sudah di-pakai bëlaka, chërmin sa-tinggi bërdiri. Jika Bëndahara Sëri Maharaja mēm̃akai sudah bër kain, bër baju, bër kërīs, bërsebai, maka Bëndahara Sëri Maharaja bër-tanya pada istëri-nya, "Tuan! dëstar mana yang patut dêngan kain baju hamba ini?" Maka kata Bëndahara Përëmpuan, "Dëstar anu itu yang patut." Maka barang yang di-katakan Bëndahara Përëmpuan itu-lah di-pakai oleh Bëndahara Sëri Maharaja.

Maka sa-orang lagi anak Bëndahara Tun Bayajit Rupert nama-nya. Sa-orang lagi Tun Lela Wangsa nama-nya. Maka anak Bëndahara Sëri Maharaja yang përëmpuan Tun تَکَل nama-nya, dudok dêngan Orang Kaya Tun Abu Sayit, anak Sëri Awadana; itu-lah yang bëranakan Orang Kaya Tun Hasan.

Bërmula akan Bëndahara Sëri Maharaja têrlalu bësar dari-pada Bëndahara yang lain. Jika ia dudok di-balai di-adap orang, jikalau anak raja-raja datang, tiada-lah di-turuni-nya, sa-hingga

di-unjukkan tangan-nya, kata-nya, "Naik;" melainkan anak raja yang akan ganti kĕrajaan, maka di-turuni-nya oleh Bĕndahara Sĕri Maharaja. Tĕtapi jikalau Raja Pahang datang, Bĕndahara Sĕri Maharaja bĕrdiri: maka Raja Pahang naik dudok sama-sama dĕngan Bĕndahara Sĕri Maharaja. Akan Sĕri Nara 'diraja, Tun Tahir, kakak Bĕndahara Sĕri Maharaja, Pĕnghulu Bĕndahari juga. Maka Sĕri Nara 'diraja bĕranak lima orang, tiga orang laki-laki, Tun 'Ali sa-orang nama-nya, Tun Hamzah sa-orang nama-nya, Tun Mahmud sa-orang nama-nya; dua orang pĕrĕmpuan, sa-orang Tun Kudu nama-nya, ia pun baik juga rupa-nya di-pĕristĕri oleh Sultan Mahmud Shah, tĕrlalu di-kasehi di-suroh panggil pada sĕgala orang dalam "Datok Tuan," sĕbutan sĕgala kaum kĕluarga "Datok Puteh."

Ada pun akan Tun 'Abdul adek Bĕndahara Sĕri Maharaja pun banyak bĕranak: ada bĕrapa orang laki-laki, ada bĕrapa orang pĕrĕmpuan (134) itu, sa-orang dudok dĕngan Orang Kaya Tun Rana bĕranakkan Tun Hidap Panjang Datok Jawa, sa-orang laki-laki Tun Minda nama-nya di-angkat anak oleh Sĕri Nara 'diraja.

Maka Pĕnggeran Surabaya, yang bĕrnama Pateh Adam pun datang mĕngadap ka-Malaka, maka di-anugĕrahi pĕrsalin oleh Sultan Mahmud Shah; maka di-suroh dudok tara mĕntĕri. Sa-kali pĕrsĕtua Pateh Adam dudok di-sĕlasar Sĕri Maharaja. Tatkala itu Tun Sinal lagi kĕchil, baharu tahu bĕrlari-lari jatoh; maka bĕrlari-lari di-hadapan Sĕri Nara 'diraja, maka kata Sĕri Nara 'diraja pada Pateh Adam, "Dĕngar-lah kata anak hamba ini! Ia hĕndak bĕrlakikan tuan hamba, kunun." Maka Pateh Adam tundok sĕraya mĕnyĕmbah, kata-nya, "Inggeh." Hatta maka datang musim akan kĕmbali ka-Jawa. Maka Pateh Adam pun mohon-lah pada Sultan Mahmud Shah; maka di-anugĕrahi pĕrsalin oleh Sultan Mahmud Shah dĕngan sapĕrti-nya. Maka oleh Pateh Adam di-tĕbus-nya sa-orang budak pĕrĕmpuan yang sama 'umor-nya dĕngan Tun Sinal dan bĕsar-nya pun sama; maka di-bawa-nya kĕmbali ka-Surabaya. Sa-tĕlah sampai ka-Surabaya, maka di-pĕliharakan budak itu dĕngan sapĕrti-nya. Bĕrapa lama-nya budak itu pun bĕsar-lah, patut-lah akan bĕrsuami. Maka di-bĕri-nya bĕrsuami. Sa-tĕlah itu Pateh Adam pun bĕrlĕngkap-lah hĕndak pĕrgi ka-Malaka. Maka di-pileh-nya ĕmpat anak pĕria'i yang baik-baik. Sa-tĕlah sudah lĕngkap, maka Pateh Adam pun pĕrgi-lah.

Sa-tĕlah sampai ka-Malaka, maka Pateh Adam pun datang ka-pada Sĕri Nara 'diraja, maka bĕrkata Pateh Adam, "Manira datang ini hĕndak minta janji andeka pakanira, hĕndak (mĕndudokkan) manira dĕngan anakanda." Maka kata Sĕri Nara 'diraja. "Tiada hamba bĕrjanji hĕndak mĕndudokkan anak hamba dĕngan tuan hamba." Maka sahut Pateh Adam, "Tiada-kah tatkala anakanda lagi bĕrlari-lari maka kata tuan-ku, 'Pateh Adam, dĕngar kata anak hamba ini, ia hĕndak bĕrlakikan tuan hamba?' " Maka sahut Sĕri Nara 'diraja, "Sunggoh hamba bĕrkata-kata dĕmikian, tĕtapi hamba bĕrgurau juga dĕngan tuan hamba." Maka kata

Pateh Adam, "Ada-kah 'adat përia' di-përguraukan orang." Maka Pateh Adam pun këmali-lah pada senggërahan-nya; maka ia bërbichara dalam hati-nya hëndak mërugul Tun Sinda. Ada pun akan Tun Sinda, sudah bësar, bërumah sëndiri. Maka oleh Pateh Adam itu di-ëmasi-nya sëgala pënunggu pintu Sëri Nara 'diraja, kata-nya pada pënunggu pintu itu, "Bëri-lah aku masok ka-rumah Tun Sinda dëngan ëmpat-puloh përia' ini juga." Maka kabul-lah tunggu pintu itu mëmberi ia masok ka-rumah Tun Sinda; sëbab ia kënna ëmas itu hilang-lah sëtia-nya, sunggoh-lah sapërti sabda 'Ali karrama 'llahu wajhahu (135), "La khaira 'l-wafa'i 'ala man la asla lahu: "ërti-nya sia-sia bërsëtia atas orang yang tiada bërbangsa bagi-nya.

Maka pada suatu malam, masok-lah Pateh Adam dëngan ëmpat-puloh anak përia' yang di-pilih-nya itu; maka Pateh Adam pun naik-lah ka-rumah Tun Mënida. Maka orang pun gëmpar-lah. Maka Sëri Nara 'diraja di-bëri orang tahu, maka Sëri Nara 'diraja pun tëlalu marah, mënyuroh mënghimpunkan sëgala orang, maka orang pun sëmua-nya bërkampong-lah dëngan sëgala alat sën-jata-nya. Maka di-këpong orang-lah rumah Tun Mënida. Ada pun Pateh Adam dudok juga di-sisi Tun Mënida, di-tindeh-nya paha Tun Mënida, maka di-urai-nya sabok-nya, di-ikat-nya pada ping-gang Tun Mënida sa-kërat dan di-ikatkan-nya pada pinggang-nya (sëndiri) sa-kërat. Maka kërës-nya di-hunus-nya. Maka orang mëngëpong pun tëlalu banyak, rupa sënjata bërlapis-lapis. Maka sëgala anak përia' itu pun mëlawan, ëmpat-puloh-nya mati di-bunoh orang; maka di-bëri orang tahu Pateh Adam, تیغ فرنیاک

کرس اندیک kabeh sampun pëchah." Maka sahut Pateh Adam, "Dëndamënë kang sampun pëchah kabeh ing sun putera di-dalëm ikabela nanging pararatu," (ërti-nya, "Biar-nya-lah habis mati sëmua-nya, akan aku anak orang ini pun pada-lah.")

Hatta di-naiki orang-lah rumah itu. Maka hëndak di-bunoh orang-lah Pateh Adam. Maka kata Pateh Adam, "Jikalau aku di-bunoh, anak orang ini ku-bunoh." Maka di-bëri orang tahu pada Sëri Nara 'diraja akan sëgala këlakuan Pateh Adam itu. Maka kata Sëri Nara 'diraja, "Jangan ia di-bunoh, takut anak hamba di-bunoh-nya; karna pada hamba, jikalau sa-luroh Jawa itu pun sa-kali jikalau anak hamba mati tiada sama pada hamba." Maka tiada-lah jadi di-bunoh Pateh Adam. Maka di-kahwinkan dëngan Tun Mënida. Bahawa Pateh Adam sa-lama di-Malaka itu tiada pënah ia bërchërai barang sa-jari jua pun dëngan Tun Mënida; barang ka-mana ia përgi bërsama-sama juga. Sa-tëlal datang-lah musim (akan këmali) ka-Jawa, maka Pateh Adam pun mohon-lah pada Sëri Nara 'diraja hëndak këmali mëmbara Tun Mënida sa-kali; maka di-kabulkan oleh Sëri Nara 'diraja. Maka Pateh Adam pun mëngadap Sultan Mahmud Shah mohon hëndak këmali. Maka di-anugërahi baginda dëngan sa-lëngkap-nya pakaian. Sa-tëlal itu, maka Pateh Adam pun këmali-lah; sa-tëlal bërapa lama-nya di-jalan, maka sampai-lah ka-Surabaya.

Maka Pateh Adam pun bėranak dėngan Tun Mėnida sa-orang laki-laki bėrnama Tun Husain, itu-lah yang Pangeran Surabaya sėkarang.

Wa Allahu a'lam bi s'-sawab.

XVII.

Al-kesah. Maka tėrsėbut-lah pėrkataan Raja Kėdah pun pėrgi mėngadap (136) ka-Malaka, hėndak mohonkan nobat. Sa-tėlah datang ka-Malaka, maka di-dudokkan oleh Sultan Mahmud Shah sa-tara mėntėri; maka tėrlalu banyak di-bėri anugėrah oleh baginda akan Raja Kėdah.

Sa-kali pėrsėtua Bėndahara Sėri Maharaja dudok di-balai-nya sėndiri di-adap orang. Maka Tun Hasan Tėmėnggong dan sėgala mėntėri sėmua-nya ada dudok. Maka hidangan pun di-kėluarkan orang-lah. Maka Bėndahara Sėri Maharaja pun makan sa-orang-nya, sėgala orang banyak itu dudok sahaja mėnantikan Bėndahara makan, karna 'adat Bėndahara tiada makan sama-sama dėngan orang: sa-tėlah sudah Bėndahara makan, maka orang lain makan, dėmikian-lah 'adat-nya. Hatta sėdang pėrtėngahan Bėndahara Sėri Maharaja makan maka Raja Kėdah pun datang; maka sėgėra di-suroh Bėndahara Sėri Maharaja naik dudok. Maka Raja Kėdah pun naik dudok sama-sama dėngan Tun Hasan Tėmėnggong. Maka Bėndahara pun sudah makan (lalu makan) sireh; maka sisa Bėndahara Sėri Maharaja itu di-tarek oleh Tun Hasan Tėmėnggong dėngan sėgala mėntėri itu. Maka kata Tun Hasan Tėmėnggong pada Raja Kėdah, "Raja, mari kita makan." Maka kata Raja Kėdah, "Baik-lah." Maka kata Bėndahara, "Jangan Raja makan sisa hamba." Maka kata Raja Kėdah, "Tiada mėngapa, karna Bėndahara orang tua, pėnaka bapa pada beta." Maka Raja Kėdah pun makan sisa Bėndahara itu bėrsama-sama dėngan Tun Hasan Tėmėnggong dan sėgala mėntėri. Sa-tėlah sudah makan, maka sireh pun datang. Hatta bėrapa lama-nya Raja Kėdah di-Malaka, maka Raja Kėdah pun mohon-lah ka-bawah duli Sultan Mahmud Shah hėndak kėmbali ka-Kėdah. Maka oleh Sultan Mahmud Shah akan Raja Kėdah di-anugėrah nobat dan di-bėri-nya pėrsalin sapėrti-nya. Maka Raja Kėdah pun kėmbali-lah ka-Kėdah: maka baginda pun nobat-lah di-Kėdah.

Maka ada sa-orang mėntėri Sultan Mahmud Shah, Tun Pėrpateh Hitam, asal-nya dari-pada anak chuchu Tun Jana Buga Dėndang, maka ada anak Tun Pėrpateh Hitam, Tun Husain nama-nya, tėrlalu baik sikap-nya. Maka kata Tun Husain, "Jikalau ada bapa-ku di-acharakan (داجرکن) orang, aku mėngamok." Maka dėngan takdir Allah ta'ala, Tun Pėrpateh Hitam pun bėrsual (سؤال) dėngan sa-orang dagang, maka Tun Pėrpateh Hitam pun bėrachara (براجار) dėngan dagang itu pada Bėndahara. Tatkala

itu Laksamana pun ada, karna 'adat Bëndahara Malaka, jikalau mēngachara, Tēmēnggong dēngan Laksamana tiada bērchērai dēngan Bëndahara. Apabila orang biadab laku-nya pada Bēndahara, Laksamana-lah mēmbunoh dia; apabila orang patut di-tangkap di-pasong, Tēmēnggong mēnangkap dia; dēmikian-lah isti'adat zaman Malaka. Sa-tēlah Tun Pērpateh Hitam di-acharakan

(داچاراکن) oleh Bëndahara Sēri Maharaja, maka Tun Husain pun

datang mēndapatkan ayah-nya itu (137). Sa-tēlah Tun Pērpateh Hitam mēlihat Tun Husain datang bērkēris panjang, maka pada hati Tun Pērpateh Hitam, "Ēntah di-sunggohkan-nya oleh Tun Husain saperti kata yang dahulu itu?" Maka Tun Pērpateh Hitam pun bērdiri, maka di-kuisikan-nya tikar dēngan kaki-nya, sēraya kata-nya, "Mēntēri apa-tah ini mēngacharakan orang bagini?" Maka

Laksamana sēgēra mēngunus فداکس; maka kata Laksamana,

"Mēngapa maka orang kaya biadab mēnguiskan tikar di-hadapan Bëndahara?" Lalu di-parang-nya oleh Laksamana. Maka orang lain pun sakalian-nya mēngunus sēnjata mēnikam Tun Pērpateh Hitam. Maka bērapa-bērapa pun Bëndahara Sēri Maharaja mē-larang tiada juga di-khabarkan orang, di-tikam juga, Tun Pērpateh Hitam pun mati-lah. Maka Tun Husain mēlihat bapa-nya mati itu, maka ia mēngunus kēris hēndak mēlawan. Maka kata Laksamana, "Hēndak durhaka-kah Tun Husain lakukan sa-kali?" Maka Tun Husain pun di-bunoh orang-lah. Maka Laksamana pun masok-lah mēngadap Sultan Mahmud Shah. Maka sēgala pēri hal ahual itu sēmua-nya di-pērsēmbahkan ka-bawah duli Sultan Mahmud Shah. Maka titah baginda, "Jikalau tiada ia di-bunoh oleh Laksamana pada kētika itu, kēmudian nēschaya kita bunoh juga, karna kēlakuan-nya biadab di-hadapan Bëndahara itu sa-rasa di-hadapan kita pun, dēmikian juga." Maka Sultan Mahmud Shah mēmbēri anugēraha pērsalin akan Laksamana.

Wa Allahu a'lam bi 's-sawab.

XVIII.

Al-kesah. Maka tērsēbut-lah pērkataan Maharaja Mērlang, Raja Indēragiri, itu pun tēlah hilang-lah di-Malaka. Maka ada anakanda baginda, Raja Nara Singa nama-nya, bēranak dēngan pērmaisuri, anak Marhum Malaka itu: baginda-lah pula mēmēgang sēgala orang Indēragiri. Ada pun pada kētika itu sakalian anak tuan-tuan Indēragiri di-panggil-nya oleh anak tuan-tuan Malaka di-suroh-nya mēndukong dia bērjalan ka-sana ka-mari; sudah sa-orang, sa-orang lagi pula minta dukong pada-nya. Maka tiada tērtahan pēri hal itu oleh sēgala orang Indēragiri. Maka orang Indēragiri pun mēngadap pada Raja Nara Singa, sēmbah-nya. "Ya tuan-ku! mari kita mohon kēmbali ka-Indēragiri, karna tiada kuasa-lah patek sakalian dudok di-Malaka ini, tiada sa-kali-kali di-upamakan orang ini, di-jadikan-nya saperti hamba-nya." Maka titah Raja Nara Singa, "Baik-lah." Maka Raja Nara Singa pun

përgi-lah mēngadap Sultan Mahmud Shah: pada kětika itu Sultan Mahmud Shah sēdang di-adap orang. Maka Raja Nara Singa (138) pun bērdatang sēmbah ka-bawah duli Sultan Mahmud Shah, "Tuan-ku, jikalau ada kurnia yang di-përtuan akan patek, bahawa patek hēndak mohon-lah kēmbali ka-Indëragiri, karna sunggoh pun sudah di-arugërahakan ka-pada patek Indëragiri itu, tiada patek mēlihat dia." Maka oleh Sultan Mahmud Shah tiada di-lëpas baginda. Maka Raja Nara Singa diam, mēnëngar titah Sultan Mahmud Shah itu.

Sa-tëlah bërapa lama-nya, maka Raja Nara Singa bërlepas, kēmbali ka-Indëragiri. Sa-tëlah datang ka-Indëragiri, maka di-dapati baginda Maharaja Tuban, adek Maharaja Mërlang, itu pun sudah mati, tinggal anak-nya sa-orang laki-laki, Maharaja Isak nama-nya ia-lah mēmëgang Indëragiri. Sa-tëlah Maharaja Nara Singa datang, maka Maharaja Isak pun di-inchitkan oleh Tun Këchil dan Tun Balia (بالي) orang bësar di-Indëragiri. Maka

Maharaja Isak lari ka-Lingga برنيانك (? bërnikahkan) anak Raja Lingga. Sa-tëlah Maharaja Lingga mati, maka Maharaja Isak pun naik raja di-Lingga: maka baginda bëranak banyak. Hatta maka Raja Nara Singa pun naik raja-lah di-Indëragiri.

Hatta maka Sultan Mahmud Shah pun hēndak mēnyuroh ka-bënua Këling, mēmbëli kain ëmpat-puloh bagai, pada sa-bagai ëmpat hëlai kain, pada sa-hëlai kain ëmpat-puloh bagai bunga-nya. Maka Hang Nadim di-titahkan baginda ka-bënua Këling. Ada pun akan Hang Nadim itu sēdia asal anak Malaka, mēnantu pada Laksamana, pëtuturan këluarga pada Bëndahara Sëri Maharaja. Maka Hang Nadim pun përgi-lah naik kapal Hang Isak, maka bërlyar-lah ia ka-Këling. Sa-tëlah bërapa lama-nya, sampai ka-bënua Këling; maka Hang Nadim mēngadap Raja Këling. Maka sēgala kēhēndak Sultan Mahmud Shah itu sēmua-nya di-katakan-nya pada Raja Këling. Maka Raja Këling pun mēnyuroh mēnghimpunkan sēgala orang yang tahu mēnulis; maka bërkampong-lah sēgala pënulis itu, ada kadar lima-ratus banyak-nya. Maka di-suroh oleh Raja Këling tuliskan pada sēgala pënulis itu yang sapërti kēhēndak Hang Nadim itu, maka di-tulis-nya-lah oleh sēgala Këling yang pënulis di-hadapan Hang Nadim itu. Sa-tëlah sudah, maka di-tunjokkan-nya pada Hang Nadim, maka tiada bërkenan pada Hang Nadim. Maka di-tulis-nya pula lain, itu pun tiada bërkenan juga pada Hang Nadim. Maka bërapa bagai di-tuliskan oleh sēgala pandai Këling itu, tiada juga bërkenan pada Hang Nadim. Maka kata sēgala pënulis banyak itu, "Hanya-lah ini pëngëtahuan kami sakalian: jika lain dari-pada ini, tidak-lah kami sakalian tahu; tëtëpi bër-lah tuladan-nya oleh Hang Nadim supaya kami sakalian turut." Maka kata Hang Nadim, "Minta-lah pëta dëngan da'awat itu." Maka di-bërikan-nya-lah oleh Këling itu pëta dan da'awat (139) pada Hang Nadim, maka di-tulis-nya-lah oleh Hang Nadim pada kërta itu bunga sapërti kēhēndak hati-nya. Sa-tëlah di-lihat oleh sēgala Këling pënulis itu, maka

sakalian-nya hairan, gēmentar tangan-nya mēlihat kēlakuan Hang Nadim mēnulis itu. Sa-tēlah sudah di-tulis-nya oleh Hang Nadim, di-tunjokkan-nya pada sēgala orang pēnulis itu, kata-nya, "Dēmikian-lah bunga yang tuan hamba kēhēndaki." Maka dalam pada Kēling bērat-ratus itu mēlainkan dua orang hanya yang dapat mēnurut, barang yang di-tulis Hang Nadim itu di-turut-nya. Maka kata sēgala Kēling banyak itu, "Ada pun kami tiada-lah dapat mēnulis di-hadapan Hang Nadim ini, mēlainkan pulang ka-rumah, kami-lah kēlak maka kami tulis." Maka kata Hang Nadim, "Baik-lah." Maka sēgala Kēling itu pun kēmbali-lah ka-rumah-nya mēnulis. Sa-tēlah sudah lēngkap, di-tulis-nya kain yang sapērti di-kēhēndaki Sultan Mahmud Shah itu, di-sērahkan-nya pada Hang Nadim. Maka musim kēmbali pun datang-lah, maka Hang Nadim pun kēmbali-lah mēnumpang pada kapal Hang Isak. Maka oleh Hang Nadim sēgala arta-nya di-naikkan-nya ka-pada kapal itu.

Ada pun akan Hang Isak itu ada mēmbawa sa-orang Sharii mēnumpang pada kapal-nya itu. Maka pada kira-kira Sharif itu ada ēmas sēdikit lagi pada Hang Isak. Maka kata Sharif itu pada Hang Isak, "Ada pun ēmas hamba ada sēdikit lagi pada Hang Isak: kēmbalikan ka-pada hamba." Maka kata Hang Isak, "Apa lagi ka-pada-ku? Wali apa yang mēnudoh orang dēmikian ini? Buah peler gērang?" Maka kata wali itu, "Hai Hang Isak, aku sa-orang hamba Allah, ēngkau bēri peler-mu. Ada pun ēngkau kēmbali ini, kharab-kharab." Maka kata Hang Nadim pada Sharif itu, "Tuan, sahaya mohonkan ampun. Ada pun sahaya jangan di-bawa ka-pada pēkerjaan itu." Maka oleh Sharif itu di-sapu-nya bēlakang Hang Nadim, kata-nya, "Nadim, Nadim, sēlamat." Maka Sharif itu pun pulang-lah ka-rumah-nya. Maka Hang Isak pun bērlayar-lah. Sa-tēlah datang ka-tēngah laut, hujan tiada, ribut tiada, sa-konyong-konyong kapal itu tēnggēlam, maka Hang Isak dan sēgala isi kapal itu pun mati-lah. Maka Hang Nadim dan bēbērapa orang sērta-nya lēpas bērsampan dēngan sēgala arta-nya, sēdikit pun tiada bērbahaya, lalu ia ka-Selan. Sa-tēlah di-dēngar oleh Raja Selan, maka (di-) panggil-nya Hang Nadim oleh Raja Selan, di-suroh-nya bērbuat tanglong tēlor. Maka di-ukir-nya oleh Hang Nadim kulit tēlor itu, tērlalu baik pērbuatan-nya, maka di-pasang-nya dian tērlalu indah rupa-nya; sa-tēlah sudah, maka di-pērsēmbahkan-nya sa-kali pada Raja Selan, (maka Raja Selan) mēmbēri anugēraha bagai-bagai akan Hang Nadim, maka hēndak di-pēgangkan-nya sa-kali, maka Hang Nadim bērlēpas mēnumpang kapal ka-Malaka. Sa-tēlah datang, lalu ia masok mēngadap Sultan Mahmud Shah, kain yang di-bawa-nya itu ēmpat hēlai lēpas. Maka di-pērsēmbahkan-nya ka-pada Sultan Mahmud Shah. Maka sēgala (140) pēri hal ahual-nya sēmua-nya di-pērsēmbahkan-nya pada Sultan Mahmud Shah. Maka titah Sultan Mahmud "Sudah di-kētahuī Hang Isak di-sumpahi oleh Sharif itu, mēngapa Hang Nadim mēnumpang juga pada kapal-nya?" Maka sēmbah Hang Nadim, "Sēbab patek pun naik pada kapal Hang Isak, karna kapal

yang lain tiada pergi. Jika patek nanti kapal yang lain, lambat-lah patek kembali." Maka Sultan Mahmud Shah terlalu sangat murka akan Hang Nadim."

Sa-běrmula akan Laksamana Hang Tuah pun sudah mati. Maka mēnantu-nya Khoja Husain nama-nya, ia-lah di-jadi-kan oleh Sultan Mahmud Shah Laksamana, karna Laksamana Hang Tuah istěri-nya dua orang. Sa-orang kaum Sěri Bija 'diraja, Datok Bongkok, bēranak tiga orang; yang tua, pěrěmpuan di-dudokkan dēngan Khoja Husain; yang tēngah, laki-laki Tun Bayajit nama-nya; yang bongsu, pěrěmpuan Tun Sirah nama-nya di-pěristěri oleh Sultan Mahmud Shah, bēranakan Raja Dewi. Sa-orang lagi istěri Laksamana, kaum Bēndahara Paduka Raja, kěluarga pada Paduka Tuan, bēranak dua: sa-orang laki-laki yang bėrgėlar Guna, sa-orang pěrěmpuan dudok dēngan Hang Nadim. Maka Khoja Husain-lah jadi Laksamana mēnggantikan mēntua-nya. Maka Laksamana Khoja Husain bēranak laki-laki bėrnama Tun 'Abdu' llah.

Wa Allahu a' lam.

XIX.

Al-kesah. Maka těrsěbut-lah pěrataan Sultan Mahmud Shah, Raja Pahang yang tua itu, tėlah mangkat-lah. Maka anak baginda Sultan 'Abdu'l-Jamal (عبدالجمال *passim*) kěrajaan mēnggantikan ayahanda baginda. Ada pun akan Bēndahara Pahang tatkala itu Sěri Amar Bangsa 'diraja gėlar-nya akan dia, bēranak sa-orang pěrěmpuan, Tun Teja Ratna Běnggala nama-nya, terlalu baik paras-nya dalam tanah Pahang, sa-orang pun tiada sama-nya pada zaman itu, barang laku-nya sėdap manis tiada bėrbagai: itu-lah sėbab-nya maka di-ikatkan orang nyanyi, dēmikian bunyi-nya:—

Tun Teja Ratna Běnggala,
Pandai mēmbėlāh lada sulah.
Jika tuan tiada pěrchaya,
Mari bėrsumpah kalam Allah.

Arakian maka Sultan 'Abdu'l-Jamal hēndakkan Tun Teja hēndak di-pěristěri-nya. Maka Bēndahara Pahang pun kabul-lah sa-kadar lagi bėrtangguh musim datang akan bėkěrja.

Hatta maka Sultan 'Abdu'l-Jamal pun mēnitahkan Sěri Wangsa 'diraja mēngadap ka-Malaka mēmbawa rahap dan mēmběri tahu akan ayahanda baginda sudah mangkat. Maka surat pun di-arak-lah ka-pěrahu, maka Sěri Wangsa 'diraja pun pěrgi-lah ka-Malaka; maka bėrapa lama-nya di-jalan sampai-lah ka-Malaka. Maka Sultan Mahmud Shah pun kěluar-lah di-adap (141) orang. Maka surat di-suroh baginda jěmput. Sa-tėlāh surat datang ka-balai lalu di-bacha, dēmikian bunyi-nya: "Patek itu ěmpunya sėmbah datang ka-bawah duli yang di-pěrtuan; ada pun akan paduka ayahanda tėlāh kěmbali ka-rahmatu 'llah."

Sa-têlah Sultan Mahmud Shah mênêngar Sultan Mahmud Shah, Raja Pahang, sudah mangkat, maka baginda tiada nobat tujuh hari. Sa-têlah itu, maka baginda mênitahkan Sêriwa Raja ka-Pahang mērajakan Sultan 'Abdu 'l-Jamal. Maka surat pun di-arak-lah. Maka Sêri Wangsa 'diraja pun di-pērsalini baginda. Sa-têlah itu, maka Sêriwa Raja pun pērgi-lah ka-Pahang bērsama-sama dēngan Sêri Wangsa 'diraja. Sa-têlah sampai-lah ka-Pahang, maka Sultan 'Abdu 'l-Jamal pun tērlalu suka-chita, maka sēgēra di-suroh baginda jēmput surat itu sapērti 'adat-nya dahulu; sa-têlah datang ka-balai-ruang, maka surat pun di-bacha orang dēmikian bunyi-nya: "Salam do'a paduka adinda datang ka-pada paduka kakanda; ada pun yang tēlah bērlaku pada hukum Allah, apa daya kita akan mēnyalah dia; itu-lah maka paduka adinda mēnitahkan patek itu, Orang Kaya Sêriwa Raja, mērajakan paduka kakanda." Maka Sultan 'Abdu 'l-Jamal tērlalu suka-chita mēnêngar bunyi surat (itu).

Maka) adinda baginda pun mēmulaī pēkērjaan akan tabal bēr-jaga-jaga tujuh hari tujuh malam; maka Sultan 'Abdu 'l-Jamal pun di-nobatkan oleh Sêriwa Raja. Sa-têlah itu, maka Sêriwa Raja pun mohon-lah pada Sultan 'Abdu 'l-Jamal hēndak kēmbali ka-Malaka, maka titah Sultan 'Abdu 'l-Jamal ka-pada Sêriwa Raja, "Nanti-lah dahulu, mari kita pērgi mēnjērat gajah, karna musim ini gajah akan turun: tērlalu sa-kali kēsukaan-nya orang mēnjērat gajah." Maka sēmbah Sêriwa Raja, "Tuan-ku, jikalau ada kurnia tuan-ku, patek mohon juga kēmbali; karna jikalau patek tiada kēluar pada bulan ini nēschaya angin turun-lah, jadi lama-lah patek di-sini; murka kēlak paduka adinda akan patek. Tētapi hati patek tērlalu-lah sangat hasrat hēndak mēlihat orang mēnjērat gajah; dapat-kah gērangan gajah jinak ini kita lēpaskan dalam nēgēri, maka kita suroh jērat pula?" Maka titah Sultan 'Abdu 'l-Jamal, "Dapat." Maka baginda mēmanggil sēgala bomō yang tahu-tahu dalam nēgēri Pahang, maka sakalian-nya sēgēra datang. Maka di-katakan baginda-lah pada sēgala bomō, sapērti kēhēndak Sêriwa Raja itu. Maka sēmbah sēgala bomō itu, "Sēdang gajah liar lagi dapat kita jērat ini konon gajah jinak." Maka kata Sêriwa Raja pada sēgala bomō itu, "Choba jērat-lah, hamba hēndak mēlihat dia." Maka oleh Sultan 'Abdu 'l-Jamal di-suroh baginda lēpaskan sa-ekor gajah jinak. Maka di-kēpong-lah dēngan bēbērapa gajah yang lain, dan (142) bērapa bēlas orang bomō yang tahu-tahu mēmēgang jērat sapērti laku orang mēnjērat gajah liar, maka di-saukkan-lah jērat-nya ka-pada kaki gajah yang jinak dan yang di-lēpaskan-nya itu, tiada kēna, maka kēna pada gajah yang lain, dan kēna leher sama-nya bomō dan kaki-nya. Maka sēgala bomō itu pun hairan-lah. Maka sēmbah sēgala bomō itu pada Sultan 'Abdu 'l-Jamal, "Ada pun tuan-ku, tiada dapat patek sakalian mēnjērat dia di-hadapan Sêriwa Raja, karna ia tērlalu sangat tahu ka-pada gajah." Maka Sultan 'Abdu 'l-Jamal pun tērlalu malu mēlihat pēri hal itu. Maka baginda pun masok ka-istana baginda. Maka sēgala yang mēngadap sakalian pun pulang-lah masing-masing ka-rumah-nya.

Sa-têlah kéesokan hari-nya, maka oleh Sultan 'Abdu 'l-Jamal gajah baginda yang bernama Mërkëpal itu di-minyakkan baginda têrlalu lichin, maka tiada di-bëri baginda bërëngka. Ada pun akan Mërkëpal itu buntut-nya têrlalu churam sa-hingga dua orang juara yang dapat dudok, jikalau tiga orang, nêschaya jatoh; dua orang itu pun, jikalau bërëngka maka dapat. Sa-têlah itu maka Sultan 'Abdu 'l-Jamal pun naik-lah ka-atas gajah Mërkëpal nama-nya, lalu bërjalan ka-rumah Sëriwa Raja; maka Sëriwa Raja di-bëri orang tahu mêngatakan yang di-pértuan Pahang datang. Maka Sëriwa Raja sêgëra turun bërdiri di-tanah. Maka titah Sultan 'Abdu 'l-Jamal pada Sëriwa Raja, "Tuan, mana anakanda? Maka beta hëndak mêmbara naik gajah." Maka sëmbar Sëriwa Raja, "Ada, tuan-ku." Maka pada hati Sëriwa Raja, "Hëndak di-bunoh-nya-lah anakanda ini, maka gajah yang dëmikian churam dëngan tiada bërëngka dan di-minyaki-nya pula." Maka Sëriwa Raja mënÿeru anak-nya, "Omar, Omar, mari; baginda hëndak mêmbara ëngkau bërghajah." Maka Tun 'Omar sêgëra datang; maka oleh Sëriwa Raja di-biseki-nya Tun 'Omar. Sa-têlah sudah, maka kata-nya, "Përgi-lah ëngkau di-bawa oleh Sultan bërghajah." Maka Sultan Abdu 'l-Jamal pun mëndërumkan gajah. Maka Tun 'Omar pun sêgëra naik ka-pantat gajah. Maka gajah pun bërdiri-lah lalu bërjalan ka-Ayer Hitam. Maka oleh Sultan 'Abdu 'l-Jamal pada chëndërong yang tinggi lagi dëngan tërjal di-sana di-bawa baginda bërghajah naik turun, pada hati baginda supaya Tun 'Omar itu jatoh. Ada pun Tun 'Omar apabila di-rasai-nya akan tërsëlulur maka di-niatkan (د تكتن) pinggang gajah itu dëngan isharat; maka bërapa-bërapa di-gërak oleh Raja Pahang, tiada juga mau gajah itu bërjalan; dari-pada sangat gërak baginda kaki-nya yang di-hadapan tërkapai-kapai hëndak bërjalan, kaki-nya yang di-bëlakang tiada juga bërghërak. Sa-têlah baik di-rasa Tun 'Omar dudok-nya, maka di-lëpaskan-nya-lah, maka baharu-lah gajah itu bërjalan. Dua tiga kali dëmikian juga. Maka Sultan 'Abdu 'l-Jamal pun têrlalu hairan (143). Maka baginda pun këmbari-lah ka-istana baginda.

Sa-têlah itu, maka Sëriwa Raja pun mohon-lah këmbari ka-Malaka. Maka Sultan 'Abdu 'l-Jamal pun mëmbaras surat dan mëmbari përsalin akan Sëriwa Raja. Maka surat pun di-arak-lah ka-përahu. Sa-têlah itu, maka Sëriwa Raja pun këmbari-lah ka-Malaka. Sa-têlah sampai ka-Malaka, maka surat di-arak ka-dalam. Maka Sultan Mahmud Shah pun têrlalu suka-chita mënëngar bunyi surat itu, shahadan mënëngar sëgala këlakuan Sëriwa Raja tatkala di-Pahang itu, bëbërapa puji baginda akan Sëriwa Raja itu dan di-anugërahi përsalin sapërti-nya. Maka Sëriwa Raja bërdatang sëmbar pada Sultan Mahmud Shah akan përi baik paras Tun Teja nama-nya, anak Datok Bëndahara Pahang, tiada-lah sama-nya sa-orang jua pun pada zaman ini, tëtapi sudah bëruntungan dëngan Raja Pahang, hampir-lah akan dudok. Sa-têlah Sultan Mahmud Shah mënëngar khabar Sëriwa Raja itu, maka baginda pun ingin-lah

akan anak Bëndahara Pahang itu. Maka titah baginda, "Barang siapa membawa anak Bëndahara Pahang itu ka-mari, apa yang di-kēhendaki-nya, ku-anugérahkan akan dia; jikalau ia hēndakkan sa-kērat kota dēngan kērajaan sa-kali-pun, kita nugérahkan." Tatkala itu Hang Nadim pun ada di-bawah pēnghadapan. Sa-tēlah ia mēnēngar titah dēmikian itu, maka Hang Nadim pun mēmbichara dalam hati-nya, kata-nya, "Baik aku pērgi ka-Pahang: mudah-mudahan dapat Tun Teja itu, ku-bawa ka-bawah duli yang di-pērtuan." Sa-tēlah dēmikian fikir Hang Nadim, maka ia-pērgi-lah mēnumpang pada balok orang ka-Pahang. Sa-tēlah datang ka-Pahang, maka Hang Nadim bērsahabat dēngan sa-orang Champa, Saidi Ahmad nama-nya, tērlalu bērkaseh-kasehan. Maka kata Hang Nadim pada nakhoda Saidi Ahmad, "Sunggoh-kah Tun Teja, anak Bëndahara Pahang itu, tērlalu baik paras-nya? Ingin pula hamba hēndak mēmandang rupa-nya." Maka kata nakhoda Saidi Ahmad, "Sunggoh-lah; tētapi sudah bērtunangan dēngan yang di-pērtuan Pahang. Apa daya tuan hamba mēlihat dia, karna ia anak orang bēsar; jangankan kita, sēdang mata-hari dēngan bulan lagi tiada mēlihat dia." Maka Hang Nadim pun mēmbichara di-dalam hati-nya; maka kata-nya, "Apa daya kita bērdapat dia?"

Hatta maka lalu-lah sa-orang pērēmpuan tua pēlulut; maka oleh Hang Nadim di-panggil-nya masok-pēlulut itu, maka Hang Nadim pun bērlulut-lah pada-nya. Maka kata Hang Nadim pada si-pēlulut itu, "Mak ini orang siapa?" Maka kata pērēmpuan tua itu, "Sahaya ini hamba Orang Kaya Datok Bëndahara." Maka kata Hang Nadim, "Ada-kah mak masok ka-rumah Datok Bëndahara?" Maka kata si-pēlulut itu, "Biasa beta masok ka-rumah Datok Bëndahara; (144) makin anak Datok Bëndahara, yang bērnaama Tun Teja itu, biasa bērlulut pada beta." Maka kata Hang Nadim, "Sunggoh-lah ku-dēngar Tun Teja itu tērlalu baik paras-nya?" Maka kata si-pēlulut itu, "Sahaja tiada sama-nya dalam nēgēri Pahang ini; sudah di-tunangi oleh yang di-pērtuan, musim datang ini-lah akan kahwin." Maka kata Hang Nadim pada si-pēlulut itu, "Dapat-kah mak mēnanggong rahasia-ku?" Maka kata si-pēlulut itu, "Insha' Allah ta'ala dapat, karna beta pun biasa di-suroh orang." Maka oleh Hang Nadim si-pēlulut itu di-bēri-nya mas dan kain dan baju, tērlalu banyak; sa-tēlah ia mēmandang arta tērlalu banyak itu, maka tērtawan-lah hati-nya akan arta dunia, maka si-pēlulut mēngaku-lah mēnanggong rahasia Hang Nadim. Maka kata Hang Nadim, "Jikalau dapat, hēndak-lah barang daya mak, Tun Teja itu mau bawa ka-pada-ku, supaya ku-pērsēmbahkan ka-pada Raja Malaka." Maka di-bēri-nya oleh Hang Nadim si-pēlulut itu suatu lagi pole-cat (فول لاکر), kata-nya, "Ini sapukan pada-nya." Maka kata si-pēlulut itu, "Baik-lah." Maka si-pēlulut itu pun masok-lah ka-dalam pagar Bëndahara, maka ia bērsēru kata-nya, "Siapa hēndak bērlulut? Mari beta lulut." Maka kata Tun Teja pada dayang-dayang-nya, "Panggil si-pēlulut itu, aku hēndak bērlulut." Maka si-pēlulut itu pun masok-lah mēlulut Tun Teja.

Sa-têlah di-lihat oleh si-pêlulut orang sunyi, maka kata si-pêlulut ka-pada Tun Teja, "Sayang beta mêlihat rupa tuan yang baik paras ini oleh bêrlakikan raja ini; jikalau raja yang bêsar lagi tuan alang-kah baik-nya?" Maka kata Tun Teja, "Siapa pula raja bêsar dari-pada Raja Pahang ini?" Maka kata si-pêlulut itu, "Raja Malaka-lah raja bêsar, lagi dêngan baik paras-nya." Maka Tun Teja pun diam-lah mênêngar kata si-pêlulut itu. Maka oleh si-pêlulut itu pole-cat (قول كة) dari-pada Hang Nadim itu disapukan-nya pada tuboh-nya Tun Teja, sêraya di-bujok-nya Tun Teja, dêngan kata yang manis-manis, "Sêkarang pun ada hamba Raja Malaka di-sini, Hang Nadim nama-nya, di-suroh baginda mêngambil tuan; hêndak pun di-suroh baginda pinta bênar, kalau tiada di-bêri oleh Raja Pahang; sêbab itu-lah maka di-suroh-nya churi pada Hang Nadim, jikalau tuan mau di-bawa-nya ka-Malaka, nêschaya di-pêristêri oleh Raja Malaka; karna baginda tiada bêristêri, tuan-lah kêlak jadi Raja Pêrêmpuan di-Malaka. Jikalau tuan kêlak di-pêristêri oleh Raja Pahang bêrmadu-lah tuan dêngan Raja Pêrêmpuan Pahang; jikalau tuan jadi istêri oleh Raja Malaka, tiada dapat-tiada mênÿembah kêlak Raja Pêrêmpuan Pahang." Maka Tun Teja pun redla-lah mênêngar kata pêrêmpuan tua pêlulut itu. Ada-lah sapêrti kata (sha'ir) La ta' manunna 'ajuzatan dakhala 'l-khaba'il, hal ta' manunna asada m'a 'l-ghanam; êrti-nya jangan kamu pêrchaya akan pêrêmpuan tua masok ka-rumah kamu; (145) ada-kah harimau itu di-pêrchayaï sêrta kaum kambing?

Sa-têlah di-lihat oleh pêrêmpuan tua akan Tun Teja itu têlah redla-lah, maka pêrêmpuan tua pêlulut itu pun pèrgi-lah mêmberî tahu Hang Nadim. Maka Hang Nadim pun têrlalu suka-chita mênêngar kata si-pêlulut itu. Maka ia pun pèrgi-lah ka-pada nakhoda Saidi Ahmad, maka kata-nya, "Kaseh-kah tuan hamba akan hamba?" Maka kata nakhoda Saidi Ahmad, "Mêngapa maka hamba tiada kaseh akan tuan hamba? Jikalau datang ka-pada had nyawa sa-kali pun, yang kêrja tuan hamba itu, sêrtai juga." Maka oleh Hang Nadim sêgala pèri hal-nya sudah bêrjanji dêngan Tun Teja itu, sêmu-nya di-katakan-nya ka-pada nakhoda Saidi Ahmad, maka kata Hang Nadim, "Jika tuan hamba kaseh akan hamba, naik-lah tuan hamba ka-jong tuan hamba nanti hamba di-kuala Pahang; dinihari kêlak hamba hilir mëndapatkan tuan hamba lalu-lah ka-Malaka, supaya tuan hamba di-bêsarkan yang di-pêrtuan." Maka kata nakhoda Saidi Ahmad, "Baik-lah." Maka nakhoda Saidi Ahmad pun mêngêrahkan orang-orang-nya, "Bêrsêgêra ka-jong, hêndak bêrlayar, karna musim têlah sudah dêkat." Ada pun alat nakhoda Saidi Ahmad itu bukan-nya barang-barang; orang têlah pèrkasa-lah (فركتاله) sêgala orang-nya. Maka ia pun naik ka-jong-nya hilir ka-kuala Pahang, hingga di-luar alangan di-sana ia bêrhênti.

Sa-têlah hari malam, maka Hang Nadim pun mêmanggil si-pêlulut itu di-suroh-nya mêngêmasi sêgala tunggu pintu Bêndahara

Pahang. Maka si-pëlulut itu pun pergi-lah mēngēmasi si-tunggu pintu itu, maka sēgala tunggu pintu itu pun sēdia-lah (سياءه) dēngan Hang Nadim. Sa-tēlah hampir-lah dinihari, sēdang kētika sēdap orang tidur, maka oleh si-pëlulut itu di-bawa-nya Tun Teja ka-pada si-pēnunggu pintu. Maka ia pun mēmbukakan pintu; Hang Nadim pun tēlah hadlir di-luar. Maka oleh si-pëlulut Tun Teja di-sērahkan-nya ka-pada Hang Nadim. Maka oleh Hang Nadim tangan-nya di-bungkus dēngan kain; maka di-sambut-nya Tun Teja di-bawa-nya ka-pērahu pēnambang; pērahu pun tēlah hadlir di-pangkalan. Maka oleh Hang Nadim Tun Teja di-bawa-nya naik ka-pērahu itu lalu bērkayoh ka-hilir. Ada pun batangan Pahang pada masa itu dua lapis. Maka oleh Hang Nadim tangan baju-nya di-isi-nya pasir maka di-taborkan-nya di-ayer, bunyi sapērti orang mēnjala. Maka ia minta di-bukaī batangan pada si-pēnunggu batangan itu. Sa-tēlah di-dēngar oleh si-pēnunggu batangan bunyi orang mēnjala, maka di-bukaī-nya batangan itu, maka Hang Nadim pun kēluar-lah. Datang ka-pada sa-lapis lagi pun, dēmikian juga. Sa-tēlah lēpas-lah kēdua lapis itu, maka Hang Nadim pun bērkayoh-lah sunggo-sunggo, sampai-lah ka-jong Saidi Ahmad, maka oleh Hang Nadim Tun Teja di-bawa-nya naik ka-atas jong itu. Maka angin pun turun, maka Nakhoda Saidi Ahmad mēnyuroh mēmbongkar sauh lalu bērlayar ka-Malaka.

Sa-tēlah hari siang, maka inang pēngasoh Tun Teja pun datang ka-pada Bēndahara, mēngatakan, "Anakanda ghaib, tiada kēlihatan ka-mana pērgi-nya, sahaya sēmua-nya (146) tiada tahu." Maka Bēndahara pun hairan. Maka di-suroh-nya chari sa-gēnap sana sini, tiada bērtēmu. Maka rioh-lah bunyi orang mēnangis dalam rumah Bēndahara Pahang. Sa-tēlah Sultan 'Abdu 'l-Jamal mēnēngar khabar itu, maka baginda pun tērlalu hairan dēngan duka-nya; maka di-suroh baginda tafahhus ka-sana ka-mari.

Maka datang sa-orang orang dari kuala Pahang mēngatakan dinihari tadi ia bērtēmu dēngan Hang Nadim mēmbawa sa-orang pērēmpuan tērlalu baik rupa-nya, di-bawa-nya naik ka-jong nakhoda Saidi Ahmad, di-layarkan-nya ka-Malaka. Sa-tēlah Raja Pahang mēnēngar kata orang itu, maka baginda tērlalu murka, mēnyuroh bērlēngkap pērahu; sa-sa'at itu juga lēngkap ēmpat-puloh banyak-nya. Maka Sultan 'Abdu 'l-Jamal sēndiri pērgi mēngikut Hang Nadim. Maka sēgala hulubalang Pahang masing-masing pada pērahu-nya pērgi itu bērsēgēra-sēgēra, sa-tēlah datang ka-Pulau Kēban bērtēmu-lah dēngan jong nakhoda Saidi Ahmad. Maka di-pērangi-nya-lah oleh orang Pahang tērlalu subur, rupa-nya. Maka tampil hulubalang Pahang mēngait jong (itu. Maka) di-panah-nya oleh Hang Nadim akan orang mēngait itu lalu mati, maka pērahu itu pun undur-lah. Maka tampil pula sa-buah lagi, dēmikian juga. Sa-tēlah dua tiga buah dēmikian, maka sa-orang pun hulubalang Pahang tiada mau tampil lagi. Sa-tēlah di-lihat oleh Sultan 'Abdu 'l-Jamal dēmikian, maka baginda pun mēnyuroh mēnampilkan kēnaikan Raja Pahang. Maka kēnaikan baginda

pun dĕkat-lah, maka oleh Hang Nadim sĕgĕra di-panah-nya dĕngan panah losong (لوسغ) kĕna kĕmunchak payong Raja Pahang, bĕlah. Maka kata Hang Nadim, "Hai orang Pahang, lihat-lah tahu-ku mĕmanah! jikalau aku hĕndak mĕlawan kamu sakalian, sa-orang-sa-orang, dapat (ku-) kĕluarkan (biji mata kamu)." Maka orang Pahang pun haibat rasa-nya mĕlihat bĕtul Hang Nadim mĕmanah, karna Hang Nadim pada masa itu tĕrlalu amat bijak mĕmanah, upama-nya mĕmbĕlah kayu dapat di-panah-nya.

Hatta maka angin bĕsar pun turun, maka jong itu di-layarkan-nya oleh nakhoda Saidi Ahmad ka-tĕngah laut. Maka sĕgala kĕlĕngkapan Pahang pun tiada-lah bĕroleh mĕngikut, karna ombak tĕrlalu bĕsar, pĕrahu mĕreka itu sakalian kĕchil-kĕchil. Maka sĕgala orang Pahang pun kĕmbali-lah mĕngusor darat, maka nakhoda Saidi Ahmad pun bĕrlayar-lah ka-Malaka.

Bĕrapa lama-nya, sampai-lah ka-Malaka; maka di-pĕrsĕmbahkan orang-lah ka-pada Sultan Mahmud Shah, "Bahawa Hang Nadim datang dari Pahang, mĕnumpang jong nakhoda Saidi Ahmad, anak Bĕndahara Pahang yang bĕrnama Tun Teja itu ada di-bawa-nya." Maka tĕrlalu-lah suka-chita Sultan Mahmud Shah mĕnĕngar sĕmbah orang itu. Sa-tĕlah hari malam, maka Hang Nadim pun masok mĕngadap Sultan Mahmud Shah, bĕrsĕmbahkan Tun Teja. Maka baginda pun tĕrlalu hairan, maka baginda pun mĕnguchap subhana 'llah عما يصفون shahadan bĕbĕrapa puji baginda akan Hang Nadim (147) dan di-bĕri pĕrsalin akan Hang Nadim sa-lĕngkap-nya, di-anugĕrahi mas dan perak tiada tĕrkira-kira lagi banyak-nya. Maka Hang Nadim di-dudokkan oleh Sultan Mahmud Shah dĕngan saudara Paduka Tuan. Maka Nakhoda Saidi Ahmad di-gĕlar Tun Sĕtia 'diraja di-bĕri pĕdang bĕrdiri di-kĕtapakan sama-sama dĕngan sĕgala abĕntara. Maka Tun Teja di-kahwini oleh Sultan Mahmud Shah, tĕrlalu kaseh baginda akan dia; maka Sultan Mahmud Shah bĕranak dĕngan Tun Teja sa-orang pĕrĕmpuan Putĕri ارم Dewi.

Pada suatu chĕritĕra bahawa Sultan Mahmud Shah bĕrtanya pada Tun Teja, "Bagai-mana ĕngkau tatkala di-bawa Hang Nadim?" Maka sĕmbah Tan Teja, "Tuan-ku, jangankan hampir ka-pada patek, mĕmandang lĕkat pun ia tiada; sĕdang mĕnyambut patek turun ka-pĕrahu itu, tangan-nya di-alas-nya dĕngan kain." Maka Sultan Mahmud Shah tĕrlalu suka-chita mĕnĕngar kata Tun Teja itu, makin bĕrtambah kurnia baginda akan Hang Nadim. Sa-bĕrmula pĕninggal jong Saidi Ahmad itu bĕrlayar, maka Raja Pahang pun kĕmbali-lah ka-Pahang dĕngan marah-nya. Maka baginda naik ka-atas kĕnaikan-nya beman (بيمان = leman)

chĕngkobat (چنگوبت) nama-nya, maka titah baginda pada

Bendahara dan segala hulubalang Pahang, "Bèrlengkap-lah tuan-tuan sakalian karna kita hëndak mēnyērang Malaka; lihat-lah oleh kamu sakalian, jika tiada beman chēngkobat itu ku-langgarkan pada balai-ruang Raja Malaka." Maka gajah itu di-langgarkan baginda pada balai-ruang sēndiri, roboh; maka titah baginda, "Dēmikian-lah kēlak balai-ruang Malaka ku-langgar dēngan gajah-ku ini." Maka sēgala hulubalang pun tundok sakalian dēngan takut-nya mēlihat Sultan 'Abdu 'l-Jamal itu murka; maka baginda pun masok-lah ka-istana-nya. Hatta kēdēngaran-lah pēkerti Raja Pahang itu ka-Malaka pada Sultan Mahmud Shah, maka titah Sultan Mahmud Shah pada sēgala hulubalang Malaka, "Siapa kamu sēmuā dapat mēngambil gajah Raja Pahang yang hëndak di-langgarkan-nya ka-pada balai-ruang kita ini? Mēngaku-lah kamu. Jikalau apa sa-kali pun dosa-nya pada kita tiada kita bunoh." Maka sēmbah Laksamana Khoja Husain, "Patek tuan-ku titahkan-lah ka-Pahang, insha' Allah ta'ala patek mēngambil gajah kēnaikan Sultan Pahang itu, patek pērsēmbahkan ka-bawah duli yang di-pertuan." Maka titah Sultan Mahmud Shah, "Baik-lah." Maka baginda mēnyuroh mēngarang surat ka-Pahang ka-pada Bendahara Sēri Maharaja; sa-tēlah sudah surat itu, di-arak-lah, maka Laksamana pun pērgi-lah ka-Pahang.

Sa-tēlah bērapa lama-nya, sampai-lah ka-Pahang. Maka di-pērsēmbahkan oleh orang ka-pada Sultan 'Abdu 'l-Jamal, "Laksamana datang di-titahkan paduka adinda mēngadap tuan-ku." Maka Sultan 'Abdu 'l-Jamal pun kēluar di-adap orang, maka baginda mēnyuroh (148) mēnjēmput surat dari Malaka itu, di-arak dēngan saperti-nya. Sa-tēlah datāng ka-balai, surat pun di-bacha orang, tērlalu baik bunyi-nya. Maka baginda tērlalu suka-chita. Maka Laksamana pun mēnjunjong duli, dudok di-atas Sēri Akar Raja Pahang. Maka sēmbah Laksamana pada Sultan 'Abdu 'l-Jamal, "Tuan-ku, kēdēngaran-lah paduka adinda, tuan-ku sangat gusar akan paduka adinda, itu-lah maka patek di-titahkan oleh paduka adinda mēngadap tuan-ku; titah paduka adinda apa kērja kita bērkēlahi saudara-bērsaudara? Yang Malaka dan Pahang itu upama sa-buah nēgēri juga, dēmikian-lah."

Sa-tēlah Sultan 'Abdu 'l-Jamal mēnēngar sēmbah Laksamana itu, maka titah baginda, "Siapa yang bērbērita ka-Malaka? Mēngarut orang itu; fikir Laksamana, patut-kah Pahang mēlawan Malaka?" Sa-sa'at dudok bērkata-kata, maka Sultan 'Abdu 'l-Jamal pun bērangkat-lah masok, maka sēgala yang mēngadap itu pun masing-masing ka-rumah-nya. Ada pun Laksamana bērlaboh itu hampir tēmpat orang mēmandikan gajah kēnaikan Raja Pahang; apabila sēgala gēmbala gajah mēmbawa gajah mandi, maka di-panggil-nya oleh Laksamana, di-bēri-nya makan dan mas. Maka gēmbala gajah itu pun sēmuā-nya kaseh-lah akan Laksamana Khoja Husain itu, maka gēmbala beman Chēngkobat itu jangan di-kata lagi, ia-lah yang sangat daya di-minyak oleh Laksamana, dan pērahu-nya sa-kērat di-hampakan-nya dan di-pērbaik-nya; karna Laksamana pērgi ka-Pahang itu hanya ēmpat buah pērahu.

Sa-têlah bêrapa hari lama-nya Laksamana di-Pahang, maka Laksamana pun mohon-lah ka-pada Raja Pahang hêndak kêmali ka-Malaka. Maka Sultan 'Abdu 'l-Jamal pun mêmbalas surat shahadan mêmberî përsalin akan Laksamana, maka surat pun di-arak-lah ka-përahu Laksamana; sa-têlah datang ka-përahu, maka sêgala yang mêngantar surat itu pun kêmali-lah. Maka Laksamana pun bër'henti sa-sa'at mënantikan orang mêmbara gajah turun mandi; sa-têlah datang pada kêtika gajah mandi, maka sêgala gajah pun di-bawa oleh gëmbala-nya turun mandi, beman pun ada. Maka oleh Laksamana di-panggil-nya beman, lalu di-naikkan-nya ka-përahu; karna gëmbala beman sangat kaseh akan Laksamana, barang kêhêndak Laksamana di-turut-nya. Sa-têlah sudah gajah naik ka-përahu, maka Laksamana pun hilir-lah; maka orang Pahang pun gëmpar-lah, mêngatakan gajah beman di-bawa oleh Laksamana dëngan këranya.

Sa-têlah Sultan 'Abdu 'l-Jamal mënëngar kata orang itu, maka baginda tër'lalu murka; maka titah baginda, "Kita di-përbuat oleh Raja Malaka sapërti kër, mulut di-suap pisang pantat-nya di-kait dëngan onak." Maka Sultan 'Abdu 'l-Jamal pun mënitahkan sêgala hulubalang bër'lëngkap mêngikut Laksamana; (149) tiga-puluh përahu banyak-nya këlëngkapan, Tun Aria akan pënglima-nya. Sa-têlah datang hingga Sédili Bësar, maka bër'tëmu-lah dëngan Laksamana. Maka di-përang-nya oleh Tun Aria, dan sêgala hulubalang Pahang pun tampil-lah. Maka oleh Laksamana barang yang hampir di-panah-nya; maka sêgala orang Pahang pun dahshat mëndëkat përahu Laksamana. Sa-têlah di-lihat oleh Tun Aria; maka Tun Aria pun tampil. Maka oleh Laksamana di-panah-nya kënà këmunchak përahu Tun Aria, kënà bëlâh. Maka di-panah oleh Laksamana sa-kali lagi, kënà كند (? = këmunchak)

payong-nya putus. Ada pun Tun Aria bër'diri bëtul tiang akan mêmëgang chëbang, tiada khabarkan panah Laksamana yang sapërti halintar mêmbelah itu, sêgala orang yang bër'chëbang putus dëngan chëbang-nya, sêgala yang mêmëgang rangin tër'us dëngan rangin-nya, sêgala yang mêmëgang përisai tër'us dëngan përisai-nya. Maka orang mati pun tiada tër'katakan lagi banyak-nya. Maka Tun Aria sa-bagai juga tampil hêndak mëlanggar përahu Laksamana: maka oleh Laksamana di-panah-nya chëbang Tun Aria tër'us lalu ka-dadanya luka. Sa-têlah mëlîhat Tun Aria kënà, maka sêgala këlëngkapan Pahang pun undur-lah, lintang pukang, tiada bër'këtauhan lagi. Maka Laksamana pun lëpas-lah lalu mënysor lalu bër'layar ka-Malaka. Sa-têlah bêrapa lama-nya di-jalan maka sampai-lah. Sa-têlah Sultan Mahmud Shah mënëngar Laksamana datang shahadan gajah kënàikan Raja Pahang itu pun ada di-bawa-nya, maka Sultan Mahmud Shah mënitahkan orang mêngalukan Laksamana. Maka Laksamana pun masok-lah mêngadap Sultan Mahmud Shah, maka baginda pun mêmberî anugëraha akan Laksamana sapërti nugërah akan anak raja-raja. Maka gajah pun di-bawa

orang-lah naik lalu di-bawa masuk ka-dalam. Maka terlalu suka-chita Sultan Mansur Shah melihat gajah itu, maka di-serahkan baginda pada Sëri Rama, karna ia pënglima gajah.

Sa-bërmula sëgala këlëngkapan Pahang yang mëngikut Laksa-mana itu pun këmali-lah ka-Pahang mëngadap Sultan 'Abdu 'l-Jamal. Maka sëgala përi hal sëmua-nya di-përsëmbahkan ka-pada Sultan 'Abdu 'l-Jamal. Maka Sultan 'Abdu 'l-Jamal pun terlalu amarah sapërti ular bërbelit-bëlit sëndiri-nya. Maka oleh Sultan 'Abdu 'l-Jamal, anak baginda Sultan Mansur di-rajakan baginda akan ganti-nya. Maka Sultan 'Abdu 'l-Jamal pun turun-lah dari atas kërajaan lalu diam baginda ka-Lubok Pëlëtang, sa-lagi këdëngaran nobat baginda ka-hulu, sa-hingga tiada-lah këdëngaran nobat, di-sana-lah baginda diam. Maka Sultan 'Abdu 'l-Jamal bër-shaikh, itu-lah yang di-sëbut orang Marhum Shaikh. Ada pun akan Sultan Mansur Shah kërajaan di-Pahang itu, ayahanda baginda Raja Ahmad [dan Ahmad]* dan Raja Muzaffar mangkubumi baginda.

Wa Allahu a' lam bi 's-sawab.

XX.

(150). Al-kesah. Maka tërsëbut-lah përkataan, ada sa-buah nëgëri, Kota Mahligai nama-nya, Raja Sulaiman Shah nama raja-nya. Sa-tëlah këdëngaran-lah ka-Siam, bahawa Kota Mahligai itu terlalu baik, (maka) ada sa-orang anak raja Siam, Chau Sëri Bangsa nama-nya; maka ia bërleengkap dëngan sëgala ra'ayat-nya, maka di-sërang-nya-lah kota Mahligai itu. Maka oleh Raja Sulai-man di-këluari-nya. Maka bërperang-lah këdua raja itu. Maka kata Chau Sëri Bangsa, "Jikalau alah Raja Sulaiman ini oleh-ku, bahawa aku masuk Islam-lah." Maka dëngan takdir Allah subha-nahu wa ta'ala Kota Mahligai pun alah-lah, maka Raja Sulaiman Shah pun mati di-bunoh oleh Chau Sëri Bangsa. Maka sëgala ra'ayat kota Mahligai pun tër hukum-lah oleh Chau Sëri Bangsa. Maka Chau Sëri Bangsa pun masuk Islam-lah. Maka baginda pun mënnyuroh mënchari tanah yang baik hëndak di-përbuat-nya nëgëri.

Maka di-përsëmbahkan orang pada Chau Sëri Bangsa. "Ada sa-orang orang payang diam di-tëpi laut, Pa' Tani nama-nya, (dan tëmpat) Pa' Tani itu-lah yang baik pada mata patek sakalian." Maka Chau Sëri Bangsa pun bërangkat-lah ka-tëmpat Pa' Tani itu. Maka di-lihat baginda tëmpat sungoh baik, tiada bërsalahan sapërti bërta orang itu; maka Chau Sëri Bangsa pun mënbuat nëgëri-lah di-sana. Maka nëgëri itu di-nama'i baginda Patani, mëngikut nama payang itu. Maka di-sëbut orang Patani. Maka Chau Sëri Bangsa mënnyuroh كمل mëngadap ka-Malaka, mëmohonkan nobat ka-pada Sultan Mahmud Shah. Maka Akun Pal (اكن فل) pun përgi-lah; bërapa hari lama-nya di-jalan sampai-lah ka-Malaka. Maka di-përsëmbahkan orang ka-pada Sultan

* ? omit

Mahmud Shah, utusan dari Pētani datang. Maka oleh Sultan Mahmud Shah surat dari Pētani itu di-suroh jemput saperti isti'adat mēngarak surat dari Pahang, dēmikian-lah. Sa-tēlah datang ka-balai, maka surat pun di-bacha orang; dēmikian bunyi-nya: Paduka anakanda ēmpunya sēmbah, datang ka-pada paduka ayahanda. Bēbērapa puji-pujian dari-pada itu, bahawa paduka anakanda mēnyurohkan Akun Pal mēngadap paduka ayahanda dan anakanda hēndak minta nobat ka-bawah duli paduka ayahanda."

Maka Sultan Mahmud Shah pun tērlalu suka-chita; maka Akun Pal di-anugērah pērsalin saperti-nya dan di-suroh dudok sa-tara abēntara. Hatta maka Sultan Mahmud Shah pun (mēnyuroh) mēngarang khitab ka-pada Kadli Mēnawar akan Chau Sēri Bangsa, gēlaran Sultan Ahmad Shah. Sa-tēlah sudah maka Sultan Mahmud Shah mēnugērahakan nobat dan bingkis ka-pada Akun Pal, (151) dan Akun Pal pun di-pērsalini baginda. Maka surat dan khitab itu pun di-arak-lah turun ka-pērahu Akun Pal. Maka Akun Pal kēmbali-lah ka-Pētani. Sa-tēlah sampai ka-Patani, maka Akun Pal mēnyuroh زيب; kērajaan baginda. Sa-tēlah itu, Chau Sēri Bangsa pun nobat-lah. Maka baginda bērgēlar Sēri Sultan Ahmad Shah; baginda bēranak جوکم bēranakkan raja yang di-bēnua Siam.

Arakian maka turun sa-buah kapal dari atas angin ka-Malaka; dalam kapal itu ada sa-orang pēndita Maulana Sadar Jahan nama-nya, tērlalu 'alim, Sultan Mahmud Shah pun bērguru ka-pada Maulana Sadar Jahan; dan anakanda baginda Raja Ahmad (pun di-suroh) baginda mēngaji. Maka Maulana Sadar Jahan di-sēbut orang Makhdum. Maka sēgala orang bēsar-bēsar Malaka pun sēmua-nya mēngaji pada Makhdum. Sa-kali pērsētua pada suatu malam Bēndahara Sēri Maharaja dudok bērkata-kata akan 'ilmu dēngan makhdum Sadar Jahan, maka Sēri Rama pun datang dēngan mabok-nya; karna Sēri Rama tērlalu pēminum. (Apabila) Sēri Rama datang mēngadap Sultan Mahmud Shah, maka titah baginda pada hamba-raja, "Bawakan pērsantapan Sēri Rama;" maka di-bawa orang-lah pada batil perak, di-sampaikan tētampān, di-bērikan pada Sēri Rama. Sa-tēlah Sēri Rama datang ka-pada Bēndahara Sēri Maharaja, maka di-lihat-nya Bēndahara bērkata-kata dēngan makhdum; maka kata Sēri Rama, "Mari, beta turut mēngaji." Maka kata Bēndahara Sēri Maharaja ka-pada Sēri Rama, "Mari-lah orang-kaya dudok." Maka di-lihat oleh makhdum Sadar Jahan akan Sēri Rama mabok, dan mulut-nya pun bau arak. Maka kata makhdum, "Al-khamru ummu 'l-khaba'ith," erti-nya yang arak itu ibu sēgala najis. Maka sahut Sēri Rama, "Al-hamku ummu 'l-khaba'ith, erti-nya yang ahmak itu ibu sēgala najis. Mēngapa maka tuan turun dari atas angin ka-mari? Bukan-kah hēndak mēnchari harta? Dari-pada ahmak, maka dēmikian." Maka makhdum gusar mēnēngar kata Sēri Rama itu, lalu ia pulang; bērapa-bērapa di-tahani oleh Bēndahara Sēri Maharaja, tiada juga

mau makhdum bértahan; pulang juga ia ka-rumah-nya. Maka kata Bëndahara Sëri Maharaja ka-pada Sëri Rama, "Mabok apa orang-kaya ini? Barang kata di-katakan ka-pada makhdum baik tiada di-dëngar oleh yang di-përtuan; jikalau yang di-përtuan tahu, murka baginda pada orang-kaya." Maka kata Sëri Rama, "Mana kënëdang yang di-përtuan. Apa-tah daya? Kata sudah tëranjur." Maka hidangan pun di-këluar orang-lah ka-hadapan Sëri Rama, maka Sëri Rama dan sëgala khalayak yang ada hadlir itu pun makan-lah; sa-tëlah sudah makan, sa-sa'at Sëri Rama pun mohon-lah ka-pada Bëndahara Sëri Maharaja, lalu këmballi ka-rumah-nya.

Sa-tëlah kësokan hari-nya, maka Bëndahara (152) sëndiri datang ka-rumah makhdum; maka makhdum Sadar Jahan tërllu suka-chita mëliah Bëndahara Sëri Maharaja datang. Bërmula Tun Mai Ulat Bulu mêngaji pada makhdum. Ada pun Tun Mai Ulat Bulu itu, asal nama-nya Tun Muhyi 'ud-Din, anak Tun Zainal-'Abidin, chuchu Bëndahara Paduka Raja; sëbab tuboh datok itu bërbulu, maka di-sëbut orang Tun Mai Ulat Bulu. Sa-tëlah Tun Mai Ulat Bulu mêngaji pada makhdum, maka barang yang di-ajarkan oleh makhdum itu tiada tërllu turut, karna lidah Malayu sëdia sangat këras. Maka makhdum Sadar Jahan pun ngërin-lah, kata-nya, "Apa-tah lidah Tun Mai Ulat Bulu ini tërllu këras, lain kata kita, lain kata-nya?" Maka sahut Tun Mai Ulat Bulu, "Ada-lah tuan Sahaya mêngikut bahasa tuan jadi sukar-lah pada lidah sahaya, karna bukan bahasa sahaya sëndiri. Jikalau tuan mënnyëbut bahasa sahaya, sëmua pun dëmikian lagi." Maka kata makhdum Sadar Jahan, "Apa sukar-nya bahasa Malayu ini, tiada tërsebut oleh-ku?" Maka kata Tun Mai Ulat Bulu, "Sëbut-lah oleh tuan *kunyt*." Maka di-sëbut oleh makhdum, kata-nya *kun-nyit*." Maka kata Tun Mai Ulat Bulu, "Salah itu! Tuan sëbut pula *nyiru*." Maka di-sëbut oleh makhdum *niru*. Maka kata Tun Mai Ulat Bulu *kuching*. Maka di-sëbut makhdum, kata-nya *kusing*. Maka kata Tun Mai Ulat Bulu, "Mana-tah akan tuan mënnyëbut bahasa kami? Dëmikian lagi kami pun mënnyëbut bahasa tuan." Maka Makhdum Sadar Jahan tërllu marah, (kata-nya) "Taubat-lah kita mêngajar Tun Mai Ulat Bulu ini lagi."

Hatta maka Sultan Mahmud Shah hëndak mënnyuroh ka-Pasai, bértanyakan masailah përkataan antara ulama Mawara 'n-nahar dan ulama Khurassan, dan ulama bënuu Irak. Maka baginda mashuarat dëngan Bëndahara dan sëgala orang bësar-bësar, "Bagi-mana kita mënnyuroh ka-Pasai? Jikalau bërsurat, tiada dapat tiada tewas kita; karna orang Pasai gagah mêngubah surat; jikalau salam pun, di-bachakan-nya sëmbah juga." Maka kata Bëndahara Sëri Maharaja, "Jikalau dëmikian, kita mënnyuroh jangan-lah bërsurat sudah, kita suroh hafatikan pada utusan." Maka titah Sultan Mahmud Shah, "Bënar-lah dëmikian; tëtëpi orang kaya Tun Muhammad-lah kita titahkan." Maka sëmbah orang kaya Tun Muhammad, "Baik-lah, tuan-ku." Maka surat pun di-arak-lah orang ka-përahu, bingkis baginda golok përbuatan Pahang sa-bilah

bertatahkan mas, kakatua puteh sa-ekur, kakatua ungu sa-ekur. Maka orang kaya Tun Muhammad pun pergi-lah, maka surat itu di-hafatkan-nya sa-lama di-jalan-jalani itu.

Sa-têlah sampai ka-Pasai, maka di-pêrsêmbahkan-nya oleh orang ka-pada Raja Pasai, "Tuan-ku, utusan dari Malaka datang." Maka di-suroh jêmpot oleh Raja (153) Pasai pada sêgala orang bêsar-bêsar-nya, di-bawakan gëndang, sêrunai, nafiri, nagara. Sa-têlah datang ka-pada orang kaya Tun Muhammad, maka kata orang mênjêmpot surat itu, "Mana-tah surat? Mari-lah kami arak." Maka kata orang kaya Tun Muhammad, "Hamba-lah surat itu, arak-lah hamba." Maka di-naikkan orang kaya Tun Muhammad ka-atas gajah, maka di-arak orang-lah; sa-têlah datang ka-balai, maka orang kaya (Tun) Muhammad pun turun-lah dari atas gajah, maka bêrdiri ia pada têmpat orang mêm bacha, maka di-bacha-nya surat pada mulut-nya, dêmikian bunyi-nya: "Salam do'a paduka kakanda datang ka-pada paduka adinda Sêri Sultan al-Mu'azzam Muluk, Malik al-mukarram tiliu' llahu fi'l-'alam. Kê mudian dari itu karna paduka kakanda mênitahkan orang kaya Tun Muhammad dan Tun Bija Wangsa mêngadap paduka adinda, bahawa paduka kakanda bértanya kêhêndak masailah ini: *Man kala, Inna'llaha ta'ala khalikun' warazkun fi'l-azali jakad kafara*, erti-nya "Barang siapa mêngatakan bahawa Allah ta'ala mênjadikan dan mêmberî rêzêki pada azal, maka sa-nya kafir: ' *Man kala, Inna'llaha ta'ala lam yakun khalikan warazikan fi'l-azali jakad kafara*, erti-nya, 'Barang siapa mêngatakan bahawa Allah subhanahu wa ta'ala tiada mênjadikan dan tiada mêmberî rêzêki pada azal, maka sa-nya kafir.' Hêndak-lah paduka adinda bêri kêhêndak-nya." Maka oleh Raja Pasai di-kamponkan-nya sêgala pëndita Pasai, di-suroh baginda mêmberî kêhêndak-nya; sa-orang pun tiada dapat mêngatakan kêhêndak-nya itu. Maka titah Raja Pasai, "Mari orang kaya Tun Muhammad." Maka orang kaya Tun Muhammad pun hampir-lah ka-pada Sultan Pasai. Maka baginda-lah mêngatakan masailah itu. Maka titah Sultan Pasai pada orang kaya Tun Muhammad, "Ini-lah yang saperti kêhêndak saudara kita di-Malaka itu." Maka bêrkênan pada orang kaya Tun Muhammad saperti kata Raja Pasai. Maka sêmbah orang kaya Tun Muhammad, "Bênar-lah saperti titah Shah 'alam itu. Maka orang kaya Tun Muhammad pun mohon-lah kêmali; maka Raja Pasai mêmbalas surat Raja Malaka. Maka surat pun di-arak-lah ka-pêrahu.

Sa-têlah itu maka orang kaya Tun Muhammad kêmali-lah ka-Malaka; bêrapa lama-nya di-jalan sampai-lah ka-Malaka. Maka surat dari Pasai pun di-arak-lah, saperti 'adat dahulu kala. Sa-têlah datang ka-balai, surat pun di-bacha; (maka) orang kaya Tun Muhammad bêrsêmbahkan sêgala kata Raja Pasai itu, dan akan sêgala pêri hal-nya di-Pasai. Maka têrlalu suka-chita Sultan Mahmud Shah mênêngar sêmbah orang kaya Tun Muhammad itu, shahadan bêrkênan ka-pada baginda akan kata Sultan Pasai itu.

Maka orang kaya Tun Muhammad dan Tun Bija Wangsa di-anugèrahi baginda pèrsalin-nya sapèrti pakaian sègala anak raja-raja dan di-anugèrahi sapèrti-nya.

Wa Allahu a'lam bi 's-sawab.

XXI.

(154) Al-kesah. Maka tørsèbut-lah pèrkataan Raja Lègur, Maharaja Dewa Sura nama-nya. Maka Maharaja Dewa Sura pun bèrlèngkap hèndak mènýèrang Pahang. Maka kèdèngaran-lah ka-Pahang; maka Sultan Mansur Shah, Raja Pahang pun, mènýuroh mèmbaiki kota, mènghimpunkan sègala ra'ayat dan mènýurohkan sègala orang masok kota, dan bèrbaiki sènjata. Maka khabar itu pun kèdèngaran-lah ka-Malaka mèngekatakan bahawa Raja Lègur hèndak mènýèrang Pahang, dan pènýuroh Raja bènua Siam. Maka Sultan Mahmud Shah pun mènýuroh mèmanggil Bèndahara Sèri Maharaja dan Sèri Bija 'diraja dan sègala orang bèsar-bèsar mashuarat akan pèkèrjaan Raja Lègur hèndak mènýèrang Pahang itu. Maka sèmbah Sèri Nara 'diraja, "Ya tuan-ku, jikalau tiada mènýuroh bantu ka-Pahang, karna jikalau barang suatu pèri hal itu, tiada-kah yang di-pèrtuan mèrugi?" Maka titah Sultan Mahmud Shah, "Jikalau dèmikian, baik-lah Bèndahara pèrgi dèngan sègala hulubalang sakalian." Maka sèmbah Bèndahara, "Baik-lah, tuan-ku." Maka Bèndahara Sèri Maharaja pun bèrlèngkap-lah; maka di-anugèrahi pèrsalin dèngan sapèrti-nya. Sa-tèlah sudah itu, maka Bèndahara Sèri Maharaja pun bèrlèngkap-lah; maka di-anugèrahi pèrsalin dèngan sapèrti-nya. Sa-tèlah sudah itu, maka Bèndahara Sèri Maharaja pun pèrgi-lah bèrsama-sama Sèri Amar Bangsa dan Sèri Utama dan Sèri **اقم** dan Sèri Nata dan Sang Sètia dan Sang Naya dan Sang Guna dan Sang Jaya Pikrama dan sègala hulubalang sakalian pun pèrgi-lah. Maka rupa pèrahu kèchil bèsar tiada tərbilang lagi banyak-nya, karna pada zaman itu ra'ayat dalam nègèri juga sèmbilan laksa banyak-nya, lain pula ra'ayat tèluk rantau pun ada, Laksamana lagi di-Sungai Raya, (karna) 'adat Laksamana pèngangan-nya Sungai Raya. Sa-tèlah sudah lèngkap, maka Laksamana pun mudik-lah ka-Malaka. Ada pun pada kètika itu kèlèngkapan Sungai Raya èmpat-puluh banyak-nya lancharan tiang tiga. Datang ka-pada Batu Pahat, maka bèrtèmu dèngan Bèndahara Sèri Maharaja. Maka Laksamana pun datang ka-pada Bèndahara Sèri Maharaja. Maka kata Bèndahara Sèri Maharaja, "Orang kaya, mari kita pèrgi ka-Pahang." Maka kata Laksamana, "Sahaya bèlum mènèngar titah." Maka kata Bèndahara Sèri Maharaja, "Jikalau bèlum pun Laksamana mènèngar titah, hamba sudah mènèngar titah." Maka kata Laksamana, "Sahaya bèlum mènjunjong duli." Maka sahut Bèndahara Sèri Maharaja, "Hamba sudah mènjunjong duli. Mari-lah kita pèrgi." Maka (155) lalu bèrjabat tangan. Maka Laksamana pun tiada bèrdaya lagi. Maka ia pun pèrgi-lah sama-sama dèngan Bèndahara. Sa-tèlah ia sampai ka-Pahang,

maka di-dapati-nya kota Pahang belum lagi sudah sa-penampang orang Malaka menyudahkan dia. Maka Bëndahara Sëri Maharaja dan sègala hulubalang pun masok-lah mēngadap Raja: Sultan Mansur Shah pun tērlalu suka-chita. Maka titah Sultan Mansur Shah ka-pada Bëndahara Sëri Maharaja, "Tuan, kota yang sa-penampang lagi itu orang Malaka-lah menyudahkan dia." Maka sēmbah Bëndahara Sëri Maharaja, "Baik-lah." Maka Bëndahara Sëri Maharaja pun mēnyurohkan sègala orang Malaka bērkota. Maka Laksamana di-suroh-nya mēngadap dia. Maka Laksamana pun mēngērahkan sègala orang Malaka bērkota. Ada pun Laksamana pada kētika itu, tangan bēkērja, kaki bēkērja, mata bēkērja, mulut bēkērja bērkata-kata mēnyurohkan sègala orang bēkērja: akan kērja mata mēmandang baik dan jahat pēkērjaan orang itu, kērja kaki bērjalan ka-sana ka-mari, kērja tangan mēraut rotan. Maka dēngan kurnia Allah dalam tiga hari sudah-lah kota itu.

Hatta maka Raja Lēgur pun datang ka-Pahang dēngan sègala ra'ayat, tiada tērhisabkan lagi banyak-nya; maka bērpērang-lah dēngan orang Pahang. Maka dēngan anugērah Allah subhanahu wa ta'ala Pahang pun tiada alah, maka ra'ayat Lēgur pun banyak binasa oleh orang Pahang lagi banyak mati-nya. Maka Raja Lēgar pun lari tērpachu-pachu ka-hulu Pahang, bērjalan tērus ka-Pētani, lagi kēmbali ka-Lēgur. Maka Sultan Mansur pun mēmbēri anugērah akan Bëndahara Sëri Maharaja dan sègala hulubalang Malaka, shahadan di-anugērahi oleh baginda pērsalin sapērti-nya. Maka Bëndahara Sëri Maharaja pun mohon-lah ka-pada Sultan Mansur Shah. Maka baginda bērsēmbahkan surat ka-Malaka. Sa-tēlah itu, maka Bëndahara Sëri Maharaja pun kēmbali-lah. Sa-tēlah bērapa lama-nya di-jalan, maka sampai-lah ka-Malaka lalu masok mēngadap ka-pada baginda Sultan Mahmud Shah. Maka tērlalu-lah suka-chita Sultan Mahmud Shah mēnēngar Pahang tiada alah itu.

Ada pun akan nēgēri Malaka ada pada kētika itu tērlalu sakali ramai-nya, sègala dagang pun bērkampong; maka dari Ayer Leleh datang ka-Hulu Muar pasar tiada bērputusan lagi, dari sa-bēlah Kampong (Kēling) lalu ka-Kuala Pēnajeh tiada bērputusan; jika orang pērgi-pērgian datang ka-Jungkra tiada mēmbawa api lagi, barang ka-mana ia bērhēnti di-sana ada-lah rumah orang; dēmikian-lah kēbēsaran Malaka, pada zaman itu ra'ayat di-dalam nēgēri Malaka juga sēmbilan-bēlas-laksa banyak-nya lain dari-pada ra'ayat sègala tēluk rantau dan sègala jajahan Malaka.

Hatta maka datang sa-buah kapal Fēringgi dari Goa, maka ia pun bērniaga-lah (156) di-Malaka. Maka di-lihat oleh Fēringgi itu nēgēri tērlalu ma'amur, dan bandar-nya pun tērlalu ramai; maka sègala orang Malaka pun bērkampong mēlihat rupa Fēringgi, maka sakalian-nya hairan, kata-nya, "Ia ini Bēnggali puteh." Maka sa-orang Fēringgi itu bērpuloh-puloh orang Malaka mēngērumusi dia; ada yang mēmutar janggut Fēringgi itu ada yang mēnjamah kēpala Fēringgi itu, ada yang mēngambil chēpiau-nya, ada yang

mēmēgang tangan-nya. Maka kapitan kapal itu pun naik-lah mēngadap Bēndahara Sēri Maharaja; maka oleh Bēndahara Sēri Maharaja akan kapitan kapal itu di-angkat-nya anak dan di-pērsalini sapērti-nya; maka kapitan kapal pun di-pērsēmbahkan-nya ka-pada Bēndahara Sēri Maharaja rantai mas satu.

Sa-tēlah datang-lah musim maka kapitan kapal itu pun kēmbali-lah ka-Goa. Sa-tēlah ia datang ka-Goa, maka di-wartakan-nya pada bizurai pēri kēbēsaran nēgēri Malaka dan maamur (-nya) shahadan ramai bandar-nya. Pada zaman itu nama bizurai itu Afonso d'Albuquerque. Maka ia pun tērlalu ingin mēlihat nēgēri Malaka itu, maka bizurai mēnyuroh bērlēngkap kapal tujoh, ghali panjang sa-puloh, fusta tiga-bēlas. Sudah lēngkap, maka di-suroh-nya-lah mēnyērang Malaka. Sa-tēlah datang ka-Malaka, maka bērtēmu di-tembak-nya dēngan mēriam. Maka sēgala orang Malaka pun hairan tērkējut mēnēngar bunyi mēriam itu, kata-nya, "Bunyi apa ini, sapērti guroh?" Maka (pēluru) mēriam itu pun datang-lah mēngēnai orang Malaka, ada yang putus leher-nya, ada yang putus tangan-nya, ada yang pēnggal paha-nya. Maka bērtambah-lah hairan-nya orang Malaka mēlihat feel bēdil itu, kata-nya, "Apa nama-nya sēnjata yang bulat ini, maka dēngan tajam-nya maka ia mēmbunoh?" Sa-tēlah kēesokan hari-nya, maka anak Pērtokal pun naik-lah dēngan istinggar dua ribu banyak-nya, lain sēgala khalasi dan lashkar-nya tiada tērbilang lagi. Maka di-kēluari oleh sēgala orang Malaka; maka Tun Hasan Tēmēnggong akan pēnglima-nya. Maka bērtēmu dēngan sēgala Fēringgi itu lalu bērpērang sapērti api rupa sēnjata sapērti hujan lēbat. Maka di-tēmpoh-nya oleh Tun Hasan Tēmēnggong dan sēgala orang Malaka. Maka sēgala Fēringgi pun patah pērang-nya lalu undur. Maka oleh sēgala orang Malaka di-tēmpoh-nya sa-kali lagi; (maka Fēringgi pun pēchah-lah lalu lari) ka-ayer, di-pērhambat (oleh orang Malaka). Maka Fēringgi pun naik-lah ka-kapal-nya lalu bērlayar ka-Goa. Sa-tēlah datang ka-Goa, maka sēgala pēri hal-nya sēmua-nya di-katakan-nya pada bizurai. (Maka bizurai) pun tērlalu marah. Maka ia hēndak mēnyuroh bērlēngkap pula akan pērang ka-Malaka. Maka Kapitan Mor bērbichara-nya, "Jikalau ada lagi Bēndahara Sēri Maharaja, tiada akan alah Malaka itu." Maka sahut bizurai, "Jika dēmikian, apabila aku turun dari bizurai, aku (157) sēndiri pēgi mēnyērang Malaka itu."

Wa Allahu a'lam bi 's-sawab.

XXII.

Al-kesah. Maka tērsēbut-lah pērkataan baik paras anak Bēndahara Sēri Maharaja, yang bērna Tun Fatimah, tērlalu baik paras-nya tiada bērbagai pada zaman itu. Sa-tēlah Tun Fatimah sudah bēsar, makim bērtambah-lah baik paras-nya tiada ada sama-nya pada zaman itu. Tambahan (anak) Bēndahara pula, barang yang larangan itu sēmua-nya dapat di-pakai-nya. Maka hēndak di-dudokkan oleh Bēndahara Sēri Maharaja dēngan Tun 'Ali, anak

Seri Nara 'diraja; maka tatkala mēnghantar sireh, Raja di-Baroh di-panggil oleh Bēndahara Seri Maharaja; akan Raja di-Baroh itu, bapa saudara pada Sultan Mahmud Shah, saudara Sultan 'Ala'u 'd-Din yang tua itu sa-kali. Maka oleh Bēndahara Seri Maharaja pun Tun Fatimah itu di-tunjokkan-nya ka-pada Raja di-Baroh; sa-tēlah Raja di-Baroh mēlihat rupa Tun Fatimah, maka tērlalu-lah hairan ia mēmandang paras-nya. Maka kata Raja di-Baroh pada Bēndahara Seri Maharaja, "Yang di-pertuan pun ada-kah sudah mēlihat anakanda ini?" Maka sahut Bēndahara Seri Maharaja, "Bēlum yang di-pertuan mēmandang dia." Maka kata Raja di-Baroh, "Bēndahara jikalau tiada gusar, mari beta bērkata ka-pada Bēndahara." Maka sēmbah Bēndahara Seri Maharaja, "Apa kēhēndak hati tuan-ku, katakan-lah." Maka kata Raja di-Baroh, "Akan anakanda ini tērlalu-lah sa-kali baik paras-nya, pada hati beta tiada patut ia bērsuami orang kēluaran; jikalau Bēndahara mau mēnēngar kata beta ini, jangan-lah anakanda ini di-bēri bērsuami dahulu, karna sēkarang raja pērēmpuan, pērmaisuri Pahang, tēlah mangkat; yang isti'adat raja Malayu, apabila tiada raja pērēmpuan, anakanda bēndahara akan (jadi) raja pērēmpuan." Maka sahut Bēndahara Seri Maharaja, "Tuan-ku, patek orang jahat, patut sama orang jahat juga." Maka kata Raja di-Baroh, "Baik-lah, yang mana kēsukaan Bēndahara kērjakan-lah, karna beta sa-kadar mēngingatkan juga." Sa-tēlah itu maka Bēndahara Seri Maharaja pun mēmulai pēkērjaan akan mēngahwinkan anak-nya.

Sa-tēlah datang pada kētika yang baik, maka Sultan Mahmud Shah pun di-pērsilakan oleh Bēndahara Seri Maharaja mēngadap anak-nya kahwin itu. Maka Sultan Mahmud Shah pun bērangkat ka-rumah Bēndahara Seri Maharaja. Sa-tēlah Sultan (158) Mahmud datang, maka Tun 'Ali pun di-kahwin-lah dēngan Tun Fatimah. Maka Sultan Mahmud Shah pun masok-lah ka-dalam rumah Bēndahara mēngadap orang bērsuap-suapan. Sa-tēlah Sultan Mahmud Shah mēlihat rupa Tun Fatimah, maka baginda pun tērlalu hairan. Maka tēringin-lah rasa baginda akan Tun Fatimah. Maka baginda bērkata dalam hati-nya, "Jahat-nya Pa' Mutaahir ini; dēmikian baik anak-nya tiada di-tunjokkan-nya ka-pada kita." Maka Sultan Mahmud Shah pun bērdēndam-lah rasa-nya akan Bēndahara Seri Maharaja. Sa-tēlah sudah orang kahwin, maka Sultan Mahmud Shah pun bērangkat-lah ka-istana, sântap pun baginda tiada; maka Tun Fatimah pun tiada-lah lēpas dari-pada hati baginda. Maka Sultan Mahmud Shah nētiasa pada tiap-tiap hari mēnchari daya akan Bēndahara. Sa-tēlah bērapa lama-nya Tun 'Ali dudok dēngan Tun Fatimah, maka ia bēranak sa-orang pērēmpuan Tun Tērang nama-nya, baik juga rupa-nya.

Maka tērsēbut-lah ada sa-orang Kēling diam di-Malaka, jadi shahbandar, Raja Mēndaliar gēlar-nya, tērlalu kaya, pada zaman itu tidak-lah ada tara-nya dalam nēgēri Malaka itu. Sa-kali pērsētua Raja Mēndaliar dudok mēngadap Bēndahara Seri Maharaja; maka kata Bēndahara, "Hai Raja Mēndaliar, hēndak-lah tuan

hamba berkata benar, berapa ada mas tuan hamba?" Maka kata Raja Mëndaliar, "Tuan-ku! mas sahaya tiada banyak: ada lima bahara." Maka kata Bëndahara Sëri Maharaja, "Lëbeh hanya sa-bahara mas kita dari-pada mas Raja Mëndaliar." Ada pun Bëndahara Sëri Maharaja, sèdia kala ia mënuyroh mënchari, tiada pënah rosak. Jika Bëndahara Sëri Maharaja ashik-ashik, di-kampungkan-nya sègala anak-buah-nya; maka Bëndahara Sëri Maharaja berkata, "Budak-budak! ëmboh-kah mëmandang ëmas?" Maka kata sègala anak-buah Bëndahara, "ëmboh, datok." Maka kata Bëndahara Sëri Maharaja, "Përgi ambil pëti arak ka-anu." Maka sègala anak-buah Bëndahara pun përgi-lah mêngambil pëti itu, di-ramai-ramai-nya di-bawa-nya ka-hadapan Bëndahara Sëri Maharaja. Maka oleh Bëndahara Sëri Maharaja di-suroh-nya tuangkan pada tikar, maka di-suroh-nya sukat dëngan gantang. Maka kata Bëndahara pada sègala anak-buah-nya, "Ambil oleh-mu sa-gënggam sa-orang buat përmmainan." Maka di-ambil-nya oleh sègala anak buah Bëndahara sa-gënggam sa-orang, maka di-bawa-nya ka-rumah baharu di-buat oleh Bëndahara Sëri Maharaja itu, maka mas itu di-buboh-nya pada sa-gënap pahatan bëndul dan pahatan dinding: sudah itu, maka sëmua-nya turun pula. Maka sègala orang mêngërgjakan rumah itu pun datang (159) békërja, di-lihat-nya mas lalu di-ambil-nya. (Sa-tëläh) anak-buah Bëndahara itu ingat akan mas itu, maka ia pun naik ka-rumah itu hëndak mêngambil mas tadi hëndak përmmain; maka di-lihat-nya tiada lagi, maka sëmua-nya mënangis. Sa-tëläh di-dëngar oleh Bëndahara Sëri Maharaja, maka di-tanya, "Apa di-tangiskan budak-budak itu?" Maka sahut orang, "Mas tadi hilang, tuan-ku." Maka kata Bëndahara Sëri Maharaja, "Jangan-lah mënangis! kata bënar-lah, nësçaya aku mêngganti." Maka di-bëri pula oleh Bëndahara sa-gënggam sa-orang.

Apabila sègala anak buah Bëndahara përgi bërburu kërbaü jalang atau rusa, jikalau ia tiada bëroleh rusa, maka ia singgah pada (kandang) kërbaü Bëndahara, maka di-tikam-nya kërbaü itu dua tiga ekur, maka di-suroh-nya sëmbéleh, maka di-ambil-nya daging paha-nya di-hantarkan-nya ka-pada Bëndahara. Maka kata Bëndahara, "Daging apa ini?" Maka kata orang yang mêng-hantar itu, "Daging kërbaü, tuan-ku. Anakanda dan chuchunda tadi bërburu, tiada bëroleh, lalu singgah pada kandang kërbaü tuan-ku yang di-Kayu Ara, maka di-ambil anakanda sa-ekur." Maka kata Bëndahara, "Nakal-nya kanak-kanak ini! 'Adat-nya-lah, jika ia tiada bëroleh bërburu kërbaü, kërbaü kita di-kandang-lah di-përburu-nya."

Sa-bërmula jika hamba Bëndahara Sëri Maharaja datang dari tëluk rantau bërbaju kësumba bërdëstar pëlangi, maka di-suroh Bëndahara naik dudok, di-sangka-nya dagang datang. Maka ia pun naik-lah. Maka kata Bëndahara Sëri Maharaja, "Siapa tuan hamba?" Maka sëmbah orang itu, "Sahaya ini hamba datok, anak si-anu, chuchu si-anu." Maka kata Bëndahara, "Jika dëmikian, ëngkau anak si-anu. Përgi-lah ëngkau turun ka-bawah

dudok." Dēmikian-lah pēri kēbēsaran Bēndahara Sēri Maharaja. Maka pada hati-nya, "Kēkayaan-ku ini datang ka-pada anak-chuchu-ku makan dia tiada akan habis."

Hatta sa-kali pērsētua hari raya, maka Bēndahara dan sēgala orang bēsar-bēsar pun masok-lah ka-dalam, dudok di-balai mēnantikan Raja kēluar. Maka Raja Mēndaliar pun datang mēngadap mēnyēmbah pada Bēndahara, maka di-tēpiskan Bēndahara tangan-nya Raja Mēndaliar sērta kata-nya, "جار Kēling; tiada tahu bahasa! Patut-kah tuan hamba mēnyēmbah (hamba) di-balai Raja ini? Datang ka-rumah hamba tidak-kah tuan hamba patut?" Maka Raja Mēndaliar pun diam lalu undur.

Sa-tēlah itu, ada sa-orang saudagar, Naina Sura Dewana nama-nya, ia itu kēpala sēgala saudagar dalam nēgēri itu. Maka Naina Sura Dewana pun bērda'awa dēngan Raja Mēndaliar, kēdua-nya bichara ka-pada Bēndahara itu. (Sa-tēlah) hari itu hampir pētang, maka kata Bēndahara pada Raja Mēndaliar dan Naina Sura Dewana, "Kēmbali-lah tuan hamba dahulu, karna hari tēlah pētang-lah, esok hari-lah tuan hamba (160) datang." (Maka) mēnyēmbah Raja Mēndaliar dan Naina Sura Dewana, ("Baik-lah, tuan-ku." Maka Raja Mēndaliar dan Naina Sura Dewana) pun mohon-lah ka-pada Bēndahara Sēri Maharaja, lalu kēmbali ka-rumah-nya. Maka Naina Sura Dewana pun fikir pada hati-nya, "Ada pun bahawa Raja Mēndaliar itu orang kaya; kalau ia mēnyorong pada Bēndahara, nēschaya alah aku. Jikalau dēmikian, baik-lah aku pada malam ini pērgi pada Bēndahara Sēri Maharaja." Sa-tēlah dēmikian fikir-nya, hari pun malam: maka oleh Naina Sura Dewana di-ambil-nya mas sa-bahara, di-bawa-nya ka-rumah Bēndahara Sēri Maharaja. Sa-tēlah datang ka-luar pagar Bēndahara, maka kata Naina Sura Dewana pada orang tunggu pintu Bēndahara, "Bēri tahu Datok Bēndahara, katakan Naina Sura Dewana datang hēndak mēngadap." Maka pēnunggu pintu itu sēgēra mēmbēri tahu Bēndahara Sēri Maharaja, maka Bēndahara pun kēluar. Maka Naina Sura Dewana pun masok mēngadap Bēndahara Sēri Maharaja, maka mas yang sa-bahara itu pun di-pērsēmbahkan-nya pada Bēndahara. Maka kata Naina Sura Dewana pada Bēndahara, "Tuan-ku, mas ini pērsēmbah sahaya akan barang-barang guna-nya." Maka kata Bēndahara Sēri Maharaja, "Baik-lah; tuan hamba mēmbēri hamba, hamba ambil." Maka Naina Sura Dewana pun mohon-lah ka-pada Bēndahara, kēmbali ka-rumah-nya.

Maka ada sa-orang Kēling, kēluarga pada Naina Sura Dewana, Kittul nama-nya. Akan Kittul itu bērutang pada Raja Mēndaliar sa-tahil mas. Sa-tēlah Naina Sura Dewana kēmbali dari rumah Bēndahara Sēri Maharaja, maka pada waktu tēngah malam, Kittul pērgi-lah ka-rumah Raja Mēndaliar, di-palu-nya pintu Raja Mēndaliar. Maka Raja Mēndaliar tērkejut, kata-nya, "Siapa kamu di-luar pintu itu?" Maka sahut Kittul, ("Beta, Kittul.") Maka

di-suroh Raja Mëndaliar bukai pintu; maka Kittul pun masok-lah; maka di-lihat-nya Raja Mëndaliar dudok bërsuma-sukaan dëngan anak-istëri-nya. Maka kata Kittul, "Hai Raja Mëndaliar, baik sa-kali tuan hamba bërsuma-sukaan pada malam ini! Tiada tuan hamba tahu kërama akan datang kapada tuan hamba?" Maka oleh Raja Mëndaliar di-pimpin-nya tangan Kittul, di-bawa-nya ka-pada tëmplat yang sunyi; maka kata Raja Mëndaliar, "Hai Kittul! apa juga khabar? Ada-kah tuan dëngar?" Maka kata Kittul, "Malam tadi Naina Sura Dewana datang ka-pada Bëndahara, di-përsëmbahkan-nya mas sa-bahara, hëndak mëmibunoh tuan hamba. Akan sëkarang Bëndahara sa-bichara-lah dëngan Naina Sura Dewana; tuan hamba hëndak di-kërkakan-nya." Dëmi Raja Mëndaliar mënëngar kata Kittul itu, maka Raja Mëndaliar mënëngambil surat utang Kittul di-charek-charek-nya. Maka kata Raja Mëndaliar ka-pada Kittul, "Ada pun utang tuan hamba sa-kati itu halal-lah dunia akhirat. Tuan hamba-lah saudara hamba!" Maka Kittul pun këmali-lah (161) ka-rumah-nya. (Maka) pada malam itu juga di-ambil Raja Mëndaliar mas sa-bahara dan përmata indah-indah dan pakaian yang baik-baik, di-bawa-nya ka-pada Laksamana (Khoja Husain, karna Laksamana Khoja Husain pada zaman itu dëngan sëgala kaum-nya) tërllu karib pada Sultan Mahmud Shah.

Sa-tëläh datang ka-luar pagar Laksamana, ia pun minta di-bukaï pintu; maka di-suroh Laksamana bukai pintu, maka Raja Mëndaliar pun masok-lah mënëngadap Laksamana, maka sëgala harta yang di-bawa-nya itu sëmua-nya di-përsëmbahkan-nya ka-pada Laksamana. Maka sëmbah Raja Mëndaliar pada Laksamana, "Sahaya mënëngadap orang kaya ini, bërlepas taksir. Hëndak-lah orang kaya përsëmbahkan ka-bawah duli yang di-përtuan, supaya jàngan sahaya di-katakan sa-bichara dëngan pënghulu sahaya; tëläh sahaya këtahui-lah bahawa Bëndahara Sëri Maharaja hëndak durhaka, sudah bërbuat takhta kërajaan, kasad-nya hëndak naik raja di-dalam Malaka ini." Sa-tëläh Laksamana mëllihat harta tërllu banyak, maka hilang-lah budi akal-nya, sëbab di-samun oleh harta dunia. Maka kata Laksamana ka-pada Raja Mëndaliar, "Hamba-lah bërëmbahkan dia ka-bawah duli yang di-përtuan." Maka Laksamana pun masok-lah mënëngadap Sultan Mahmud Shah, maka kata Raja Mëndaliar itu sëmua-nya di-përsëmbahkan-nya ka-bawah duli Sultan Mahmud Shah.

Sa-tëläh Sultan Mahmud Shah mënëngar sëmbah Laksamana itu, kabul-lah pada hati baginda, karna baginda sëdia bërëndam akan Bëndahara Sëri Maharaja, sëbab anak-nya. Maka Sultan Mahmud pun mënitahkan Tun Sura 'diraja dan Tun Indëra Sagara mëmibunoh Bëndahara Sëri Maharaja. Maka dua orang itu pun përgi-lah dëngan sëgala hamba raja. Maka sëgala anak buah Bëndahara Sëri Maharaja dan sëgala kaum këluarga-nya bërkamp-pong-lah pada Bëndahara Sëri Maharaja, sakalian-nya dëngan sëgala sënjata-nya. Maka Tun Hasan Tëmënggong, anak Bëndahara Sëri Maharaja, hëndak mëlawan. Maka kata Bëndahara, "Hai Hasan! hëndak durhaka-lah ëngkau! Hëndak-lah mëmbinasakan nama

sĕgala orang tua-tua kita! Karna 'adat Malayu, tiada pĕnah durhaka." Sa-tĕlah Tun Hasan Tĕmĕnggong mĕnĕngar kata Bĕndahara Sĕri Maharaja itu, maka ia pun mĕmbuangkan sĕnjata-nya lalu bĕrpĕlok tuboh. Maka kata Bĕndahara pada sĕgala kaum kĕluarga-nya dan pada sĕgala orang-orang-nya, "Barang siapa kamu mĕlawan, hamba da'awa di-akhirat." Sa-tĕlah mĕnĕngar kata Sĕri Maharaja itu, maka sakalian-nya mĕmbuangkan sĕnjata-nya dari tangan-nya lalu masing-masing kĕmbali ka-rumah-nya. Maka tinggal Bĕndahara Sĕri Maharaja jua, dua bĕrsaudara dĕngan Sĕri Nara 'diraja, dan sĕgala anak-buah-nya. Maka Tun Sura 'diraja dan (162) Tun Indĕra Sagara pun masok-lah mĕmbawa kĕris dari-pada Sultan Mahmud Shah, di-buboh di-atas cheper, di-tudongi dĕngan tĕtampan, دكلوكن (? = di-kĕluarkan) di-hadapan Bĕndahara Sĕri Maharaja. Maka kata-nya Tun Sura 'diraja pada Bĕndahara dan Sĕri Nara 'diraja, "Salam do'a anakanda, ba-hawa hukum Allah ta'ala bĕrlaku-lah pada hari ini." Maka sahut Bĕndahara Sĕri Maharaja dan Sĕri Nara 'diraja, "Barang yang tĕlah bĕrlaku pada hukum Allah itu, hamba pun redla-lah." Maka di-bunoh-lah Bĕndahara Sĕri Maharaja dan Sĕri Nara 'diraja dan sĕgala anak-buah-nya yang mau mati sama-sama dĕngan dia. Sa-tĕlah itu, Sang Sura datang bĕrlari dari dalam mĕmbawa titah yang di-pĕrtuan, "Jangan sĕmua-nya di-bunoh, tinggalkan akan bĕneh." Maka kata Tun Sura 'diraja dan Tun Indĕra Sagara, "Apa daya kita? Murka-lah yang di-pĕrtuan akan kita, karna yang ada tinggal ini budak sa-mata." Maka kata Tun Indĕra Sĕgara, "Ēnche' Hamzah ini-lah mari kita pĕliharakan takat mau hidup." Ada pun Tun Hamzah itu anak Sĕri Nara 'diraja. Sudah-lah كوله (? = luka-lah) dari tĕngkok-nya datang ka-

فتشفتش. Maka Tun Hamzah di-ambil-nya oleh Tun Sura 'diraja di-pĕrsĕmbahkan-nya ka-bawah duli Sultan Mahmud Shah. Maka di-suroh baginda ubati pada tabib. Maka dĕngan takdir Allah ta'ala tiada-lah mati, ia kĕlak sangat di-kasehi oleh Sultan Mahmud Shah. Sa-tĕlah Bĕndahara Sĕri Maharaja sudah mati, maka sĕgala pusaka Bĕndahara Sĕri Maharaja sĕmua-nya di-bawa masok ka-dalam, maka di-lihat oleh Sultan Mahmud Shah yang sapĕrti bĕrita orang itu tiada sunggoh; maka baginda pun tĕrlalu amat mashghul dan mĕnyĕsal oleh membunoh Bĕndahara Sĕri Maharaja tiada dĕngan pĕreksa. Maka Raja Mĕndaliar di-suroh oleh Sultan Mahmud Shah bunoh pula oleh ia mĕngadakan fitnah, shahadan Kittul di-suroh baginda sulakan mĕlintang. Maka Laksamana di-suroh mĕngasi oleh baginda. Maka Paduka Tuan, anak Bĕndahara Paduka Raja, di-jadikan oleh Sultan Mahmud Bĕndahara. Akan Paduka Tuan tĕlah tua lagi pun tĕlah بتفكه, gigi-nya pun sudah habis tanggal. Sa-tĕlah Paduka Tuan mĕnĕngar diri-nya di-jadikan Bĕndahara itu, maka ia pun mĕnjatohkan diri-nya dari atas tĕmpat-nya dudok ka-bawah. Maka kata Paduka Tuan, "Bĕndahara apa-tah ini? Sudah tepok dan lasa ini, maka di-gagahi juga

oleh Sultan Mahmud Shah di-jadikan Bëndahara." Itu-lah disebut orang Bëndahara Lubok (163) Tanah, yang banyak beranak, tiga-puluh dua anak-nya, semua-nya sa-ibu sa-bapa belaka: shahadan anak chuchu chichit yang di-dapati oleh Bëndahara Lubok Batu juga tujuh-puluh empat banyak-nya.

Akan anak Bëndahara Lubok Batu yang tua sa-kali Tun Bayazid nama-nya. Akan Tun Bayazid itu sasar-sasar; jika ia jalan ka-pëkan barang segala harta orang bertemu dengan dia di-ambil-nya. Maka di-bëri orang tahu pada Bëndahara Lubok Batu akan segala përi itu; maka oleh Bëndahara, jika Tun Bayazid (بيازيد) bërjalan, maka di-suroh ikut pada sa-orang hamba-nya, mën bawa mas. Maka barang kédai tëm pat Tun Bayazid itu singgah, di-ingatkan oleh hamba-nya yang mën gikut itu; sa-tëlah Tun Bayazid sudah përgi, maka ia datang ka-kédai itu bërtanya, kata-nya, "Apa-apa yang di-ambil-nya oleh ënche' tadi?" Maka kata yang ëmpunya kédai itu, "Anu-anu (*Sh. : MS. reads* apa-apa) di-ambil-nya oleh ënche' itu." Maka kata hamba-nya yang mën gikut itu, "Bëbërapa harga-nya?" Maka kata yang ëmpunya, "Sa-kian sa-kian harga-nya." Maka di-bëri oleh hamba-nya itu sapërti kata yang ëmpunya harta itu.

Maka ada sa-ekor gajah di-bërikan Bëndahara; gajah itu ëmpat lima bëlas kali sudah di-jualkan-nya. Apabila di-dëngar Bëndahara Lubok Batu gajah itu di-jual-nya, maka di-tëbus oleh Bëndahara itu di-bërikan ka-pada yang lain. Sa-tëlah di-lihat-nya saudara-nya naik gajah itu, maka di-turunkan-nya oleh Tun Bayazid, kata-nya, "Gajah ini gajah-ku, pëmbëri bapa pada-ku." Maka di-ambil-nya-lah gajah itu; dua tiga bulan ka-pada-nya, di-jualkan-nya pula; di-dëngar oleh Bëndahara, di-tëbus-nya pula. Dëmikian-lah nëtiasa sëdia kala. Tiga kali Tun Bayazid di-ikat oleh ayah-nya, sëbab mënampar hamba raja. Maka di-suroh ikat oleh Bëndahara ka-pada Sëriwa Raja di-suroh bawa ka-dalam. Maka kata Bëndahara, "Sëriwa Raja përsëmbahkan ka-pada yang di-përtuan, 'Bunoh Bayazid ini.' Apa guna-nya orang bunohan dëmikian? Hamba hëndak mën bunoh dia, takut yang di-përtuan murka." Maka di-bawa oleh Sëriwa Raja ka-dalam. Maka sapërti kata Bëndahara itu, semua-nya di-përsëmbahkan ka-pada Sultan Mahmud Shah. Maka titah Sultan Mahmud Shah, "Bagai-bagai pada Bëndahara! Sëbab hamba orang, anak di-ikat. Lëpaskan!" Maka di-lëpaskan Tun Bayazid, maka di-anugërahi përsalin oleh Sultan Mahmud Shah, di-suroh këm bali ka-pada Bëndahara; maka oleh Sëriwa Raja segala titah semua-nya di-katakan-nya ka-pada Bëndahara. Maka kata Bëndahara, "Itu-lah yang di-përtuan! Lamun si-Bayazid di-ikat juga, di-suroh lëpaskan, di-anugërahi përsalin; jadi makin lalu-lah bunohan-nya." Ada pun Tun Bayazid apabila di-bëlakang Bëndahara, maka bërkata pada orang muda-muda, "Hamba sëdang di-ikat oleh bapa hamba di-patut: hamba bërbaju kësumba di-ikat dëngan chindai natar hijau, (sa-kali hamba bërbaju puteh di-ikat-nya dëngan chindai natar merah,

sa-kali hamba bĕrbaju ungu di-ikat-nya hamba dĕngan chindai natar kuning)." Maka sĕmua-nya orang tĕrtawa mĕnĕngar kata Tun Bayazid itu.

Sa-orang lagi anak Bĕndahara Lubok Batu, Khoja Ahmad nama-nya; ia-lah yang bĕrgĕlar Tun Pikrama. Akan Tun Pikrama ia bĕranakkan Tun Isak Bĕrakah.

Sa-orang lagi anak Bĕndahara Lubok Batu, Tun Pauh nama-nya. Tun Pauh (ڤاوه) bĕranakkan Tun Jamal. Akan Tun Jamal banyak bĕranak: yang tua sa-kali Tun Utusan nama-nya, sa-orang lagi Tun Bakau nama-nya, sa-orang lagi Tun Mĕnawar nama-nya, sa-orang lagi Tun Sulaiman nama-nya—ia-lah Sĕri Guna 'diraja—; sa-orang lagi pĕrĕmpuan Tun Sĕni nama-nya, dudok dĕngan Tun Tiram anak Sang Sĕtia; sa-orang lagi pĕrĕmpuan, dudok dĕngan Tun Bayazid Hitam bĕranakkan Tun Mat 'Ali. Ada pun Tun Bakau bĕranak ĕmpat orang: Tun Bayazid Ibrahim sa-orang nama-nya, Tun Bĕntan sa-orang, Tun Abu sa-orang bĕrgĕlar Sĕri Bijaya Pikrama. Akan Tun Mĕnawar bĕranak ĕmpat orang: Tun Buang sa-orang nama-nya. Tun Husain sa-orang nama-nya bĕrgĕlar Paduka Sĕri Raja Muda, Tun Hasan sa-orang nama-nya bĕrgĕlar Sĕri Pikrama Raja, pĕrĕmpuan sa-orang dudok dĕngan Tun Bĕntan. Akan Sĕri Guna 'diraja, itu pun banyak anak-nya: Tun Mat sa-orang nama-nya, Tun Boh sa-orang nama-nya, Tun Pĕkoh sa-orang nama-nya, Tun 'zid Boh sa-orang lagi 'zid.

Sa-orang lagi anak Bĕndahara Lubok Batu, pĕrĕmpuan dudok dĕngan Tun Pĕrpateh Kasim bĕranakkan Tun Putĕri dudok dĕngan Tun Imana 'diraja bĕranakkan Tun Tahir ia-itu-lah bĕrgĕlar Sĕri Pikrama Raja yang di-Batu Sawar ini.

Sa-bĕrmula anak Bĕndahara Sĕri Maharaja yang bĕrnama Tun Fatimah tĕrlalu baik paras itu, di-ambil oleh Sultan Mahmud Shah akan istĕri, maka tĕrlalu kaseh baginda. Ada pun akan Tun Fatimah tĕrlalu sangat pĕrchintaan-nya akan bapa-nya; sa-lama ia di-pĕristĕri oleh Sultan Mahmud Shah, jangkakan ia tĕrtawa, tĕrsĕnyum pun ia tiada pĕnah. Maka baginda pun turut mashghul, tĕrlalu sangat mĕnyĕsal diri baginda. Hatta maka Sultan Mahmud Shah pun mĕmbuangkan kĕrajaan baginda. Maka anakanda baginda Sultan Ahmad di-rajakan baginda; maka sĕgala pĕgawai dan sĕgala alat kĕrajaan sakalian-nya di-sĕrahkan baginda pada Sultan Ahmad. Maka Sultan (165) Mahmud Shah pun diam ka-Kayu Ara, Sang (Sura) hanya tĕman baginda.

Ada pun di-chĕritĕrakan oleh orang yang ĕmpunya chĕritĕra ini. Apabila Sultan Mahmud Shah pĕrgi bĕrmain ka-Tanjong Kĕling atau ka-pada barang tĕmpat, maka baginda bĕrkuda, maka Sang Sura juga sa-orang-nya mĕngiringkan baginda. Maka di-bawakan Sang Sura, pĕrtama lanchang tĕmpat sireh santap, kĕdua bungkus sa-lai, kĕtiga kĕmĕndalan (ڪمندلم) Apabila di-dĕngar

oleh Sultan Ahmad ayahanda baginda bermain itu, maka di-suroh iringkan oleh Sultan Ahmad pada segala orang besar-besar. Sa-telah Sultan Mahmud Shah melihat orang banyak datang mengiringkan baginda, maka Sultan Mahmud pun memachukan kuda-nya berlari, tiada mau di-iringkan oleh orang kaya itu. Maka Sang Sura pun turut berlari-lari tiada-lah berchërai dengan kuda raja. Maka seraya ia lari itu, kaki Sang Sura sa-bagai mengapuskan tapak kuda raja, supaya jangan di-lihat orang. Maka tapak tangan Sang Sura mengapurkan sireh santap. Demikian-lah peri hal Sultan Mahmud Shah meninggalkan kerajaan-nya.

Sa-telah Sultan Ahmad di-atas kerajaan, maka baginda tiada kaseh akan segala orang besar-besar: yang di-kasehi baginda, Tun 'Ali (Hati) sa-orang nama-nya, Tun Mai Ulat Bulu sa-orang nama-nya, Tun Muhammad Rahang sa-orang nama-nya, dan segala muda-muda tiga-belas orang dan segala hamba raja: itu-lah teman baginda bermain bergurau. Ada pun akan Tun Mai Ulat Bulu itu, anak Zainu 'l-'Abidin: akan Tun Zainu 'l-'Abidin, anak Bëndahara Paduka Raja, diam di-Lubok China, di-panggil orang Datok Lubok China. Maka Tun Zainu 'l-'Abidin beranak lima orang—tiga orang laki-laki; yang tua Tun Salehu 'd-Din dan yang tengah Tun Jalalu 'd-Din nama-nya, yang bongsu Tun Mahaiyi 'd-Din; yang përmampuan itu di-përistëri Bëndahara Sëri Maharaja. Akan Tun Salehu 'd-Din itu, beranakkan Tun Tahiru 'd-Din: akan Tun Tahiru 'd-din itu beranakkan Orang Kaya Sogoh dan ayah Tun Sulaiman. (Akan) Tun Jalalu 'd-din* beranakkan Tun Mai itu-lah di-sëbut orang Tun Mai Ulat Bulu ia-lah yang sangat di-kasehi oleh Sultan Mahmud Shah di-jadikan oleh baginda Tëmëng-gong, bergëlar Sëri Awadana.

Sa-bërmula Sultan Mahmud Shah tëlalu kaseh akan Tun Fatimah, di-suroh baginda panggil Raja Përëmpuan. Tëtapï jikalau baginda bunting dengan Sultan Mahmud Shah, di-suroh-nya buang-kan. Maka dua tiga kali sudah demikian. Maka titah Sultan Mahmud Shah pada Tun Fatimah, "Mëngapa-tah tuan bunting di-buang? Tiada suka tuan beranak dengan beta?" Maka sahut Tun Fatimah, "Apa-tah kërja raja beranak dengan beta lagi? karna anak raja yang kerajaan tëlalu ada." Maka titah Sultan Mahmud Shah, "Ada pun, jangan-lah di-buang anak kita ini; jika laki-laki, ia-lah kita rajakan." Sa-tëlalu itu (166) maka Tun Fatimah pun bunting pula, tiada di-buang lagi. Sa-tëlalu gënap bulan-nya, maka Tun Fatimah pun beranak sa-orang përmampuan, tëlalu baik paras-nya; sërta jadi, di-sambut oleh Sultan Mahmud Shah, lalu di-chium di-namaï Raja Puteh, itu-lah yang di-kasehi baginda, tiada dapat di-katakan përi kaseh Sultan Mahmud Shah akan Raja Puteh. Hatta maka Sultan Mahmud Shah dengan Tun Fatimah beranak lagi pula sa-orang, përmampuan juga, nama-nya Raja Khatijah. Sa-bërmula akan Sultan Mahmud Shah nëtiasa baginda mëngaji pada makhdum Sadar Jahan.

* This sentence disagrees with the sentence before it. One must be an interpolation, made perhaps at Batu Sawar:—see folio 164.

XXIII.

Al-kesah. Maka tĕrsĕbut-lah pĕrkataan Fongso 'd-Albuquerque. Sa-tĕlah ia turun pada bizurai, maka Fongso d'Albuquerque pun naik ka-Pĕrtugal mĕngadap Raja Pĕrtugal minta wardi (اير مد) maka di-bĕri oleh Raja Pĕrtugal ĕmpat buah kapal dan lima buah ghali panjang. Maka ia turun bĕrlĕngkap pula di-Goa tiga buah kapal, dĕlapan ghalias, ĕmpat buah ghali panjang, lima-bĕlas fusta; maka jadi ĕmpat-puluh sĕmua-nya. Maka pĕrgi-lah ia ka-Malaka; sa-tĕlah sampai ka-Malaka, maka gĕmpar orang Malaka, maka di-pĕrsĕmbahkan orang-lah ka-pada Sultan Ahmad, "Bahawa Fĕringgi datang mĕnyĕrang tujuh buah kapal dan dua-lapan ghalias, dan sa-puluh buah ghali dan pĕnchalang lima-bĕlas buah dan fusta lima buah." Maka Sultan Ahmad pun mĕngĕrahkan sĕgala ra'ayat, bĕrhadlir kĕlĕngkapan. Maka bĕrpĕrang-lah Fĕringgi dĕngan orang Malaka, maka di-bĕdil-nya dari kapal, sapĕrti hujan datang-nya, bunyi-nya sapĕrti guroh di-langit, kilat api sapĕrti kilat di-udara, bunyi istinggar bagai kachang di-rĕndang. Maka sĕgala orang Malaka pun tiada bĕroleh bĕrdiri di-pantai, dari-pada kĕsangatan bĕdil itu. Maka ghali dan fusta di-langgar-kan-nya dari ujung jambatan. Maka Sultan Ahmad pun kĕluar-lah naik gajah, Jituji nama-nya, Sĕri Awadana di-kĕpala gajah, bĕrtimbal rangka dĕngan baginda, (karna baginda) bĕrguru dĕngan Makhdum Sadar Jahan akan 'ilmu tauhid. Maka Tun 'Ali Hati di-buntut gajah.

Maka baginda pĕrgi-lah ka-jambatan bĕrdiri dalam bĕdil yang sapĕrti hujan yang lĕbat itu. Maka Makhdum Sadar Jahan bĕrpĕgang dua tangan-nya pada rangka, maka kata Makhdum pada Sultan Ahmad Shah, "Hai sultan, di-sini bukan tĕmpat tauhid; mari kita kĕmbali." Maka Sultan Ahmad tĕrsĕnnyum. Maka Sultan Ahmad pun kĕmbali ka-istana baginda. Maka Fĕringgi bĕrsuara dari kapal, "Hai orang Malaka, ingat-ingat-lah kamu sakalian! (167) Esok hari-lah kami naik ka-darat." Maka sahut orang Malaka, "Baik-lah."

Maka Sultan Ahmad Shah pun mĕnyuroh mĕnghimpunkan orang, dan si-suroh bĕrhadlir (sĕnjata). Maka hari pun malam-lah; maka sĕgala hulubalang dan anak tuan-tuan sĕmua-nya bĕrtunggu di-balai-ruang. Maka kata anak tuan-tuan itu, "Apa kĕrja dudok sahaja? Baik kita mĕmbacha hikayat, supaya kita bĕroleh fa'idah." Maka kata Tun Muhammad Unta, "Bĕnar-lah kata tuan itu. Baik mohonkan *Hikayat Muhammad Hanafiah*." Maka anak tuan-tuan itu pun bĕrkata pada Tun Aria, "Pĕrgi-lah tuan hamba pĕrsĕmbahkan pada yang di-pĕrtuan, patek ini sakalian hĕndak mĕmohonkan *Hikayat Muhammad Hanafiah*, mudah-mudahan kalau patek itu mĕngambil fa'idah dari-pada-nya, karna Fĕringgi akan mĕlanggar esok hari." Maka Tun Aria pun masok-lah mĕngadap ka-pada Sultan Ahmad, maka sĕmbah orang itu sĕmua-nya di-pĕrsĕmbahkan ka-pada baginda. Maka oleh Sultan Ahmad Shah di-anugĕrahkan *Hikayat Hamzah*. Maka titah Sultan Ahmad, "Hĕndak pun kita

anugèrahi *Hikayat Muhammad Hanafiah*, takut ta' kan ada bèrani sègala tuan-tuan itu sapèrti Muhammad Hanafiah, tètapi jikalau sapèrti Hamzah ada-lah gèrang bèrani-nya sègala anak tuan-tuan itu: sèbab itu-lah maka *Hikayat Hamzah* kita anugèrahkan."

Maka Tun Aria pun kèluar-lah mèmbara *Hikayat Hamzah*; maka titah Sultan Ahmad itu sèma-nya di-sampaikan ka-pada sègala anak tuan-tuan itu; (maka) sèma-nya anak tuan-tuan itu diam. Maka sahut Tun Isak Bèrakah, kata-nya, pada Tun Aria, "Pèrsèmbahkan ka-pada yang di-pèrtuan, salah titah itu; maka hèndak yang di-pèrtuan sapèrti Muhammad Hanafiah, patek ini sakalian sapèrti hulubalang Bania'; jikalau ada bèrani yang di-pèrtuan sapèrti Muhammad Hanafiah, ada-lah bèrani patek ini sapèrti hulubalang Bania'." Maka oleh Tun Aria kata Tun Isak Bèrakah itu sèma-nya di-pèrsèmbahkan ka-pada Sultan Ahmad; maka baginda tèrsènniyum, maka di-anugèrahi pula *Hikayat Muhammad Hanafiah*.

Sa-tèlah hari siang, maka Fèringgi pun naik-lah ka-darat lalu mëlanger. Maka Sultan Ahmad pun naik gajah Juru Dèmang nama-nya; Sèri Awadana di-kèpala gajah, Tun 'Ali Hati bèrtimbal rengka. Maka bèrpèrang-lah dèngan orang Malaka tèrlalu ramai; dari-pada sangat tèmpon Fèringgi itu, maka pèchah pèrang orang Malaka, mëlainkan yang hanya lagi tinggal baginda tèrtawai-tawai (ترتاوی) di-atas gajah. Maka baginda bèradakkan tombak dèngan Fèringgi, luka sèdikit tapak tangan baginda. Maka oleh Sultan Ahmad di-tèlentangkan-nya tangan-nya; maka titah baginda, "Hai anak Malayu! lihat-lah." Sa-tèlah mëlihat tangan Sultan Ahmad luka, maka hulubalang pun tampil pula, maka bèramok-lah dèngan Fèringgi.

Maka Tun Salehu 'd-din niatkan Orang Kaya Sogoh bèradakkan tombak dèngan Fèringgi, maka kèna dada Tun Salehu 'd-din, lalu mati. Maka dua-puloh hulubalang yang tèrtahu-tahu (ترتاو) mati, shahadan Sèri Awadana (168) pun luka ari-ari-nya. Maka gajah pun di-dèrumkan, Sèri Awadana pun di-usong orang. Maka di-suroh Sultan Ahmad lihat pada tabib; maka di-ubati oleh tabib dèngan لیسکو (? akar) sireh, maka kata tabib, "Tiada mængapa: dapat di-ubati. Jikalau sa-kèrat bèras juga (lagi) masok-nya, Sèri Awadana mati." Maka Malaka pun alah-lah, di-naiki-nya oleh Fèringgi داراجغ برني. Maka sègala (orang) Malaka pun lari-lah. Maka Bèndahara Lubok Batu itu di-tandu orang-lah di-bawa lari, Sèlamat Gagah nama orang mènandu-nya itu. Maka Fèringgi pun datang bèrikut-ikut; maka kata Bèndahara pada orang mènandu itu, "Langgarkan aku pada Fèringgi itu." Maka tiada di-bèri oleh sègala anak-chuchu-nya. Maka kata Bèndahara, "Chabar-nya sègala orang muda-muda ini! Jikalau aku lagi muda, mati aku dèngan Malaka ini."

Maka Sultan Ahmad pun undur ka-hulu Muar lalu ka-Pagoh. Akan Sultan Mahmud Shah diam di-Batu Hampar. Maka Sultan Ahmad membuat kota pula di-Béntayan. Maka Feringgi pun diam-lah di-Malaka, shahadan pagar istana di-pêrbuat-nya akan kota: ada lagi datang sêkarang. Maka Feringgi pun datang ka-Muar mênyerang Pagoh, maka bêrpêrang di-sana ada bêrapa hari, maka Pagoh pun alah, Sang Sêtia pun mati. Bermula Sultan Ahmad pun undur ka-hulu Muar. Maka Bëndahara pun hilang-lah di-Muar, di-tanamkan orang di-Lubok Batu; maka di-panggil orang Datok Lubok Batu. Maka Sultan Ahmad Shah dan ayah baginda Sultan Mahmud Shah pun bêrjalan-lah dari hulu Muar lalu ka-Pahang. Maka di-alu-alukan oleh Raja Pahang. Maka anak Sultan Mahmud Shah dêngan pêmairsuri Kêlantan itu di-dudokkan baginda dêngan Raja Pahang, yang bêrnama Sultan Mansur Shah. Maka dari Pahang baginda lalu ka-Bentan. Maka Sultan Ahmad bêrbuat nêgêri di-Kopak (كوكبة).

Ada pun akan Sultan Ahmad tiada juga kaseh akan sêgala pégawai dan sêgala orang bêsar-bêsar, mëlainkan sêgala tuan-tuan yang têrsêbut dahulu itu juga. Apabila orang muda-muda itu makan di-dalam, ayam suap dan nasi kunyit dan minyak sapi: maka sêgala pégawai dan orang bêsar-bêsar pun datang mêngadap Sultan Ahmad, maka kata sêgala orang muda-muda itu, "Mana nasi kunyit tadi? Di-mana raja ayam suap yang kita makan tadi?" Sa-têlah Sultan Mahmud mênêngar fê'el anakanda baginda itu, tiada bêrkênan pada baginda, di-suroh baginda kêrjakan. (Sa-têlah) Sultan Ahmad sudah mangkat, maka (169) ayahanda baginda Sultan Mahmud Shah pula kêrajaan. Maka sêgala anak tuan-tuan dan hamba raja pada Sultan Ahmad itu sêmuanya di-kêpongkan baginda. Maka titah Sultan Mahmud Shah pada sêgala anak tuan-tuan itu, "Engkau sêmuanya jangan shak hati. Sapêrti pada si-Ahmad, dêmikian-lah pada aku." Maka sêmbah mêreka itu, "Baik-lah, tuan-ku. Yang mana titah Sultan, di-sana-lah patek sakalian." Maka Tun 'Ali Hati di-suroh Sultan Mahmud Shah panggil. Maka Tun 'Ali Hati pun tiada mau datang. Maka sêmbah Tun 'Ali Hati, "Ada pun akan patek ini, paduka anakanda yang mêmbaiki patek ini. Jikalau kira-nya paduka anakanda mati dêngan musoh, nêschaya patek ini mati. Ini apa-tah daya patek? Sudah dêngan kêhêndak yang di-pêrtuan langit mênimpa bumi. Karna hamba Malayu tiada pênah durhaka, hanya patek ini mêmohonkan hêndak minta di-bunoh." Maka sêgala kata Tun 'Ali Hati itu sêmuanya di-pêrsêmbahkan orang pada Sultan Mahmud Shah; maka titah baginda, "Kata pada si-'Ali Hati. Jika si-Ahmad pun ia di-baiki-nya; pada aku pun ku-baikkan juga ia. Mêngapa ia bêrkata dêmikian, karna aku tiada mau mêmibunoh dia." Maka titah itu di-junjongkan orang pada Tun 'Ali Hati; maka sahut Tun 'Ali Hati, "Jikalau ada kurnia akan patek ini mohonkan hêndak minta di-bunoh juga, karna patek ini tiada-lah mau mêmândang muka orang lain." Maka bêbêrapa titah hêndak mênghidupi Tun 'Ali Hati itu, tiada juga ia mau hidup; minta di-bunoh juga.

Maka di-suroh oleh Sultan Mahmud Shah, "Bunoh-lah Tun 'Ali Hati." Hatta Sultan Mahmud Shah pun mēmērentahkan kērajaan baginda, maka Tun Pēkērma, anak Bēndahara, di-jadikan Bēndahara, bērgēlar Paduka Raja; maka Sēri Amarabangsa, chuchu Bēndahara Puteh, di-jadikan Pērdana Mēntēri dudok-nya bērsabēran Bēndahara. Ada pun Sēri Amarabangsa bēranakkan Tun Abu Isahak; akan Tun Abu Isahak bēranakkan Tun Abu Bakar pada zaman Johor bērgēlar Sēri Amarabangsa jua. Saudara-nya bērnama Orang Kaya Tun Muhammad, maka ia bēranakkan Orang Kaya Tun Undan dan Orang Kaya Tun Sulat. Maka Tun Isak bērgēlar Paduka Tuan, maka Tun Hamzah anak Sēri Nara 'diraja di-jadikan Pēnghulu Bēndahari, bērgēlar Sēri Nara 'diraja. Ia-lah yang sangat di-kaseh oleh Sultan Mahmud Shah. Maka Tun Biajit Rupa, anak Bēndahara Sēri Maharaja, di-jadikan baginda mēntēri, bērgēlar Sēri Utama. Akan Sēri Utama itu bēranakkan Tun Dolah. Maka Tun 'Umar, anak Sēri Maharaja, di-jadikan mēntēri juga, bērgēlar Sēri Pētam. Maka Tun Muhammad, saudara Sēri Nara 'diraja, jadi kēpala abēntara, bērgēlar Tun Nara Wangsa. Maka anak Paduka Tuan yang bērnama Tun Mat bērgēlar Tun Pēkērma Wira.

Ada pun (170) Laksamana bēranakkan Khoja Husain pun tēlah mati dalam pērchintaan-nya, di-tanamkan orang di-atas Bukit Pantau, itu-lah maka di-sēbut orang Laksamana Pantau (قنتو)

Maka Hang Nadim di-jadikan Laksamana; ia-lah yang sangat mashhur gagah bērani pērang bērtimbakan darah juga tiga-puluh-dua kali. Maka Laksamana bēristēri orang pēraturan bonda sa-pupu Bēndahara Lubok Batu, bēranak sa-orang laki-laki bērnama Tun Mat 'Ali. Maka oleh Sultan Mahmud Shah anakanda baginda Raja Muzaffar Shah itu-lah di-timangkan baginda kērajaan akan ganti baginda, maka di-dudokkan baginda dēngan Tun Tērang, chuchu Bēndahara Sēri Maharaja, anak Tun Fatimah dēngan Tun 'Ali. Maka apabila Raja Muzaffar Shah dudok di-adap orang pada tēmpat baginda itu, pērtama di-hampari tikar hamparan, kēdua pērmadani, di-atas pērmadani tikar pachar, di-atas sēgala pētērana, di-sana-lah baginda dudok. Hatta maka Tun Fatimah pun bunting pula; sa-tēlah gēnap bulan-nya, maka baginda bēranak sa-orang laki-laki tērlalu baik paras-nya. Maka oleh Sultan Mahmud Shah akan anakanda baginda itu di-namaī Raja 'Ala 'u'd-din Shah; sērta baginda jadi, pētērana tēmpat Raja Muzaffar Shah dudok itu pun di-ambil orang. Sa-tēlah tujuh hari Sultan 'Ala 'u'd-din Shah di-luar di-chukur orang oleh ayahanda baginda, maka pērmadani dari-pada Raja Muzaffar Shah di-ambil orang, mēnjadi tinggal tikar hamparan sapērti adat orang kēbanyakan. Sa-tēlah ēmpat-puluh hari di-luar, Sultan 'Alau 'd-din di-tabalkan oleh ayahanda baginda Sultan Mahmud Shah akan ganti baginda di-atas kērajaan, maka di-suroh sēbut Sultan Muda. Hatta bērapa lama-nya Sultan Muda pun bēsar, tērlalu baik خلف فن (? khuluk fann.)

Wa 'Llahu a'lamu bi-s-sawab.

XXIV.

Al-kesah. Maka tersëbut-lah përkataan Sultan 'Abdu'llah, Raja Kampar, mëndërhaka, tiada mau mënnyëmbah dan tiada mau mêngadap ka-Bentan; mêngutus ia ka-Mëlaka minta bantu pada Fëringgi, maka di-beri bantu oleh Kapitan Mëlaka. Itu-lah di-përbuat orang nyanyi, dëmikian bunyi-nya:—

“ Di-hela-hela di-rëtak sa-hasta
Kandis di-pënggalkan.

Alang-kah gila raja këchil! Mënggusta
Manis di-tinggalkan.

mëlihat buah hartal masak.”

Sa-tëlah Sultan Mahmud Shah mënëngar khabar Raja 'Abdu-'llah itu, maka baginda tëlalu murka, maka Sultan Mahmud Shah mënitahkan bërllëngkap akan mënnyërang ka-Kampar. Maka yang di-titahkan itu ëmpat-puluh orang mëntëri, përtama Sëri Amarabangsa, këdua Sëri Utama, këtiga Sëri Pëtam, këëmpat Sëri Nata, këlima Tun Biajit, anak Laksamana Hang Tuah, (171) sa-orang hulubalang-nya. Sa-tëlah sudah bërllëngkap, maka përgi-lah mërëka itu, Sëri Amarabangsa* akan panglima-nya. Sa-tëlah datang ka-Kërumutan, maka Fëringgi pun datang bantu Kampar, fusta sa-puluh, banting lima, bërtemu-lah dëngan këllëngkapan Mëlayu, lalu bërperang. Tëlalu ramai bërperang, pëchah-lah përang Mëlayu, maka sëmua-nya orang itu tërjun di-Kërumutan, lalu bërjalan ka-Indëragiri. Ada pun oleh gundek Tun Biajit tatkala tërjun itu suatu pun arta yang lain tiada di-bawa-nya mëlainkan taji Tun Biajit sa-bilah juga di-bawa-nya. Maka sëgala orang mëmbara gundek itu; jikalau akan bërjalan, maka gundek itu di-gulong-nya (ديگلشن) dëngan kajang, di-suroh pikul pada sakai (سباكي) sa-telah datang ka-pada tëmplat bërhentï, maka di-buka.

Sa-tëlah bërapa hari di-jalan, sampai-lah ka-Indëragiri. Maka Sëri Amarabangsa dan Sëri Utama dan Sëri Pëtam dan Sëri Nata dan Tun Biajit dan sëgala orang yang rosak itu pun masok-lah mêngadap Sultan Narasinga. Maka oleh Sultan Narasinga sakalian-nya di-anugërahi baginda masing-masing pada kadar-nya. Maka oleh Tun Biajit dëngan barang daya-nya di-chari-nya hayam sa-ekor di-pileh-nya, maka mënnyabong-lah ia. Sa-tëlah di-lihat oleh sëgala Mënangkabau Tun Biajit mënnyabong, maka di-tandangi-nya oleh sëgala Mënangkabau, maka oleh Tun Biajit di-lawan-nya sëgala Mënangkabau itu mënnyabong, tërkadang mënang Tun Biajit, tërkadang alah, tëtapi kërapi-lah Tun Biajit mënang. Maka sëgala Mënangkabau bër sama-sama, maka ada sa-ekor hayam pada Raja Narasinga di-bawa orang dari Mënangkabau. Ada pun akan hayam itu tiga-puluh nëgëri di-tandangkan-nya, maka ada-lah orang ëmpu-

* From now onwards Dr. Blagden's Indian form for these titles has been retained, instead of the now accepted *Amar 'diraja, Amar Bangsa*. Throughout the MS. such titles are spelt ناروغسا, امر بقساد, امر الدراج (*Narawangsa*) namely as compound words.

nya hayam itu sa-orang pun tiada mau melawan dia. Akan timbang hayam itu sa-puluh tahlil bĕrat-nya; akan kata yang ĕmpunya hayam itu, "Barang siapa melawan dia, hayam hamba ini, timbang-nya ini-lah akan taroh-nya." Orang (sic: ? = *Oleh*) Raja Narasinga di-suroh lawan pada Tun Biajit, maka sĕmbah Tun Biajit. "Baik-lah, tuan-ku." Maka Tun Biajit mĕnchari hayam. Sa-tĕlah bĕr-oleh hayam yang sapĕrti di-kĕhĕndaki-nya, maka di-pĕliharakan-nya. Sa-tĕlah itu, maka di-lawan-nya-lah Mĕnangkabau itu mĕnyabong. Maka titah Raja Narasinga, "Mari kita mĕnyabong sa-puluh tahlil, orang yang ĕmpunya hayam itu timbang-nya ini-lah akan taroh-nya, mĕnjadi sa-kati." Maka orang yang di-luar bĕrtaroh sa-puluh tahlil, mĕnjadi tiga puluh tahlil. Maka sĕgala orang yang pada Tun Biajit sĕmua-nya turut pada Tun Biajit.

Sa-tĕlah sudah bĕrpadan, maka hayam pun di-bulang orang-lah, maka Tun Biajit pun tarohkan baja hayat. Maka kata Tun Biajit, "Tĕmpah-lah hamba," maka orang Mĕnangkabau pun mĕnĕmpahkan taroh-nya pada Tun Biajit, ada yang sa-tahlil, ada yang dua tahlil, ada yang tiga tahlil. Sa-tĕlah gĕnap-lah tiga-puluh tahlil, maka oleh Tun Biajit ĕmas itu di-bahagi-nya pula, (172) ada yang dua tahlil, ada yang sa-tahlil, ada yang tĕngah tahlil. Sa-tĕlah sudah lĕngkap-lah, di-bahagi-nya oleh Tun Biajit pada sĕgala tĕman-nya, maka lĕbeh-nya itu di-ikat-nya tĕgoh-tĕgoh oleh Tun Biajit. Maka hayam itu pun di-lĕpaskan orang-lah. Sĕrta turun juga hayam Raja Narasinga di-tikam-nya oleh hayam Tun Biajit kĕna piah (فيه)

di-sana juga ترام (? = *tĕram*; cf. *dĕrum*). Maka sorak orang Bentan guroh bunyi-nya sĕnjakala. Itu-lah sĕgala Mĕnangkabau bĕrtobat, tiada mau melawan Tun Biajit mĕnyabong.

Sa-tĕlah bĕrapa lama-nya sĕgala mĕreka itu di-Indĕragiri, maka di-suroh antarkan oleh Raja Singa ka-Bentan.

Sa-bĕrmula sĕgala kĕlĕngkapan Fĕringgi yang mĕngalahkan kĕlĕngkapan Bentan itu sĕmua-nya mudek ka-Kampar mĕngadap Sultan 'Abdu'llah. Maka oleh Sultan 'Abdu'llah di-bĕri-nya pĕr-salin akan Kapitan Mor itu, maka Raja 'Abdu'llah pun naik-lah ka-fusta Fĕringgi itu hĕndak mĕlihat fusta Fĕringgi itu. Maka oleh Fĕringgi itu Raja 'Abdu'llah lalu di-ikat-nya, maka fusta pun hilir-lah, maka sĕgala orang Kampar pun sakalian tĕrchĕngang, maka Sultan 'Abdu'llah pun di-bawa oleh Fĕringgi itu ka-Malaka. Sa-tĕlah datang ka-Malaka, maka oleh kapitan dĕngan tĕgoh-nya di-hantarkan-nya ka-Goah. Sa-tĕlah datang ka-Goah, lalu di-bawa-nya ka-Portugal. Itu-lah maka di-pĕrbuatkan orang nyanyi dĕmikian bunyi-nya:—

"Ka-sana-sana raja dudok
Jangan di-timpa oleh papan.
Di-kĕtahui ganja sĕrĕbok,
Mĕngapa maka di-makan?"

Sultan Mahmud Shah mēnēngar khabar Sultan 'Abdu'llah tēr-tangkap oleh Fēringgi itu, maka baginda tērlalu duka-chita, maka mēnyurohkan ka-Kampar mēmanggil sēgala pēgawai Sultan 'Abdu'llah. Maka sēgala pēgawai Sultan 'Abdu'llah sēmau-nya datang mēngadap Sultan Mahmud Shah, maka baginda pun murka akan sēgala pēgawai Sultan 'Abdu'llah. Maka titah Sultan Mahmud Shah, "Bēnar-kah ēngkau sēmau-nya tiada sērta mati dēngan anak-ku?" Maka sakalian-nya mēreka itu tundok, sa-orang pun tiada mēngangkatkan kēpala-nya. Ada pun Bēndahara Kampar itu Paduka Tuan, gēlar-nya, di-ubah baginda Sēri Amaradiraja.

Wa-llahu a'lamu bi-s-sawab.

XXV.

Al-kesah. Maka tērsēbut-lah pērkataan Maharaja Lingga yang tua sudah mati, maka Maharaja Isak-lah jadi kērajaan Lingga. Maka Maharaja Isak bērlēngkap-lah hēndak mēngadap ka-Bentan. Sa-tēlah sudah bērlēngkap, maka Maharaja Isak pun mudek-lah ka-Bentan mēngadap Sultan Mahmud Shah. Sa-tēlah datang ka-Bentan, maka oleh Sultan Mahmud akan Maharaja Isak Shah di-pēmulia shahadan di-bēri hormat sapērti-nya, maka di-dudokkan di-bawah Laksamana. Karna 'adat Maharaja Lingga dudok di-bawah Laksamana jikalau pada pēmēgian barang ka-mana sērta akan bērhēnti. Maka Maharaja Lingga mēngēnjamkan (مغنجمکن) sombong Laksamana dan Raja Tunggal-lah mēngēnjamkan sombong (173) Bēndahara. Dēmikian-lah 'adat dahulu kala, istimewa pula akan Laksamana itu, kēluarga tua pada Maharaja Isak (ایفس) but = ق = ف *passim* in the MS.).

Sa-bērmula akan Raja Narasinga Raja Indēragiri pun bērlēngkap hēndak mēngadap ka-Bentan, sa-tēlah di-dēngar baginda Lingga sunyi, maka baginda lalu ka-Lingga, maka di-rosakkan-nya Lingga, maka sēgala anak istēri Maharaja Isak habis di-tawan-nya di-bawa-nya ka-Indēragiri. Karna Raja Narasinga itu sēdia bērkēlahi dēngan Raja Lingga. Sa-tēlah itu, maka Raja Narasinga lalu ka-Bentan mēngadap Sultan Mahmud Shah, maka di-dapati-nya Maharaja Lingga sudah kēmbali ka-Lingga, maka oleh Sultan Mahmud Shah akan Raja Narasinga sangat di-kaseh baginda. Maka kēdēngaran-lah ka-Bentan bahawa Sultan Mansur Shah, Raja Pahang, tēlah mangkat di-bunoh oleh ayahanda baginda tēngah sēbab bērbuat zina dēngan istēri-nya. Maka oleh Sultan Mahmud Shah anakanda baginda yang di-pēristēri-nya oleh Sultan Mansur Shah di-suroh baginda jēmput, sa-tēlah datang, maka di-dudokkan baginda dēngan Raja Narasinga, di-gēlar oleh Sultan Mahmud Shah Sultan 'Abdu'l-jalil, di-anugērahaī nobat sa-kali. Maka tērlalu-lah kaseh Sultan Mahmud Shah akan Sultan 'Abdu'l-jalil, tērlēbeh dari-pada mēnantu-nya yang lain. Maka Sultan 'Abdu'l-jalil bēranak dēngan istēri-nya baginda itu dua orang laki-laki bērnama Raja Ahmad, yang bongsu Raja Muhammad, timang-timangan-nya Raja Pang.

Hatta maka Maharaja Isak pun sampai-lah ka-Lingga, maka di-lihat-nya nêgëri-nya sudah binasa dan anak istëri-nya pun habis tertawan oleh orang Indëragiri. Maka Maharaja Isak bërbaek pula ka-Bentan, kasad-nya hëndak mêngadukan hal-nya ka-bawah duli Sultan Mahmud Shah. Sa-tëläh datang ka-Bentan, maka di-lihat-nya Sultan 'Abdu'l-jalil tëläh di-ambil mënantu oleh Sultan Mahmud Shah. Maka Maharaja Isak pun tiada daya. Maka oleh Sultan Mahmud Shah akan Maharaja Isak di-përdamaikan baginda dëngan Sultan 'Abdu'l-jalil, sëgala anak istëri-nya sëmua-nya di-këmbalikan-nya, tëtapi di-lihat oleh Maharaja Isak ia dëngan Sultan 'Abdu'l-jalil itu jauh beda-nya, karna Sultan 'Abdu'l-jalil sudah mënantu oleh Sultan Mahmud Shah. Maka Maharaja Isak pun mohon-lah pada Sultan Mahmud Shah këmbali ka-Lingga. Sa-tëläh ia datang ka-Lingga, apabila Maharaja Lingga këluar di-hadap oleh sëgala pëgawai, maka muka-nya di-chunting-nya dëngan harang atau dëngan kapor. Maka di-tëgor-nya oleh sëgala pëgawai, kata-nya, "Tuan-ku, harang di-muka كيندك itu." Maka sëgëra di-sapu-nya oleh Maharaja Isak. Manakala ia këluar di-hadap orang, dëmikian juga. Sa-tëläh dua tiga kali dëmikian juga, maka suatu hari (174) Maharaja Isak di-hadap orang, muka-nya di-chunting-nya juga, maka sëmbah sëgala pëgawai, "Apa sëbab-nya patek sëmua mëllihat muka كيندك bërchunting?" Maka sahut Maharaja Isak, "Tiada-kah kamu sëmua-nya tahu akan muka-ku bërchunting ini?" Maka sëmbah sëgala pëgawai, "Tiada patek sakalian tahu." Maka kata Maharaja Isak, "Jikalau kamu dapat mëmباسoh chunting-ku ini, maka ku-katakan pada kamu sakalian." Maka sëmbah pëgawai, "Oleh apa-tah maka patek sakalian tiada mau mëngerjakan dia, jikalau datang had nyawa patek sa-kali pun yang كيندك itu patek sakalian sërtaï juga." Maka kata Maharaja Isak, "Tiada-kah kamu sakalian tahu akan anak istëri-ku habis di-tawan oleh orang Indëragiri? Akan sëkarang kita hëndak mënýërang Indëragiri. Mau-kah kamu sakalian mënýërtaï daku?" Maka sëmbah sëgala pëgawai, "Baik-lah, tuan-ku, patek sakalian-lah bërchakap." Maka Maharaja Isak pun bërllëngkap. Sa-tëläh sudah bërllëngkap, maka përgi-lah ia mënýërang Indëragiri, maka di-rosakkan-nya. Maka tiada tërlawan oleh orang Indëragiri, karna sëgala hulubalang habis përgi mënýëringkan Sultan 'Abdu'l-jalil ka-Bentan, maka sëgala anak istëri Sultan 'Abdu'l-jalil yang tinggal itu habis di-tawan-nya, maka Maharaja Isak pun këmbali-lah ka-Lingga.

Sa-tëläh datang ka-Lingga, maka Maharaja Isak pun bër-bichara dalam hati-nya, "Tiada dapat tiada aku di-sërang oleh Yang di-përtuan," maka Maharaja Isak mënýëtus ka-Mëlaka minta bantu. Maka di-bëri oleh Kapitan tiga buah ghali, dua buah fusta, dualapan banting, dua-puloh kapal. Maka orang Indëragiri pun datang ka-Bentan mëmberï tahu Sultan 'Abdu'l-jalil, maka Sultan 'Abdu'l-jalil pun masok mënýëgadap Sultan Mahmud Shah

hëndak mēmohon kēmbali ka-Indēragiri, karna sudah di-rosakkan oleh Maharaja Isak. Maka Sultan Mahmud Shah pun tērlalu murka baginda, sēraya mēnyuroh bērlēngkap akan mēnyērang Lingga. Maka Laksamana hēndak di-titahkan baginda akan pēnglima-nya, maka Laksamana mēmohon, tiada mau, akan sēmbah Laksamana, "Mohon-lah patek ka-Lingga, karna Maharaja Isak itu kēluarga-nya, kalau tiada alah Lingga itu, di-kata orang dēngan tipu patek. Biar-lah patek ka-Malaka." Maka Laksamana pun bērlēngkap pērgi ka-Malaka dua-bēlas pērahu, maka Sang Sētia-lah di-titahkan akan pēnglima mēnyērang Lingga itu, sakalian hulu-balang sēmua-nya pērgi. Sa-tēlah datang ka-Lingga, maka bērtēmu dēngan Fēringgi bantu ka-Lingga, kapal di-labohkan-nya di-labohan دندڠ. Maka bērpērang-lah Sang Sētia dēngan Fēringgi tērlalu ramai hēndak masok Lingga, tiada bēroleh, karna di-ēmpang-nya oleh Fēringgi. Maka di-langgar-nya oleh Sang Sētia dēngan kēlēngkapan-nya kapal Fēringgi itu, maka banyak orang kēna bēdil (175) dari atas kapal-nya. Sang Jaya Pēkērma pun kēna bēdil, putus lēngan-nya, maka urat-nya pun bērumbai-rumbai. Maka tiada-lah alah kapal itu, Lingga pun tiada alah, maka Sang Sētia pun kēmbali ka-Bentan mēngadap Sultan Mahmud Shah, maka sēgala pēri hal ahwal pēpēranan itu sēmua-nya habis di-pērsēmbahkan-nya ka-bawah duli Sultan Mahmud Shah. Maka tērlalu murka baginda. Ada pun akan Sang Jaya Pēkērma di-suroh ubati pada tabib, maka di-tasak-nya oleh tabib, maka Sang Jaya Pēkērma mēngadoh. Maka kata Sang Guna pada Sang Jaya Pēkērma, "Mēngapa adek mēngadoh? Bukan-kah adek laki-laki?" Sa-tēlah ia mēnēngar kata Sang Guna, maka ia pun bērdiam diri-nya, bagai-bagai oleh orang mēngubati, suatu pun tiada kata-nya. Ada bērapa hari, maka Sang Jaya Pēkērma pun mati-lah.

Sa-bērmula akan Laksamana dan Sang Naya yang pērgi ka-Malaka itu, dua-bēlas buah kēlēngkapan, sa-tēlah datang ka-Malaka, maka Laksamana tiga hari bērlaboh di-pulau Malaka, tiada kēluar Fēringgi karna sēgala kēlēngkapan-nya habis pērgi ka-Lingga, ada tinggal dua buah fusta. Sa-orang Fēringgi Gongsalo nama-nya baharu akan naik kapitan. Maka ia bērkata ka-pada kapitan Malaka yang tua, kata-nya, "Jikalau ēngkau kēluar dēngan dua buah fusta ini, tiada akan di-langgar-nya oleh Mēlayu." Maka sahut kapitan Malaka, "Aku kēluar dēngan dua buah fusta, di-langgar oleh Laksamana itu, karna ia bukan sapērti orang lain." Sa-tēlah sudah Gongsalo mēnēngar kata itu, maka di-ambil-nya سجيقر di-suroh-nya bawa ka-jambatan, kata-nya, "Barang siapa mau pērgi bērsama-sama dēngan daku mēngēluari Laksamana, ambil-lah اسري ini akan dia." Hatta maka bērkēpong-lah sēgala soldadu, maka Gongsalo pun turun-lah bērlēngkap, maka kēdua buah (fusta) Gongsalo pun kēluar-lah. Tiada lagi lashkar bēr-dayongkan dia, mēlainkan sēmua-nya Fēringgi puteh jua bēlaka.

Sa-tělah di-lihat oleh Laksamana dua buah fusta datang, maka kata Laksamana pada Sang Naya, "Tuan hamba enam buah pėrahu sa-buah fusta langgar; hamba, enam buah sa-buah fusta hamba langgar." Sa-tělah sudah bėrbahagi, maka Laksamana dan Sang Naya pun bėrdayong-lah, maka bėrtěmu-lah دغوله dęngan fusta Fėringgi itu, lalu bėrpėrang. Maka Laksamana tėrlanggar pada fusta Gongsalo bėrkėpil sa-kali, maka tėrlalu ramai bėrpėrang. Maka di-fusta Gongsalo pun banyak orang mati dan luka, maka darah di-pėrahu Laksamana hingga lutut, shahadan dari rembat dan كاسغۛ yang bėrgantong-gantong itu darah chuchor sapėrti ujan, dalam fusta Fėringgi pun dėmikian juga. Maka bėrpėrang itu sėraya bėrhanyut dari pulau Malaka itu datang ka-Punggor. Maka Sang Naya pun mėlanggar fusta sa-buah itu, maka di-bėdil oleh Fėringgi kėna Sang Naya luka sangat. Sa-tělah Sang Naya kėna, maka pėrahu Sang Naya hanyut dan orang yang lain pun tiada-lah tinggal lagi. Maka fusta itu mėminta Gongsalo mėmbėdil Laksamana, (176) jika tiada di-bantu-nya itu, ěntah alah Fėringgi itu. Maka takala itu chėrai-lah orang bėrpėrang, maka Fėringgi pun undor-lah datang ka-Hujong Pasir itu, maka تلفاله (? = tinggal-lah) di-sana, tiada bėroleh masok ka-sungai Malaka, maka datang Fėringgi dari kota mėnjėmput dia. Sėbab itu-lah maka di-buatkan oleh orang Malaka nyanyi dėmikian bunyi-nya:—

"Gongsalo nama-nya kapitan Malaka,
"Malu-nya rasa-nya kėdapatan kata."

Sa-tělah itu, maka Laksamana dan Sang Naya pun kėmbali-lah ka-Bentan lalu masok mėngadap Sultan Mahmud Shah. Maka baginda murka akan Laksamana tiada mau pėrgi ka-Lingga, tėtapi akan Sang Naya di-anugėrahaĭ pėrsalin dan gundek baginda yang bėrnama Tun Sadah itu, maka di-pėristėri-nya oleh Sang Naya, bėranak dua orang, sa-orang laki-laki bėrnama Tun Dolah, sa-orang pėrėmpuan bėrnama Tun Munah di-dudokkan dęngan Tun Bilang anak Tun Abdul itu, anak Laksamana tua Hang Tuah, bėranakkan Tun Mėrak.

Hatta bėrapa lama-nya maka Sultan Mahmud Shah mėnyuroh bėrlėngkap akan mėnyerang Malaka, Paduka Tuan yang di-titahkan akan pėnglima-nya. Maka Tun Narawangsa dan Tun Pėkėrma dan Laksamana dan Sang Sėtia dan Sang Naya dan Sang Rana dan Sang Sėri Sėtia dan sėgala hulubalang sakalian-nya pėrgi; maka Sultan 'Abdu'l-jalil, Raja Indėragiri, pun pėrgi jadi mata[-mata]. Sa-tělah sudah lėngkap, maka Paduka Tuan dan Sultan 'Abdu'l-jalil pun pėrgi-lah dęngan sėgala hulubalang sakalian, mėlainkan sėgala mėntėri juga yang tinggal. Sa-tělah datang ka-laut Sawang, maka bėrtěmu dęngan sa-buah jong برني (? = Birni nr. Jambi or Bėrunai) hėndak ka-Malaka, maka nakhoda jong itu di-panggil oleh Paduka Tuan. Maka nakhoda-nya itu pun datang mėngadap

Paduka Tuan, maka Sang Sétia dĕkat (دكت) pĕrgi ka-jong itu sama-sama dĕngan Tun Kĕrah dan Tun Munawar dan Tun Dolah. Maka oleh Sang Sétia dan orang muda-muda itu di-naiki-nya jong Bĕrni itu, lalu ia mĕrampas. Sa-tĕlah nakhoda Bĕrni itu mĕlihat jong-nya di-rampas oleh orang itu, maka ia mĕmohon pada Paduka Tuan, lalu kĕmbali ka-jong-nya. Sa-tĕlah Sang Sétia mĕlihat nakhoda jong itu datang, maka Sang Sétia turun ka-pĕrahu-nya, maka oleh nakhoda jong itu di-amok-nya, sĕgala orang di-atas jong itu sĕmua-nya tĕrjun ka-ayer. Maka nakhoda itu pun bĕr-layar-lah kĕmbali, tĕtapi sĕgala kĕlĕngkapan yang dĕkat (يغدكت)

itu tĕlah banyak bĕroleh rampasan. Maka kata Laksamana pada Paduka Tuan, " Pada bichara sahaya baik juga tuan-ku mĕnyuroh mĕnafahus sĕgala orang yang bĕroleh rampasan itu, kalau di-tanya oleh Yang-di-pĕrtuan." Maka sahut Paduka Tuan, " Bĕnar-lah sapĕrti kata tuan hamba itu. Pĕrgi-lah Laksamana mĕnafahus dia itu! " Maka kata Laksamana, " Baik-lah, hamba pĕrgi mĕnafahus dia." Sĕgala orang yang bĕroleh itu, jikalau barang siapa (177) bĕroleh dua, maka di-ambil-nya sa-orang, yang bĕroleh ĕmpat, di-ambil-nya dua. Maka Laksamana datang ka-pĕrahu Tun Kĕrah, tatkala itu Tun Kĕrah lagi bĕrjamu sakai-nya makan minum, maka kampong-lah sakai di-haluan, jadi sarat ka-haluan. Maka di-lihat oleh Laksamana pĕrahu Tun Kĕrah sarat haluan, maka pada bichara-nya tiada-lah Tun Kĕrah bĕroleh, maka Laksamana lalu ka-pĕrahu Tun Dolah. Akan Tun Dolah itu ada bĕroleh dua orang, sa-orang puteh, sa-orang hitam, maka kata Laksamana pada Tun Dolah, " Pileh-lah oleh Tun Dolah yang mana mau ambil sa-orang." Maka kata Tun Dolah " Bĕroleh hanya dua orang ini pun hĕndak di-ambil? Jikalau hĕndak, ambil-lah sĕmua-nya! " Maka sahut Laksamana, " Jangan dĕmikian, baik-lah juga di-pileh oleh Tun Dolah ambil sa-orang." Maka kata Tun Dolah, " Tiada-lah beta mau. Ambil-lah sĕmua-nya." Maka sahut Laksamana, " Baik-lah, jikalau Tun Dolah tiada mau, turunkan-lah! " Maka baharu hĕndak di-turunkan oleh Laksamana kĕdua-nya, maka kata Tun Dolah, " Tinggalkan yang hitam! " Maka Laksamana tĕrsenyum, di-tinggalkan-nya yang hitam. Maka Laksamana pun pĕrgi ka-pĕrahu Sang Sétia, maka oleh Sang Sétia sĕgala kĕlĕngkapan itu sĕmua-nya di-kĕponkan-nya, maka kata Sang Sétia, " Jika Laksamana mĕnafahus hamba, hamba lawan bĕrpĕrang, karna tiada pĕrnah hulubalang mĕnafahus sama-nya hulubalang. Jika Laksamana pun hulubalang bĕsar, hamba pun hulubalang bĕsar." Maka kata Laksamana, " Adek, beta di-surohkan Orang Kaya Paduka Tuan mĕnafahus ini, bukan akan bĕr-kĕlahi. Jikalau adek betā suka, beta tafahus; jikalau tiada, kĕmbali beta mĕmbĕri tahu Orang Kaya." Maka Laksamana pun pĕrgi-lah ka-pada Paduka Tuan, maka sĕgala kata Sang Sétia itu sĕmua-nya di-katakan-nya ka-pada Paduka Tuan. Maka Paduka Tuan mĕnyurohkan budak-nya mĕnafahus Sang Sétia. Sa-tĕlah datang ka-pada Sang Sétia, maka (kata) Sang Sétia, " Jikalau

budak-budak Orang Kaya Paduka Tuan, sēdia (سدي ? *sudi*) sa-bēnar-nya-lah mēnafahus hamba; jika Laksamana, tiada patut mēnafahus hamba, karna ia pun hulubalang, hamba pun hulubalang."

Sa-tēlah itu, maka Paduka Tuan pun pērgi-lah dari Sawang; bērapa hari di-jalan, sampai-lah ka-Malaka, maka bērhēnti-lah di-Pulau Sabat. Maka Sultan 'Abdu'l-jalil dan Paduka Tuan dan sēgala orang banyak pun naik-lah bērmain di-Pulau Sabat itu. Maka hari pun pētang-lah maka sēgala orang Indēragiri pun mēm-bawa gēndang, hēndak nobat; maka kata Sultan 'Abdu'l-jalil, "Jangan nobat di-palu dahulu, karna Orang Kaya ini lagi ada." Maka sahut Paduka Tuan, "Nobat-lah baik, karna kita akan bērmusoh." Maka sahut Sultan 'Abdu'l-jalil, "Baik-lah, jika dēngan pēnyuroh Paduka Tuan." Maka orang pun mēnggērēnek nobat. Maka Paduka Tuan pulang ka-pērahu. Maka kata Sultan 'Abdu'l-jalil, "Hamba di-bēri malu oleh Paduka Tuan, sēdia tahu akan dia tiada dapat mēngadap (178) nobat aku, sēbab itu-lah maka hamba tēgah. Mēngapa maka di-suroh-nya nobat maka ia kēmbali ka-pērahu-nya? Bukan-kah dari-pada ia hēndak mēmbēri hamba malu juga?" Maka sēgala kata Sultan 'Abdu'l-jalil itu sēmua-nya kēdēngaran pada Paduka Tuan, maka kata Paduka Tuan, "Masakan layak hamba mēngadap nobat Raja Indēragiri?" Maka sēgala kata Paduka Tuan itu kēdēngaran ka-pada Sultan 'Abdu'l-jalil, maka kata Sultan 'Abdu'l-jalil, "Sahaja tiada dapat Paduka Tuan mēngadap nobat hamba, sēbab itu-lah maka hamba tēgah orang mēmalu nobat. Mēngapa maka di-suroh oleh Paduka Tuan?"

Sa-tēlah itu, maka lalu-lah ka-Malaka, maka bērjanji-lah akan mēlanggar pada malam juma'at, Sang Sētia dari laut, Paduka Tuan dan Laksamana dēngan sēgala hulubalang-nya dari Ayer Leleh. Maka pada malam itu ribut turun tērlalu bēsar, ujan pun lēbat, maka tiada-lah jadi mēlanggar dari darat. Tētapi oleh Sang Sētia pada malam itu di-langgar-nya sa buah kapal, alah; datang-lah pada malam sabtu, maka Paduka Tuan pun bērlēngkap akan naik mēlanggar. Ada pun gajah kēnaikan Sultan Mahmud Shah yang bērnama Bidam Sētia (بيدم ستي or سني) itu ada tinggal di-Muar, maka di-suroh ambil oleh Paduka Tuan, maka tatkala mēlanggar itu Paduka Tuan naik Bidam Sētia, maka pēnghulu gajah itu di-kēpala, bērgēlar Maharaja Kunjara (Skt. = elephant), shahadan anak Paduka Tuan yang bērnama Tun Mahmud itu di-bawa Paduka Tuan bērtimbal rēngka. Akan Tun Mahmud itu-lah yang di-panggil orang Datok Lēgor. Maka Laksamana dēngan sēgala hulubalang-nya pun bērjalan di-bawah gajah Paduka Tuan. Maka di-bēdil oleh Fēringgi dari atas kota sapērti ujan yang lēbat rupa-nya, maka orang pun sa-bagai mati, maka sa-orang pun tiada mau mēmbawa tanglong. Ada orang muda-muda Paduka Tuan, Hang Hasan sa-orang nama-nya, Hang Husain sa-orang nama-nya, ia-lah

bërchakap mēmbawa tanglong. Maka sēgala orang bërjalan itu tiada mau jauh dari-pada gajah Paduka Tuan, dari-pada sangat hebat akan bēdil itu. Maka kata sēgala orang, "Ingat-ingat kita dēngan Bidam Sētia ini, tērlalu ia nakal, kita ini mēlarikan bēdil, gajah pun mēmbunoh kita!" Maka sahut Maharaja Kunjara, "Jangan tuan hamba takut! Jika sēdikit رغى gajah ini تشغل hamba. تشغله." تشغله.

Maka hampir-lah kota Malaka, maka oleh Paduka Tuan di-langgarkan-nya Bidam Sētia ka-pada kota Malaka, patah gading-nya yang kanan. Maka orang pun banyak mati dan luka di-bēdii Fēringgi dari atas kota, hari pun siang, maka orang sakalian-nya pun undor-lah ka-bukit. Sa-tēlah itu, maka Sultan 'Abdu'l-jalil pun bērsēmbahkan surat ka-Bentan, sēgala kēlakuan pērang itu sēmu-nya di-buboh-nya dalam surat itu, maka Sang Sētia sangat di-puji baginda, Paduka Tuan di-pērhajat-nya. (179) Sa-tēlah sampai-lah surat ka-Bentan, maka Sultan Mahmud Shah tērlalu amat murka, maka baginda mēnitahkan Tun Bijaya Sura mēngēmbalikan Paduka Tuan. Maka di-bēri dua kēping surat si-kēping pada Sang Sētia dēmikian bunyi-nya, "Salam do'a kakanda datang ka-pada adinda Sang Sētia," sa-kēping pada Paduka Tuan, tiada lagi mēnyēbut nama, sa-hingga dēmikian bunyi-nya, "Jika mēngatakan diri gagah dari-pada Hamzah dan 'Ali, jikalau mēngatakan diri tahu dari-pada Imam Ghazali, jikalau tiada, ia-lah yang dusta dari-pada Sayid al-Hak (سيد الهق)." Maka Tun Bijaya Sura pun pērgi-lah. Sa-tēlah sampai ka-Malaka, maka titah itu di-sampaikan-nya oleh Bijaya Sura pada Paduka Tuan, dan surat pun di-unjokkan-nya di-hadapan orang banyak. Sa-tēlah Paduka Tuan mēnēngar bunyi surat itu, maka ia pun tahu akan dia-nya (or ? *daya-nya*) yang kata itu, maka Paduka Tuan dan Sultan 'Abdu'l-jalil dan sēgala hulubalang pun kēmbali-lah, maka gajah Bidam Sētia itu pun di-bawa kēmbali ka-Bentan.

Sa-tēlah bērapa hari di-jalan, maka sampai-lah ka-Bentan, maka sakalian masok mēngadap, di-dapati-nya Sultan Mahmud Shah pun sēdang di-hadap orang, maka Raja 'Abdu'l-jalil dan Paduka Tuan dan sēgala hulubalang mēnyēmbah, lalu dudok masing-masing pada tēmpat-nya. Maka Sultan Mahmud Shah pun bērtanya pada Sultan 'Abdu'l-jalil akan sēgala pēri pēpēranan itu, maka oleh Sultan 'Abdu'l-jalil akan sēgala hal pēpēranan itu sēmu-nya di-pērsēmbahkan-nya ka-bawah duli Sultan Mahmud Shah, maka sēmbah Sultan 'Abdu'l-jalil, "Jikalau Paduka Tuan mau mēlanggar pada malam juma'at tatkala Sang Sētia mēlanggar, ēntah kēsukaran gērang Malaka." Maka sa-tēlah Sultan Mahmud Shah mēnēngar sēmbah Sultan 'Abdu'l-jalil, maka baginda tērlalu murka akan Paduka Tuan. Maka Paduka Tuan pun bērtēlut, maka ia mēnyēmbah pada Sultan Mahmud Shah, lalu Paduka Tuan bērpaling mēngadap pada Sultan 'Abu'l-jalil, maka kata Paduka Tuan,

"Hamba, hai Sultan 'Abdu'l-jalil, mēngadap, maka tuan hamba bērpersēmbahkan dēngan kata yang tiada sa-bēnar-nya, sunggoh pun hamba bērjanji pada malam juma'at itu akan mēlanggar, tētapi pada malam itu ribut pun turun, apa daya hamba, orang tua? Jangankan hamba bērpērang, mēnarek sēlimut pun hamba sukar. Tētapi tiada-kah di-lihat pada malam sabtu itu patah gading Bidam Sētia, hamba langgarkan pada kota Malaka? Ērti-nya kata Sultan 'Abdu'l-jalil, 'Aku ini mēnantu yang di-kasehi oleh Yang di-pērtuan, barang kata ku-katakan tiada akan mēngapa.' Ada pun hamba tiada takut akan tuan hamba sa-gagah-nya kutok (سکاهن کوتق)

(180) Yang di-pērtuan sa-orang gērangan hamba takut, tuan hamba, batu kēpala hamba, sa-akan Raja Indēragiri pun tuan hamba, apa kēhēndak tuan hamba sēdia hamba lawan." Maka Sultan 'Abdu'l-jalil tundok mēnēngar kata Paduka Tuan itu, maka Sultan Mahmud Shah pun diam-lah. Sa-tēlah sudah lama baginda di-adap orang, maka Sultan Mahmud Shah pun bērangkat-lah masok, maka sēgala orang yang mēngadap itu pun masing-masing kēmbali ka-rumah-nya.

Wa-llahu a'lam bi-s-sawab, wa'alaihi'l-marji'u (wa)-l-ma'ab.

XXVI.

Al-kesah. Maka tērsēbut-lah pērkataan Sultan Ibrahim, Raja Siak itu, tēlah mangkat, maka anakanda baginda yang bērnama Raja 'Abdul bēranak dēngan tuan putēri anak Raja Malaka itu-lah naik raja di-Siak mēnggantikan kērajaan ayahanda baginda Sultan Ibrahim. Sa-tēlah Raja 'Abdul di-atas kērajaan, maka baginda bērlēngkap hēndak pērgi mēngadap Sultan Mahmud Shah ka-Bentan. Sa-tēlah sudah lēngkap, maka Raja 'Abdul pun bērangkat; bērapa hari di-jalan, sampai-lah ka-Bentan, lalu masok mēngadap Sultan Mahmud Shah. Maka tērlalu suka-chita Sultan Mahmud Shah mēlihat Raja Abdul datang itu, maka Raja Abdul di-nobatkan baginda, di-gēlar Sultan Mahmud Shah 'Sultan Khoja Ahmad Shah,' maka oleh Sultan Mahmud Shah akan Sultan Khoja Ahmad di-ambil baginda akan mēnantu. Hatta bērapa lama-nya, maka Sultan Khoja Ahmad Shah bēranak dēngan tuan putēri anak Sultan Mahmud Shah itu dua orang laki-laki, sa-orang bērnama Jamal, sa-orang bērnama Raja Biajit. Ada pun akan Sultan Khoja Ahmad Shah ada bērsaudara laki-laki, Raja Sēmaun nama-nya, maka baginda bēristērikan anak Raja دموار کنت bēranak tiga orang pērēmpuan, dua orang laki-laki, Raja Isak sa-orang nama-nya, Raja Kudrat sa-orang nama-nya.

Arakian pada suatu malam Sultan Mahmud Shah tērkēnang akan sēgala nēgri ta'alok baginda yang arah ka-barat, lama-lah tiada datang, sapērti Bēruas dan Manjong, dan Tun Aria Bijadiraja itu pun sē[n]jak Malaka alah, ia tiada mēngadap baginda. Maka Sultan Mahmud Shah pada malam itu juga mēnyuroh mēmanggil Bēndahara. Maka Bēndahara pun datang, maka titah Sultan Mahmud Shah, "Apa bichara Bēndahara? Karna sēgala rantau

barat lepas-lah dari-pada kita.” Maka sambah Bëndahara, “Tuan-ku, pada bichara patek baik-lah Paduka Tuan di-titahkan ka-barat mēmanggil Tun Aria Bijadiraja, karna Paduka (181) Tuan ايشان

(? *ipar*) ka-pada-nya.” Maka titah Sultan Mahmud Shah, “Bënar-lah saperti kata Bëndahara itu. Katakan-lah pada Paduka Tuan.” Maka sambah Bëndahara, “Baik-lah, tuan-ku,” maka Bëndahara pun kël原因 këmali ka-rumah-nya, maka ia mēnyuroh mēmanggil Paduka Tuan. Sa-tël原因 Paduka Tuan datang, maka sēgala titah Sultan Mahmud Shah itu sēmua-nya di-katakan-nya oleh Bëndahara ka-pada Paduka Tuan, maka Paduka Tuan pun bërchakap akan pērgi. Sa-tël原因 hari siang, maka Sultan Mahmud Shah pun kël原因 di-hadap oleh sēgala raja-raja dan sēgala pērdana mēntēri dan chētēria dan hulubalang sakalian, maka Bëndahara dan Paduka Tuan masok mēngadap, lalu dudok pada tēmpat-nya sēdēkala. Maka sambah Bëndahara pada Sultan Mahmud Shah, “Tuan-ku, yang saperti titah Yang-di-pērtuan sa-malam itu, tēlah sudah patek katakan pada Paduka Tuan, maka bërchakap-lah patek itu akan pērgi.” Maka Sultan Mahmud Shah tērlalu-lah suka mēnēngar sambah Bëndahara itu, maka titah baginda, “Baik-lah, jikalau Paduka Tuan mau pērgi, kita titahkan.” Maka sambah Paduka Tuan, “Baik-lah, tuan-ku, patek hamba, barang titah Yang-di-pērtuan masakan patek lalui? Tētapi jikalau tiada mau dēngan baik, dēngan jahat patek bawa mēngadap.” Maka Paduka Tuan pun bērlēngkap dua-puloh kēlēngkapan.

Sa-tēlah sudah lēngkap, maka Paduka Tuan pun pērgi-lah mēmbawa pērēmpuan sa-kali dan anak-nya, Tun Mahmud Shah nama-nya, ia-lah di-panggil orang Datok Lēgor. Ada pun akan istēri Paduka Tuan, Tun Sēbat nama-nya, saudara Tun Aria Bija 'diraja. Sa-tēlah bērapa lama-nya Paduka Tuan di-jalan, sampailah ka-barat, maka Tun Aria Bija 'diraja pun kël原因 mēngalu-alukan Paduka Tuan. Sa-tēlah bērtēmu, lalu bērpēlok bērchium, maka kata Paduka Tuan, “Adinda ada beta bawa,” maka kata Tun Aria Bija 'diraja, “Ada-kah adek beta datang?” Maka oleh Tun Aria Bija 'diraja di-bawa-nya kēmali ka-rumah-nya. Maka kata Tun Aria Bija 'diraja pada Paduka Tuan, “Apa kērja Orang Kaya datang ini?”, maka sahut Paduka Tuan, “Beta datang ini di-titahkan mēmanggil Orang Kaya.” Maka sahut Tun Aria Bija 'diraja, “Jikalau tiada pun beta di-panggil, yang beta sēdia akan mēngadap juga, karna siapa lagi yang beta pērtuankan? Jikalau lain dari-pada Sultan Mahmud Shah, tiada beta sambah. Tētapi dēngan sa-kali panggil Orang Kaya ini tiada-lah beta pērgi mēngadap, jikalau dēngan sa-buah pērahu pun kēlēngkapan nama-nya, jikalau beta mēngadap sa-kali ini nēsčaya kata orang bukan beta mēngadap dēngan kēniatan (كفتين) sa-olah-olah dēngan kēras Orang Kaya juga.” Maka kata Paduka Tuan, “Bënar-lah kata Orang Kaya ini, tētapi mari-lah anakanda. Tun Mah (مر)

kita dudokkan dĕngan Si-Mahmud." Maka (182) kata Tun Aria Bija 'diraja. " Baik-lah."

Sa-tĕlah datang-lah pada hari yang baik Tun Mahmud pun di-kahwinkan orang-lah dĕngan Tun Mah (مه). Sa-tĕlah itu, maka Paduka Tuan pun kĕmbali-lah ka-Bentan, maka Tun Mahmud pun di-tinggalkan pada Tun Aria Bija 'diraja, maka Sĕlangor di-bĕrikan Paduka Tuan akan Tun Mahmud, maka Paduka Tuan pun kĕmbali-lah.

Sa-tĕlah datang ka-Bentan, maka Paduka Tuan pun masok mĕngadap Sultan Mahmud Shah, maka kata Tun Aria Bija 'diraja itu sĕmua-nya di-pĕrsĕmbahkan pada Sultan Mahmud Shah. Maka Sultan Mahmud Shah pun tĕrlalu amat suka mĕnĕngar dia. Ada pun pĕninggal Paduka Tuan maka Tun Aria Bija 'diraja bĕrlĕngkap akan pĕrgi ka-Bentan, tiga-puluh banyak kĕlĕngkapan-nya. Sa-tĕlah sudah lĕngkap, maka Tun Ari Bija 'diraja pun pĕrgi-lah. Sa-tĕlah datang ka-Bentan, maka ia pun masok mĕngadap Sultan Mahmud Shah, maka Sultan Mahmud Shah pun tĕrlalu suka-chita mĕlihat Raja Barat datang itu. Maka di-anugĕrahaĭ baginda pĕrsalin sa-lĕngkap-nya dan di-anugĕrahaĭ baginda nobat di-suroh baginda nobat di-barat. Maka Tun Aria Bija 'diraja pun bĕrchakap mĕmbawa orang Manjong dan sĕgala orang rantau barat akan mĕlanggar Malaka. Maka oleh Sultan Mahmud Shah Tun Aria Bija 'diraja di-suroh baginda kĕmbali ka-barat, maka di-chabut baginda chinchin di-jari baginda, di-bĕrikan pada Tun Aria Bija 'diraja. Maka titah Sultan Mahmud Shah, "Ada pun Tun Aria Bija 'diraja sapĕrti janji kita ini-lah kita buangkan ka-laut, jikalau ada untong kita, kalau timbul." Maka Tun Aria Bija 'diraja pun menjunjong duli, di-anugĕrahaĭ pĕrsalin sapĕrti-nya, maka Tun Aria Bija 'diraja pun kĕmbali-lah. Bĕrapa lama-nya di-jalan, sampai-lah ka-barat, maka Tun Aria Bija 'diraja pun nobat-lah di-barat, maka sĕgala hulubalang-nya sĕmua-nya mĕngadap nobat. Sa-tĕlah sudah nobat, sĕmua-nya orang mĕnyĕmbah pada Tun Aria Bija 'diraja, maka Tun Aria Bija 'diraja mĕnyĕmbah mĕngadap ka-Bentan sĕraya kata-nya, "Daulat Sultan Mahmud Shah!" Ada pun akan Tun Aria Bija 'diraja bĕranak tiga orang laki-laki, sa-orang bĕrgĕlar Raja Lela, kĕdua bĕrgĕlar Tun Rana, kĕtiga bĕrnama Tun Sayid. Sa-tĕlah itu, Sultan 'Abdu'l-jalil pun mohon pada Sultan Mahmud Shah kĕmbali ka-Indĕragiri, bĕrapa lama-nya sampai-lah ka-Indĕragiri.

Wa Llahu a'lamu bi's-sawab.

XXVII.

Al-kesah. Maka tĕrsĕbut-lah pĕrkataan Raja Haru, Sultan Husain nama-nya, tĕrlalu baik rupa-nya dan sikap-nya, (183) shahadan dĕngan gagah bĕrani-nya, baginda bĕrchakap, "Jika aku di-atas gajah-ku دسنگ سڤيڠ di-buntut gajah-ku, سڤيڠ di-bawah

gajah-ku, jikalau Jawa sa-Jawa-nya, jikalau China sa-China-nya, jikalau Feringgi dari benua." Sa-telah Sultan Husain mēnengar khabar Raja Puteh, anak Sultan Mahmud Shah, tērlalu baik paras-nya, maka baginda tērlalu bērahi akan Raja Puteh. Maka Sultan Husain hēndak mēngadap ka-Bentan hēndak minta Raja Puteh, sēbab di-dengar baginda tērlalu baik paras-nya lagi sangat di-kasehi oleh Sultan Mahmud Shah. Maka kata baginda bonda Sultan Husain, "Jangan Sultan pērgi ka-Hujung Tanah, karna ia sētēru kita." Maka sēmbah Sultan Husain pada bonda baginda, "Jikalau beta di-bunoh pun oleh raja bēsar, yang beta pērgi juga mēngadap raja bēsar ka-Hujung Tanah." Maka bēbērapa pun di-larang bonda baginda, hēndak pērgi juga.

Sa-telah itu, maka Sultan Husain pun bērangkat-lah ka-Bentan dēngan dua buah jo(ng), satu kēnaikan, sa-buah pēbujangan. Sa-telah bērapa hari di-jalan, sampai-lah کلايم maka di-suroh alu-alukan oleh Sultan Mahmud Shah pada Bēndahara dan sēgala pēgawai, maka Sultan Muda di-suroh riba pada Bēndahara. Maka pērgi-lah; ada bērapa bēlas buah pērahu, maka bērtēmu دtkوني maka kēnaikan Sultan Husain pun bērdēkat-lah dēngan kēnaikan Sultan Muda, maka Sultan Husain sēgēra kēluar dari dalam pēkajangan bērdiri. Maka Bēndahara pun kēluar-lah mēmbawa Sultan Muda, maka kata Sultan Husain, "Biar-lah beta فاتك (? = naik) ka-sana." Maka kata Bēndahara, "Biar-lah adinda naik ka-sana." Maka sahut Sultan Husain, "Beta ingin hēndak di-kayohkan sakai." Maka kata Bēndahara, "Jikalau dēmikian, mari-lah tuan-ku." Maka Sultan Husain pun naik-lah ka-pērahu Bēndahara, maka Sultan Muda pun di-riba oleh Sultan Husain, maka bērkayoh-lah sakai, maka kēnaikan Sultan Husain tinggal jauh.

Sa-telah datang ka-Kota Kara, maka kata Bēndahara, "Tahan-lah dahulu." Maka kata Sultan Husain, "Apa kēnja bērtahan?" Maka kata Bēndahara, "Kēnaikan tuan-ku lagi tinggal." Maka sahut Sultan Husain, "Hai Bēndahara, dari-pada sangat dēndam beta akan duli raja bēsar di-Haru dēngan dua buah pērahu juga beta sēkarang tēlah datang ka-mari. Kēnaikan-kah beta nanti? Kayoh-lah supaya sēgēra kita mēngadap!" Maka di-kayoh orang-lah. Sa-telah datang ka-Jambu Ayer, maka Sultan Mahmud Shah sēndiri bērgajah mēndapatkan Sultan Husain. (Maka Sultan Husain) pun mēn(jun)jong duli. Maka oleh Sultan Mahmud Shah akan Sultan Husain di-pēlok di-chium, di-bawa naik ka-atas gajah, di-dudokkan bērtimbal rēngka mēriba Sultan Muda, lalu masok ka-dalam.

(184) Sa-telah datang ka-dalam, dudok-lah di-balai-ruang, maka oleh Sultan Mahmud Shah akan Sultan Husain di-bawa dudok sama-sama, maka hidangan pun di-bawa orang-lah. Maka Sultan Mahmud Shah pun santap-lah sama-sama dēngan Sultan Husain.

Ada pun akan Sultan Husain itu ada sa-orang abëntara-nya, Sëri Indëra nama-nya, bërdiri hampir Sultan Husain, apabila orang mënnyabong di-halaman balai itu, bunyi sorak-nya. Maka Sultan Husain 'ashik mëllihat pada orang mënnyabong itu, dari-pada sangat 'ashik baginda, maka baginda مغبرغ ka-pada Sultan Mahmud Shah

مغبرغ (? = mënunjokkan) tangan, sëraya kata-nya, " Taroh."

Maka oleh Sëri Indëra di-paut-nya pada Sultan Husain, kata-nya, " Ayahanda, tuan-kul " Maka Sultan Husain pun mêngadap, sëraya mënnyembah, dëmikian këlakuan-nya. Ada sa-orang hulu-balang Sultan Husain, Din nama-nya, apabila Sultan Husain minum, sa-tëlah ia sudah mabok, maka di-puji-nya sëgala hulu-balang, kata-nya, " Si Din itu bapa-nya bërani, datang ka-pada dia pun bërani. Siapa itu, bapa-nya pënakut, datang ka-pada-nya bërani? ", bagai-bagai puji-nya, tètapi yang mënindeh (منده) baginda Si Din-lah. Maka di-khabarkan orang ka-pada Sultan Husain bahawa ia tiada di-tërima oleh Sultan Mahmud Shah. Sa-tëlah ia mënëngar khabar itu, maka (kata) Sultan Husain, " Ada pun akan Si Husain ini, jikalau tiada di-tërima orang, ku-përangi-lah tanah Bentan ini! " Maka oleh baginda itu di-sayong-nya tangan baju-nya جارق رک بيسين dari-pada kësangatan singsing-nya, maka di-asak-nya kërësëk-nya kërëpak bunyi-nya pëchah dari-pada kësangatan di-kitar-nya.

Di-chëritëran orang, pada masa itu tujuh kali sa-hari Sultan Husain bërsalin baju, mënnyarongkan kërës. Këmudian dari itu, maka di-tërima oleh Sultan Mahmud Shah, maka Sultan Husain pun tëlalu suka-chita. Maka sëgala hulubalang (Sultan) Husain dari Haru pun sa-bagai datang mëndapatkan dia, pada sa-hari-hari sa-buah dua buah datang, maka sëmua-nya bërkampong, jadi sa-ratus banyak-nya. Hatta maka Sultan Mahmud Shah mëmulaï pëkërjaan mêngawinkan Sultan Husain dëngan Raja Puteh, bërjaga tiga bulan lama-nya. Sa-tëlah datang-lah ka-pada tiga bulan, maka Sultan Husain pun di-kahwinkan dëngan Raja Puteh. Sa-tëlah sudah kahwin, maka Raja Puteh tiada kasehi akan Sultan Husain, maka baginda lari pada ayahanda baginda. Maka oleh Sultan Mahmud Shah anakanda yang lain pula di-anugërahakan ka-pada Sultan Husain. Maka Sultan Husain tiada mau, kata-nya, " Yang ini saudara hamba, tiada hamba mau, hamba hëndakkan istëri hamba juga." Maka sëmbah Bëndahara pada Sultan Mahmud Shah, " Tuan-ku, mêngapa-tah maka Yang di-përtuan turutkan këhëndak paduka anakanda tiada mau akan Sultan Husain itu?

Jikalau tuan-ku tęgari pun (فكار يشون) (185) apa-tah akan bunyi-nya di-dëngar orang? " Maka titah Sultan Mahmud Shah, " Bënar-lah sapërti sëmbah Bëndahara itu," maka di-suroh baginda bujok Raja Puteh, di-suroh (pada) këmali pada Sultan Husain. Sa-tëlah itu, maka Raja puteh pun pulang-lah ka-pada Sultan Husain, maka tëlalu suka-chita baginda, maka Sultan Husain dëngan Raja Puteh

pun terlalu berkaseh-kasehan. Maka Sultan Husain berkira-kira hendak kembali ka-Haru, maka kata Sultan Husain, "Hamba tiada dapat dudok di-Bentan ini, dengan sebab tiga perkara: pertama, sebab bisek Hang Ambang, kedua sebab tabek Tun Rana, ketiga sebab umpat Tun Bija Sura." Ada pun akan bisek Hang Ambang, jikalau barang kata, baik jahat sa-kali pun, berbisek juga, karna pekerjaan yang bisek itu ada-lah rahasia dalam-nya, jadi shak hati orang melihat dia. Akan tabek Tun Rana, jikalau orang dudok dua tiga bertindeh-tindeh paha sa-kali pun, maka Tun Rana akan lalu serta kata-nya "Tabek, tabek," maka di-langkah-nya. Akan کاته Tun Bija Sura pula, jikalau ia مکاته sa-lagi belum orang

memandang ka-pada-nya دکاستن juga charek-charek dengan kain orang hingga memandang ka-pada-nya. Maka dari sebab tiga orang ini-lah, maka Sultan Husain tiada dapat diam di-Bentan, maka baginda mohon-lah ka-pada Sultan Mahmud Shah hendak kembali ka-Haru. Maka titah Sultan Mahmud Shah, "Baik-lah." Maka Sultan Husain pun berlengkap-lah.

Sa-telah sudah lengkap, maka Sultan Husain pun menjunjung duli Sultan Mahmud Shah sama-sama dengan Raja Puteh, isteri baginda, maka oleh Sultan Mahmud Shah kedua anakanda baginda di-pelok di-chium. Maka bunyi orang menangis dalam istana Sultan Mahmud Shah itu seperti kematian bunyi-nya, maka Sultan Mahmud Shah memberi pakaian dan alat kerajaan akan Raja Puteh, terlalu banyak, tiada terkira-kira lagi, shahadan emas juga sa-bahara, habis segala pakaian baginda, baginda anugerahkan akan Raja Puteh, yang tinggal lagi pada Sultan Muda batil tembaga suasa

اد مون ساري اير dan sa-bilah pedang kerajaan yang bernaga. Maka sambah Bendahara pada Sultan Mahmud Shah, "Tuan-ku, paduka anakanda Sultan Muda akan di-rajakan, sakalian habis tuan-ku anugerahkan ka-pada paduka anakanda yang ka-Haru, suatu pun tiada tinggal pada paduka anakanda." Maka titah Sultan Mahmud Shah, "Jikalau ada pedang kerajaan yang sa-bilah itu pada Sultan Muda, emas pun ada-lah," ya'ani apabila kerajaan, ada emas.

Sa-bermula, di-anugerahkan baginda anak tuan-tuan, empat- (186) puluh laki-laki, empat-puluh perempuan, akan anakanda baginda di-Haru itu, ada yang bini-nya pergi, ada yang tinggal bapa pergi, ada yang tinggal anak pergi bapa. Sa-telah itu, maka Sultan Husain pun hilir-lah, maka Sultan Mahmud Shah pun mengantar anakanda baginda hingga داد اير. Sa-telah tiada-lah kelihatan lagi perahu Sultan Husain, maka baginda naik lalu kembali ka-istana. Hatta berapa hari di-jalan, maka Sultan Husain pun sampai-lah ka-Haru, maka baginda pun naik-lah memberi isteri baginda lalu menghadap bonda baginda. Maka oleh bonda baginda kedua anakanda baginda di-pelok di-chium, maka perchintaan bonda baginda pun hilang-lah. Maka bonda baginda bertanya pada

anakanda baginda, "Apa-apa yang di-lihat Sultan yang endah-endah?" Maka sambah Sultan Husain, "Banyak-lah yang di-lihat endah-endah, tètapi tiada lëbeh dari-pada dua përkara." Maka kata bonda baginda, "Apa-apa yang di-kata dua përkara itu?" Sahut Sultan Husain Shah, "Përtama, jikalau raja mëmberi orang makan dua-tiga-puluh hidangan ënam-bëlas tujuh-bëlas اغكس itu, ada-kah ingar bangar? Kërekut lantai pun tiada, sa-konyong-konyong hidangan. Bagai-mana pula bësar-nya hidangan مورف ëmpat dari-pada hidangan kita. Suatu lagi, sëgala pinggan mangkok-nya dan talam-nya ëmas perak dan tëm бага suasa bëlaka." Maka bonda Sultan Husain pun hairan mënëngar bërita anakanda baginda itu.

Wa'Llahu a'lamu bi's-sawab.

XXVIII.

Al-kesah. Maka tërsëbut-lah përkataan Sultan Pahang datang mënghadap Sultan Mahmud Shah. Akan raja itu, maka akan Sultan Pahang, di-ambil oleh Sultan Mahmud Shah akan mënantu di-dudokkan baginda dëngan anak baginda yang bërnama Raja Hatijah, dan di-nobatkan sa-kali. Sa-tëläh bërapa lama-nya di-Bentan, sëgala raja-raja itu pun mohon pada Sultan Mahmud Shah, lalu masing-masing këmballi ka-nëgëri-nya.

Hatta maka di-përsëmbahkan orang ka-bawah duli Sultan Mahmud Shah, "Bahawa angkatan dari Goah tëläh hadir sëkarang di-Mëlaka, kapal tiga-puluh, ghalias ëmpat buah, ghali panjang lima buah, fusta dualapan, banting dua buah, akan datang mënnyërang kita." Maka Sultan Mahmud Shah mënitahkan Bëndahara mëmbaiki kota dan mënghimpunkan sëgala ra'ayat, maka baginda mënitahkan Sëri Awadana karna ia Tëmënggong, mënghërahkan sëgala orang bëkërja mënëgoh kota kara. Maka sëgala hamba orang di-suratkan akan bëkërja. Maka Sëri Awa (187) dana mënnyuratkan dëngan daya-nya (ديان) sëndiri dëmikian bunyi-nya.

"Ada pun hamba Sëri Awadana سند sa-orang nama-nya, përtanda lagi mëm bawa tombak; si-Sëlamat sa-orang nama-nya, bërkëmudi lagi mëm bawa ايشك; si-tua (ستو) sa-orang nama-nya, bërkayoh lagi mëm bawa pëdang; سكي sa-orang nama-nya, pëngiring lagi mëm bawa کمندلم (? = kalamdan)." Surat itu di-përsëmbahkan pada Sultan Mahmud Shah: sa-tëläh di-lihat baginda bunyi surat itu, maka tërلالu murka baginda, maka titah Sultan Mahmud Shah, "Jikalau datang pada përgiliran Sëri Awadana akan jadi Bëndahara, di-matikan Allah-lah kita!"

Hatta maka kota kara pun sudah-lah, maka Sang Sëtia bërchapak mënunggu kota kara. Akan sambah Sang Sëtia, "Jikalau

kota kara alah, patek mati! Jika datang Fëringgi, apa hal? Kapal-nya kita tēmbak dēngan dua buah bēdil ini! ” Akan bēdil itu pun, pēngluru-nya ada bēsar limau manis China, Naga Ombak sa-puchok nama-nya, Katak Bērēnang sa-puchok nama-nya, itu-lah yang di-akan-akani (داکن کانی). Hatta Fëringgi pun datang-lah, maka Patch Suradara di-titahkan Sultan Mahmud Shah suloh, maka bērtēmu dēngan Fëringgi دلويم. Maka ia sēgēra kēmbali bērkayoh bangat-bangat; maka di-tanya orang, “Pateh Suradara, apa khabar?” Maka sahut-nya, “Kapal-nya di-Lubok, gorap-nya

دشگیلو تنجا جفن ثلاث ۲

Sa-tēlah ia datang ka-Kopak, maka sēgala pēmandangan-nya sēmua-nya di-pērsēmbahkan-nya ka-bawah duli Yang-di-pērtuan, maka baginda mēnitahkan Paduka Tuan, mēnitahkan, “Fëringgi di-Kuala Tēbing Tinggi.” Sēri Nara 'diraja pun datang naik ka-pērahu Paduka Tuan hēndak mēshuarat. Maka Fëringgi pun datang mudek, ēmpat buah ghali; maka pērahu Paduka Tuan tēr-kēpong oleh Fëringgi, dua buah dari kanan, dua buah dari kiri, sēgala kēlengkapan yang lain sa-bagai pula datang. Maka kata orang pada Paduka Tuan, “Apa bichara tuan-ku, karna Fëringgi tērlalu banyak datang?” Maka Paduka Tuan fikir, kata-nya dalam hati-nya, “Jikalau aku mēlanggar pada kētika itu Sēri Nara 'diraja ada di-sini, tiada dapat tiada kēlihatan nama-nya, karna ia sangat di-kaseh Yang-di-pērtuan.” Maka Paduka Tuan mēmanggil Hang Aji Maras (مارس) karna ia pēnghulu pērahu, Paduka Tuan bērbisek dēngan Aji Maras, maka Hang Aji Maras pun pērgi-lah ka-haluan. Maka kata Sēri Nara 'diraja (pada) Paduka Tuan, “Orang Kaya, mari kita langgar Fëringgi ini!” Maka kata Paduka Tuan, “Baik-lah.” Maka kata Hang Aji Maras dari halu-haluan, “Pērahu kita كل.” Maka kata Paduka Tuan, “Jikalau pērahu كل, undor-lah!” Maka oleh Hang Aji Maras di-suroh-nya dayong mudek; maka sakalian orang pun mudek-lah. Maka Fëringgi pun datang-lah mēlanggar waktu ayer surut, maka ghalias di-tambat-nya di-kota kara, sērtā ayer pasang, habis-lah bērjabat. Maka di-bēdil orang-lah [dari] darat kēna kapal-nya hisab pun ia tiada. Maka di-langgar-nya-lah kota Sang Sētia, maka bērpērang-lah tērlalu ramai, maka banyak-lah orang mati dan luka. Maka Sang Sētia sa-bagai (سباکی) minta (188) bantu ka-sabērang. Maka titah Sultan Mahmud Shah pada Tun Nara-wangsa, “Bantu Sang Sētia;” maka Tun Narawangsa mēnyēmbah lalu pērgi. Sa-tēlah di-lihat oleh Paduka Tuan barang orang yang pērgi ka-sana itu, jikalau tiada mati, bērtēlanjang bērēnang ka-sabērang sini, maka sēmbah Paduka Tuan ka-bawah duli Sultan Mahmud Shah, “Tuan-ku, patek pohonkan mēnantu patek itu, karna musuh bēsar: siapa akan kapit patek, jikalau tiada ia?”

Maka titah Sultan Mahmud Shah, " Balek-lah Tun Narawangsa." Maka Tun Narawangsa pun balek.

Hatta perang pun makin besar-lah, Sang Setia pun mati, Laksmadana pun luka; maka orang Bentan pun pèchah-lah perang-nya, habis lari. Ada pun akan Sultan Mahmud Shah, tiada bergerak dari istana-nya, kasad baginda, " Jikalau Feringgi datang, bera-mok-lah aku di-sini." Maka sambah Seri Nara 'diraja, " Tuan-ku, baik-lah berangkat undor, karna nêgëri tëläh alah." Maka titah Sultan Mahmud Shah, " Hai Seri Nara 'diraja! sedia kita kêtahuï Bentan ini tanah pulau! Oleh bichara kita, tiada akan undor, maka kita diam di-Bentan ini; jikalau bichara kita undor, baik-lah kita diam pada tanah besar, karna yang adat raja-raja itu, alah nêgëri-nya, ia mati." Maka sambah Seri Nara 'diraja, " Salah titah tuan-ku itu, karna ada raja di-nêgëri sakalian; jika ada hayat Yang-di-pèrtuan, sa-puloh nêgëri boleh di-adakan." Maka titah Sultan Mahmud Shah, " Jangan-lah Seri Nara 'diraja bèrkata lagi! Kita akan undor dari sini, tiada-lah." Maka oleh Seri Nara 'diraja di-tarek-nya tangan Sultan Mahmud Shah, di-bawa-nya turun bèr-jalan. Maka titah Sultan Mahmud Shah, " Shahid-lah, Seri Nara 'diraja mêmbara hamba lari." Maka sambah Seri Nara 'diraja, " Sedia patek-lah mêmbara tuan-ku lari." Maka titah Sultan Mahmud Shah, " Arta kita dan emas banyak tinggal. Apa hal kita? " Maka sambah Seri Nara 'diraja, " Bichara patek bèr-lèpaskan sègala arta itu." Maka Seri يو كال باري (? = bèrkata) pada Bèndahara, " Pèrlèpaskan arta Yang-di-pèrtuan dalam istana itu! " Maka sahut Bèndahara, " Baik-lah." Maka oleh Bèndahara sègala orang banyak sëmua-nya di-tahani-nya, tiada di-bèri-nya lari; maka sègala arta dan emas sëmua-nya di-bahagi oleh Bèndahara, di-suroh-nya mêmbara arta dan emas; maka sëmua-nya habis lèpas, satu pun tiada tinggal.

Maka Feringgi pun masok-lah mërampas, maka orang pun lari chèrai-bèrai. Maka Sultan Mahmud Shah bèrjalan di-hutan itu, pèrèmpuan banyak, laki-laki hanya Seri Nara 'diraja sa-orang yang tiada bèrchèrai dèngan Sultan Mahmud Shah. Sa-tèlah datang pada suatu tempat, maka bèrtèmu dèngan Tun Narawangsa mèn-chari istèri-nya dèngan sègala orang-nya. Sa-tèlah di-lihat oleh Seri Nara 'diraja, maka kata-nya, " Ada-kah Mahmud hëndak ka-mana? " Sahut [Tun] Narawangsa, " Sahaya hëndak mènchari pèrèmpuan." Maka kata Seri Nara 'diraja, " Mari tuan hamba, karna ini Yang-di-(189)-pèrtuan." Maka sahut Tun Narawangsa, " Yang-di-pèrtuan tëläh ada-lah. Anak istèri hamba, jikalau di-tangkap oleh Feringgi, apa baik-nya? " Maka sahut Seri Nara 'diraja, " Dèmikian-lah kata tuan hamba, karna adat kita hamba Mèlayu ini mau anak dan istèri, masakan sama dèngan tuan? Istimewa pula bapa kita, siapa mêmbaroh dia? Bukan-kah raja ini? Sèkarang-lah kita balas bèrbuat kèbaktian ka-pada-nya. Lagi pun hamba bukan-kah saudara tuan hamba? Sampai hati-kah tuan hamba mènngalkan hamba? " Sa-tèlah mènngar kata itu, maka

Tun Narawangsa pun balek mēngiringkan Sultan Mahmud Shah bērjalan hutan itu, tērpēlechok-pēlechok, tiada bēroleh bērjalan, sēbab tiada kuasa bērjalan. Maka di-bēbat dēngan kain tapak kaki baginda, maka baharu bēroleh bērjalan. Maka titah Sultan Mahmud Shah pada Sēri Nara 'diraja, "Kita bēlum (بالم) makan dari pagi." Sa-tēlah Sēri Nara 'diraja mēnēngar titah itu, maka kata Sēri Nara 'diraja pada Tun Narawangsa, "Pērgi tuan hamba charikan Yang-di-pērtuan nasi santap." Maka Tun Narawangsa pērgi, sa-bēntar bērjalan, bērtēmu dēngan sa-orang pērēmpuan mēmbawa nasi dalam bakul. Maka kata Tun Narawangsa, "Mari ibu, bēri akan nasi sadikit!" Maka kata pērēmpuan tua itu, "Ambil-lah, tuan!" Maka oleh Tun Narawangsa di-ambil-nya daun balek adap, ada bērapa hēlai, di-buboh-nya nasi, sēgēra di-bawa-nya pada Sultan Mahmud Shah, maka baginda pun santap-lah.

Sa-tēlah sudah santap, maka titah Sultan Mahmud Shah, "Apa bichara Sēri Nara 'diraja, karna ēmas pada kita sa-kupang pun tiada!" Maka kata Sēri Nara 'diraja pada Tun Narawangsa, "Pērgi tuan hamba charikan Yang-di-pērtuan ēmas." Maka kata Tun Narawangsa, "Baik-lah." Maka Tun Narawangsa pun pērgi bērjalan. Maka di-lihat-lah oleh Tun Narawangsa sa-orang orang mēmbawa karas ada bērat-nya dua kati. Maka oleh Tun Narawangsa lalu di-sambut-nya di-bawa-nya lari, maka kata orang itu, "Lihat-lah Tun Narawangsa mēnyamun!" Maka oleh Tun Narawangsa kata orang itu tiada di-hisabkan-nya, maka di-tudong karas itu, di-bawa-nya ka-pada Sultan Mahmud Shah. Maka titah Sultan, "Sēdang-lah ini," maka berjalan itu tērus کددمثق. Ada pun Bēndahara mēngikut Sultan Mahmud Shah; akan Paduka Tuan dēngan sēgala anak istēri-nya turun di-bēlakang Bentan, lalu pērgi ka-Sayong (کسایغ) Maka Paduka Tuan bērkata pada anak-nya, Tun Pēkērma, "Pērgi ēngkau ka-laut, kampongan sēgala ra'ayat di-laut mari kita pērgi mēnjēmput Yang-di-pērtuan." Maka Tun Pēkērma pun pērgi-lah mēngimpunkan sēgala sakai; maka sēgala sakai pun bērkampong-lah.

Maka Tun Mahmud, anak Paduka Tuan, datang dari Sēlangor, dua-puloh kēlēngkapan, bērtēmu dēngan Tun Pēkērma di-Buru (دبور). Maka kata Tun Pēkērma pada Tun Mahmud, "Mari kita pērgi mēnjēmput Yang-di-pērtuan." Maka (190) kata Tun Mahmud, "Baik-lah," maka Tun Pēkērma dan Tun Mahmud pun pērgi-lah mēndapatkan Sultan Mahmud Shah کددمثق.

Sa-bērmula Fēringgi pun tēlah undor-lah baharu lima-bēlas hari. Sa-tēlah bērtēmu dēngan Sultan, maka baginda pun tērlalu suka baginda mēlihat Tun Mahmud datang, maka kēnaikan pun ada di-bawa-nya oleh Tun Pēkērma. Maka baginda pun naik-lah ka-pērahu, maka titah Sultan Mahmud Shah pada Bēndahara,

“Apa bichara Bëndahara sêkarang? Ka-mana baik kita përgi?” Maka sêmbah Bëndahara, “Patek mënëngar khabar dari-pada bapa patek, jikalau barang sa-suatu hal nêgëri, hëndak-lah raja bawa ka-Kampar.” Maka titah Sultan Mahmud Shah, “Jikalau dëmikian, mari-lah kita ka-Kampar!” Maka Sultan Mahmud Shah pun bërangkat ka-Kampar. Sa-têlah datang ka-Kampar, maka baginda pun diam-lah di-Kampar. Maka Sultan Mahmud Shah pun hëndak mênggëlar Tun Mahmud oleh bangat datang mëndapatkan baginda; maka Sultan Mahmud Shah mêmberï titah pada Bëndahara, “Pileh-lah gëlar dua tiga përkara ini akan Tun Mahmud Shah, përtama Tun Talani, këdua Tun Bijaya Maha-mëntëri, këtiga Tun Aria Bija 'diraja, këempat Sëri Nara 'diraja; barang yang bërkenan, ambil-lah!” Maka sêmbah Bëndahara, “Ada pun akan gëlar Tun Talani itu, sunggoh pun gëlar nenek (بهن بن) moyang, tètapi gëlar këhutan-hutanan (كهوتن هتانن). Akan Tun Bijaya Mahamëntëri itu, sunggoh pun gëlar mëntëri. tètapi tiada patut pada Tun Mahmud Shah itu. Ada pun akan Tun Aria Bija 'diraja itu, sunggoh pun gëlar mëntua-nya, ada-lah akan gëlar itu gëlar orang Hujung Karang. Akan Sëri Sura 'diraja itu, sunggoh pun gëlar bësar, hanya gëlar itu tua amat-lah. Ia pun sêgëra datang mêngadap Yang-di-përtuan; gëlar-lah Sëri Agar Raja.” Maka di-gëlar baginda-lah akan Tun Mahmud Sëri Agar Raja. Hatta maka Paduka Tuan dan sêgala orang kaya-kaya dan sêgala pëgawai sëmua-nya pun datang-lah mêngadap Sultan Mahmud Shah.

Sa-têlah keddëngaran-lah ka-Haru, bahawa nêgëri Bentan sudah alah, maka Sultan Husain pun datang ka-Kampar mëndapatkan Sultan Mahmud Shah, maka tërлуу suka-chita Sultan Mahmud Shah mëllihat Sultan Husain itu datang. Maka mangkubumi Sultan Husain, Raja Pahlawan nama-nya, itu pun datang sama-sama.

Akan Raja Pahlawan itu raja Sëri ريامن, sèdia raja bësar dalam nêgëri Haru. Ada pun akan adat Haru, jika makan, barang siapa orang bësar, ka-atas makan minum, dan barang siapa bërani, ka-atas; akan Raja Pahlawan, jika makan, ka-atas, jika minum pun, ka-atas, karna ia orang بسري (? = bësar) lagi bërani. Bërapa lama-nya Sultan Husain di-Kampar, maka baginda pun mohon këmballi ka-Haru. Sa-têlah bërapa lama-nya, Bëndahara pun këmballi-lah ka-rahmat Allah, maka di-tanamkan orang دتمبق

Itu-lah di-sëbut orang p. 23 (191) Bëndahara دتمبق. Maka Paduka Tuan jadi Bëndahara.

Sa-bërmula Sëri Awadana pun sudah hilang, maka Tun Nara-wangsa-lah jadi Tëmënggong. Maka titah Sultan Mahmud Shah pada Sëri Nara 'diraja, “Tërлуу bësar jasa Sëri Nara 'diraja pada kita, tiada tërbalas oleh kita. Jikalau Sëri Nara 'diraja mau dudok dëngan anak kita, mari-lah kita ambil akan mënantu.”

Maka sēmbah Sēri Nara 'diraja, "Mohon patek tuan-ku, karna patek hamba, yang anakanda itu tuan pada patek." Maka titah Sultan Mahmud Shah, "Mēngapa maka Sēri Nara 'diraja bērkata dēmikian itu? Jikalau tiada akan patut pada bichara kita, masakan mau kita mēngambil Sēri Nara 'diraja akan mēnantu-nya?" Maka sēmbah Sēri Nara 'diraja, "Sa-bēnar-nya-lah sapērti titah itu: sapērti sēgala manusia yang banyak ini bukan-kah dari-pada Nabi Adam 'alaihis-salam, sa-orang pun tiada dari-pada jēnis lain, ada jadi Islam, ada mēnjadi kafir, dēmikian-lah, tuan-ku, kēadaan sēmua-nya pun. Karna sēgala orang tua-tua patek dahulu kala itu sēdia hamba pada orang raja yang tua dahulu kala itu. Jikalau patek dudok dēngan paduka anakanda, nēsčaya binasa-lah nama sēgala Mēlayu yang dahulu kala itu." Maka titah Sultan Mahmud Shah, "Jikalau Sēri Nara 'diraja tiada mau mēnurutkan kēhēndak hati kita, durhaka-lah Sēri Nara 'diraja pada kita." Maka sēmbah Sēri Nara 'diraja, "Tuan-ku ēmpunya atas batu kēpala patek! Biar-lah patek di-kutoki dēngan nama yang baik, jangan durhaka ka-bawah duli." Maka titah Sultan Mahmud Shah, "Sunggoh-lah Sēri Nara 'diraja tiada mau? Supaya anak kita, kita bēri bērsuami lain." Maka sēmbah Sēri Nara 'diraja, بايکله (? = baik-lah) tuan-ku, kēsukaan patek-lah akan paduka anakanda di-bēri bērsuami lain." Maka titah Sultan Mahmud Shah akan anakanda baginda tuan putēri itu di-dudokkan baginda dēngan anak Raja Pahang, raja yang asal.

Hatta ada bērapa lama-nya antara-nya, maka Sultan Mahmud Shah pun gēring-lah, maka baginda mēnyuroh mēmanggil Bēndahara Paduka Tuan dan Sēri Nara 'diraja dan orang bēsar-bēsar dua tiga orang, maka baginda bērsandar pada bahu Sēri Nara 'diraja, dahi-nya di-pērtēmukan baginda dēngan dahi Sēri Nara 'diraja, maka titah Sultan Mahmud Shah, "Ada pun yang pērasaan kita, bahawa sakit ini akan mati-lah rasa-nya. Akan Sultan Muda ini, pētaroh kita-lah, karna ia kanak." Maka sēmbah Bēndahara dan sēgala orang kaya-kaya, "Tuan-ku, di-jauhkan Allah sēgala kē-jahatan dari-pada tuan-ku! Tētapi jikalau layu rumput di-halaman Yang-di-pērtuan, nēsčaya sapērti titah Yang-di-pērtuan itu, tiada-lah patek salah." Maka tērlalu suka-chita Sultan Mahmud Shah (192) mēnēngar sēmbah sēgala orang kaya-kaya itu. Ada bērapa lama-nya, maka Sultan Mahmud Shah pun kēmbali-lah ka-hadzrat Allah ta'ala, dari nēgēri fana ka-nēgēri yang baka, maka Sultan Mahmud Shah pun di-tanamkan orang-lah sapērti adat raja-raja مشيکت (? mangkat); baginda-lah di-sēbut orang Marhum di-Kampar, Ada pun umor baginda kērajaan di-Mēlaka tiga-puloh tahun, maka Mēlaka pun alah dari Muar lalu ka-Pahang sa-tahun, di-Bentan baginda dua-bēlas tahun, di-Kampar lima tahun: maka mēnjadi sēmua-nya umor baginda di-atas kērajaan ēmpat-puloh dua-lapan tahun.

Sa-tēlah Marhum di-Kampar sudah mangkat, maka baginda Sultan Muda kērajaan, gēlar baginda Sultan Alauddin Ri'ayat Shah, 1938] *Royal Asiatic Society*.

maka Raja Muda Përëmpuan di-inchitkan oleh Bëndahara dan sĕgala orang kaya-kaya. Maka kata raja, "Mĕngapa-tah maka beta di-nyahkan? Masakan beta mĕrĕbut kĕrajaan Sultan Muda?"

Maka kata sĕgala orang kaya-kaya itu, "بیه juga Raja Muda pĕrgi dari nĕgĕri ini." Maka kata raja, "Nanti-lah, nasi beta lagi di-dapor, bĕlum masak." Maka kata sĕgala orang kaya-kaya, "Apa akan di-nanti lagi. Sĕkarang-lah turun!" Maka Raja Muda pun turun-lah dĕngan istĕri-nya Tun Tĕrang dan anak baginda sa-orang, Raja Mansur nama-nya; maka kata Raja Muda, "Pĕrsĕmbahkan pada Ēnche' لمن. jikalau beta mati, Mansur

Shah hĕndak-lah دفتر بشيکي oleh Ēnche' لمن." Maka kata orang kaya itu, "Baik-lah." Maka Raja Muda pun mĕnumpang-lah pada sa-buah balok baginda ka-Siak, dari Siak lalu ککڭ (? ka-

Kang). Maka ada sa-orang Manjong, ستومي nama-nya, dia nĕtiasa bĕniaga dari Perak ka-Kang, maka di-lihat-nya Raja Muda di-Kang (دکڭ) maka di-bawa-nya ka-Perak. Maka di-rajakan-nya di-Perak, maka baginda bĕrnama Sultan Muzaffar Shah.

Sa-bĕrmula akan Sĕri Agar Diraja, sĕdia di-suroh Bëndahara Paduka Tuan diam di-Sĕlangor, pĕnaka raja-lah ia di-Sĕlangor. Ada pun akan Sultan Kĕdah bĕranak sa-orang pĕrĕmpuan, Raja Sĕtia nama-nya, maka Sĕri Agar Raja pĕrgi ka-Kĕdah bĕristĕrikan anak Raja Kĕdah yang bĕrnama Raja Sĕtia itu, di-bawa-nya ka-Sĕlangor. Maka oleh Sultan Muzaffar Shah di-suroh-nya jĕmput ka-Sĕlangor. Sa-tĕlah Sĕri Agar Raja datang ka-Perak, maka di-jadikan oleh Muzaffar Shah bëndahara. Maka Sultan Muzaffar Shah pun bĕranak pula sa-orang pĕrĕmpuan bĕrnama Raja Dewi. Sa-tĕlah itu, bĕranak pula bĕrnama Raja Ahmad, sa-orang lagi bĕrnama Raja Abdul-Jalil, sa-orang lagi bĕrnama Raja Fatimah, sa-orang lagi bĕrnama Raja Hatijah, sa-orang lagi bĕrnama Raja Tĕngah, sĕmua-nya ĕnam-bĕlas orang anak baginda dĕngan istĕri baginda Tun Tĕrang itu, bĕranak dĕngan gundek sa-orang laki-laki bĕrnama Raja Muhammad.

XXIX.

(193) Al-kesah. Maka tĕrsĕbut-lah pĕrkataan Sultan Alaud-din Ri'ayat Shah pula. Sa-tĕlah baginda di-atas kĕrajaan, maka baginda pun hĕndak bĕristĕri ka-Pahang, maka Sultan Alauddin Ri'ayat Shah mĕmbĕri titah pada Bëndahara Paduka Tuan mĕnyuroh bĕrlĕngkap, maka Bëndahara Paduka Tuan pun sĕgĕra bĕrlĕngkap. Sa-tĕlah sudah lĕngkap, maka Sultan Alauddin Ri'ayat Shah pun bĕrangkat ka-Pahang. Sa-tĕlah bĕrapa lama-nya di-jalan, maka sampai-lah ka-Pahang. Ada pun pada zaman itu Sultan Mahmud Shah nama Raja Pahang. Sĕrta baginda mĕnĕngar Sultan Alauddin Ri'ayat Shah datang, maka Sultan pun kĕluar mĕngalu-

ngalukan Sultan Alauddin Ri'ayat Shah. Sa-têlah bértëmu, maka Sultan Mahmud Shah pun mënjunjong duli Sultan Alauddin Ri'ayat Shah, lalu di-bawa baginda masok ka-nëgëri, di-dudokkan di-atas takhta kërajaan, maka Sultan Alauddin Ri'ayat Shah pun bërsuka-sukaan dëngan Sultan Mahmud.

Sa-têlah datang pada këtika yang baik, maka baginda pun di-kahwinkan-lah dëngan saudara Sultan Mahmud Shah. Sa-têlah itu, datang ka-pada këtika Raja Pahang akan mêngantar bunga ëmas dan bunga perak ka-Siam, maka baginda pun bërkira-kira hëndak mêngutus ka-Siam, maka baginda mënnyuroh bërlëngkap. Sa-têlah sudah lëngkap, maka Sultan Mahmud pun mënnyuroh mêngarang surat pada Raja Siam dan pada Bërakëlang. Ada pun adat surat Pahang pada Këlang "Sëmbah." Tatkala itu Bëndahara Paduka Tuan pun ada hadzir di-sana, maka Sultan Mahmud bërtanya pada Bëndahara Paduka Tuan, "Bërkirim sëmbah Sultan pada Bërakëlang?" Maka kata Bëndahara Paduka Tuan, "Jangan kan paduka adinda, sëdang patek lagi tiada bërkirim sëmbah pada Bërakëlang." Maka kata Tun Dërahman, "Orang Pahang bërkirim surat apa di-Këlang, datok?" Sahut Bëndahara Paduka Tuan, "Mau hamba bërkirim surat, tëtapi kiriman hamba satu pun tiada." Maka sahut Sultan Mahmud, "Biar beta mëmberi kiriman." Maka kata Bëndahara, "Baik-lah." Maka Bëndahara pun mënnyurat-lah pada Këlang dëmikian bunyi-nya. "Surat kaseh dari-pada Bëndahara datang ka-pada Adi Bërakëlang," sudah itu, kata yang lain-lah. Maka Sultan Mahmud pun mêngubah surat bërkirim kaseh juga. Sa-têlah sudah hadzir, maka përgi-lah utusan itu ka-Siam. Maka di-bëri orang tahu pada Bërakëlang utusan datang mëm bawa surat Raja Pahang dan Bëndahara Ujong Tanah, maka kata Bërakëlang, "Apa bunyi-nya surat dari-pada Bëndahara dan Raja Pahang itu?" Maka sahut utusan itu, "Bunyi-nya dari-pada Bëndahara 'surat kaseh,' dari-pada Raja Pahang pun dëmikian juga." Maka kata Bërakëlang, "Surat dari-pada Bëndahara Ujong Tanah itu surat (? = suroh) bawa masok, dan surat dari-pada Raja (194) Pahang itu surat (? = suroh) bawa këmali, karna tiada 'adat Raja Pahang bërkirim 'kaseh' pada Bërakëlang Ayodhia (اودي)" Maka sahut utusan itu, "Oleh apa maka surat Bëndahara Ujong Tanah di-tërima, surat dari-pada Raja Pahang tiada di-tërima? Karna Raja Pahang pangkat tuan pada Bëndahara." Maka sahut Bërakëlang, "Ia di-sana di-mana tahu? Ada pun di-sini yang isti'adat-nya Bëndahara Ujong Tanah itu lëbeh juga mërta bat dari-pada Raja Pahang. Jikalau tuan hamba tiada përchaya, lihat-lah dalam tambëra. Suroh ubah surat Raja Pahang, supaya ku-tërima!" Maka di-salin-lah oleh utusan itu, di-ubah-nya 'sëmbah,' maka di-tërima oleh Bërakëlang, maka utusan Pahang pun këmali-lah ka-Pahang. Sa-têlah sampai-lah ka-Pahang, sëgala përi hal itu sëmua-nya di-katakan-nya pada Sultan Mahmud.

Hatta bërapa lama-nya Sultan Alauddin Ri'ayat Shah di-Pahang, maka baginda pun këmali ka-Hujong Tanah. Sa-têlah

datang ka-Hujong Tanah, Sultan Alauddin Ri'ayat Shah pun diam di-Pékan Tua membuat kota karah di-hulu Sungai Tëlor. Hatta maka keddëngaran-lah ka-Hujong Tanah, bahawa Sëri Agar Raja jadi Bëndahara di-Perak, maka Sultan Alauddin pun tërlalu murka Sa-tëlah Bëndahara Paduka Tuan mënëngar khabar itu, maka Bëndahara pun mëmbuangkan dëstar, maka kata Bëndahara, " Jikalau Sëri Agar Raja bëlum ku-bawa mêngadap duli Yang-di-përtuan, bëlum aku bërdëstar! " Maka Bëndahara Paduka Tuan masuk ka-dalam tiada bërdëstar, sa-hingga kërïs dan baju, maka sëmabah Bëndahara pada Sultan Alauddin Ri'ayat Shah, " Tuan-ku, patek mohon ka-Perak hendak mëmanggil Sëri Agar Raja. " Maka titah baginda Sultan, " Jangan Bëndahara përgi; biar-lah Tun Narawangsa kita titahkan! " Maka titah Sultan Alauddin Ri'ayat Shah, " Mau-kah Tun Narawangsa kita titahkan përgi ka-Perak mëmanggil Sëri Agar Raja? " Maka sëmabah Tun Narawangsa, " Jika tuan-ku titahkan mêngalahkan Perak sa-kali, mau-lah patek përgi; hingga mëmanggil dia, mohon-lah patek, karna Raja Përëmpuan di-Perak itu anak saudara patek dëngan daya patek. " Maka titah Sultan. " Jika dëmikian, Tun Pëkërma-lah përgi ka-Perak mëmanggil Sëri Agar Raja. " Maka sëmabah Tun Pëkërma, " Baik-lah, tuan-ku. " Maka Tun Pëkërma pun bër'lëngkap.

Sa-tëlah sudah lëngkap, lalu përgi ka-Perak. Sa-tëlah bërapa hari di-jalan, sampai-lah ka-Perak, mudek ka-hulu hingga Labohan Jong, keddëngaran-lah ka-Perak mêngatakan, Tun Pëkërma datang hëndak mëmanggil Bëndahara Sëri Agar Raja. Maka oleh Bëndahara di-suroh antari Tun Pëkërma nasi dëngan përiok-nya, gulai dalam buloh: datang ka-pada Tun Pëkërma, maka tërlalu amarah ia mëllihat këlakuan itu, maka Tun Pëkërma pun këmbari ka-Hujong Tanah. Sa-tëlah datang ka-Hujong Tanah, lalu masuk mêngadap Sultan Alauddin (195) Ri'ayat Shah. Pada këtika itu baginda sëdang di-adap orang, maka Tun Pëkërma pun datang mën'yëmbah, lalu dudok pada tëmplat-nya, maka sëgala hal ahual-nya itu sëmua-nya di-përsëmbahkan-nya ka-bawah duli Sultan Alauddin Ri'ayat Shah. Sa-tëlah Bëndahara Paduka Tuan mënëngar khabar itu, maka sëmabah Bëndahara ka-bawah duli Sultan Alauddin Ri'ayat Shah, " Tuan-ku, jikalau lain dari-pada patek di-titahkan ka-Perak, tiada akan Sëri Agar Raja datang. Biar-lah patek përgi ka-Perak. Sërta patek datang ka-Perak, patek pëgang tangan-nya Sëri Agar Raja, lalu patek bawa ka-përahu. Jikalau tiada mau turun, patek hunus kërïs, patek tikam, ia rëbah (٤١) ka-kiri, patek rëbah ka-kanan! " Maka titah Sultan Alauddin Ri'ayat Shah, " Baik-lah, mana këhëndak Bëndahara! " Maka Bëndahara pun përgi-lah ka-Perak.

Sa-tëlah sampai-lah ka-Perak, maka di-suroh alu-alukan oleh Sultan Muzaffar Shah. Sa-tëlah Bëndahara Paduka Tuan datang, lalu di-bawa baginda masuk ka-dalam istana sa-kali, maka nasi santap pun di-këluar orang; maka titah Sultan Muzaffar Shah pada Bëndahara, " Mari kita makan! " Maka sëmabah Bëndahara,

"Patek tuan-ku mohon, karna tuan-ku anak tuan patek; santap-lah tuan-ku, biar patek terima ayapan lain." Maka titah Sultan Muzaffar Shah, "Měngapa-tah Běndahara dēmikian? Pada bichara kita, jikalau tiada patut akan beta akan bawa makan, masa akan beta bawa makan?" Maka sěmbah Běndahara Paduka Tuan, "Sědia patut patek makan děngan tuan-ku, sěbab itu-lah maka patek tiada mau, karna sěgala orang yang tiada patut makan děngan sěgala raja-raja itu di-kěhěndaki-nya makan děngan anak raja-raja, supaya akan gah-nya; akan patek, tiada akan jadi-kah pada patek, karna patek sědia patut makan děngan tuan-ku. Tětapi mohon-lah patek, karna tuan-ku anak tuan ka-pada patek. Santap-lah, tuan-ku; biar-lah patek makan pada těmpat lain." Maka titah Sultan Muzaffar Shah, "Mari juga Běndahara makan, karna kita lama sudah běrchěrai, děndam rasa kita akan Běndahara." Maka sěmbah Běndahara, "Měngapa maka tuan-ku měngajak patek makan? Tahu-lah patek akan erti-nya, 'Apabila ku-bawa Běndahara makan, něschaya lěkat hati-nya akan daku.' Fikir yang dēmikian itu jangan mēlintas pada hati tuan-ku, jikalau ada lagi Sultan 'Ala'u'd-din Ri'ayat Shah kěrajaan di-Hujong Tanah, patek akan běrtuan raja yang lain, tiada-lah!" Maka titah Sultan Muzaffar Shah, "Lain-lain pula di-kata Běndahara," lalu di-tarek baginda tangan Běndahara, di-lětakkan-nya pada nasi. Maka titah Sultan, "Jangan-lah banyak kata Běndahara, mari-lah kita makan." Maka oleh Běndahara di-ambil-nya nasi, di-buboh-nya pada daun sireh; maka sěmbah Běndahara, "Santap-lah, tuan-ku!" Maka Sultan Muzaffar Shah pun santap; maka Běndahara (196) Paduka Tuan pun makan-lah, habis nasi di-daun sireh itu di-buboh-nya pula lagi lauk sa-lauk juga.

Sa-tělah sudah santap, maka Běndahara Paduka Tuan mohon pada Sultan Muzaffar Shah, lalu ka-rumah Sěri Agar Raja. Maka Sěri Agar Raja pun sěgěra měndapatkan Běndahara; maka oleh Běndahara di-pěgang-nya tangan Sěri Agar Raja, lalu di-bawa-nya ka-pěrahu turun. Maka Běndahara Paduka Tuan pun hilir mēm-bawa Sěri Agar Raja kěmbali ka-Hujong Tanah. Maka těrlalu suka-chita Sultan 'Ala'u'd-din Ri'ayat Shah oleh Sěri Agar Raja ada di-bawa oleh Běndahara.

Hatta maka Adipati Kampar pun datang mēm-bawa ufěti sapěrti adat sěděkala, maka Adipati Kampar pun datang pada Sěri Nara 'diraja, karna adat-nya apabila Adipati Kampar dan Raja Tunggal dan Mandalika Kělang dan sěgala orang yang mēměgang něgěri yang běrhasil di-pěrsěmbahkan-nya hasil-nya, datang dahulu ka-pada Pěnghulu Běndahari, Běndahari-lah mēm-bawa dia masok ka-dalam. Maka Adipati Kampar pun datang-lah pada Sěri Nara 'diraja, karna ia Pěnghulu Běndahari. Ada pun pada kětika itu Sěri Nara 'diraja sakit; maka kata Sěri Nara 'diraja pada Adipati Kampar, "Masok-lah tuan hamba děngan Sang Bijaya Ratna měngadap, karna beta tiada bětah." Maka masok-lah Adipati Kampar sama-sama děngan Sang Bijaya Ratna, karna ia Shah-bandar Kampar, běpěrsěmbahkan sěgala ufěti. Pada kětika itu

Sultan 'Ala'u'd-din Ri'ayat Shah sĕdang di-adap sĕgala orang kaya-kaya sĕmua-nya bĕrkampong, maka di-lihat baginda Adipati Kampar datang mĕmbawa ufĕti, maka titah Sultan 'Ala'u'd-din Ri'ayat Shah, "Di-mana Orang Kaya Sĕri Nara 'diraja maka Adipati Kampar dan Sang Bijaya Ratna masok mĕngadap sĕndiri?" Maka sĕmbah Adipati Kampar dan Sang Bijaya Ratna, "Tuan-ku, patek itu tiada bĕtah maka tiada mĕngadap; sudah dĕngan kata patek itu maka patek masok mĕngadap." Maka titah Sultan 'Ala'u'd-din Ri'ayat Shah, "Bawa-lah kĕmbali sa-kali pĕrsĕmbahan itu! Jikalau Orang Kaya lagi sakit, mĕngapa di-bawa masok dahulu ستي (? ufĕti)? Tiada tahu akan isti'adat? Ada dari-pada sangat hĕndak bĕrkata-kata dĕngan kami."

Maka Adipati Kampar dan Sang Bijaya Ratna pĕrgi mĕmbawa sĕgala pĕrsĕmbahan itu ka-pada Sĕri Nara 'diraja, maka sĕgala titah itu sĕmua-nya di-katakan-nya pada Sĕri Nara 'diraja. Maka kata Sĕri Nara 'diraja, "Jikalau dĕmikian, mari-lah kita masok." Maka Sĕri Nara 'diraja pun masok mĕmbawa pĕrsĕmbahan Adipati Kampar. Sa-tĕlah datang-lah ka-dalam, maka sĕmbah Sĕri Nara 'diraja, "Tuan-ku, maka patek tiada masok, karna patek sakit. Sudah dĕngan kata patek maka ia masok." Maka titah Sultan 'Ala'u'd-din Ri'ayat Shah, "Bukan apa, tiada di-jadikan adat-lah yang dĕmikian itu! Jikalau tiada Orang Kaya masok, mĕnjadi binasa-lah isti'adat." Maka ufĕti itu di-sĕrahkan pada Bĕndahara (197) Raja masing-masing pada pĕgangan-nya.

Sa-tĕlah itu, maka Sultan 'Ala'u'd-din Ri'ayat Shah mĕnitahkan Tun Pĕkĕrma mĕnyĕrang Mĕrbĕdang (مر بدغ) Maka Tun Pĕkĕrma pun pĕrgi-lah, ĕnam-puluh kĕlĕngkapan. Sa-tĕlah datang-lah ka-Mĕrbĕdang, maka bĕrpĕrang-lah bĕrapa hari; maka Mĕrbĕdang pun alah, banyak-lah bĕroleh rampasan. Maka Tun Pĕkĕrma pun kĕmbali ka-Hujong Tanah dĕngan kĕmĕnangan-nya. Sa-tĕlah datang, lalu mudek ka-Pĕkan Tua mĕngadap Sultan 'Ala'u'd-din Ri'ayat Shah, maka tĕrlalu suka Sultan 'Ala'u'd-din Ri'ayat Shah, maka baginda mĕmbĕri anugĕraha akan Tun Pĕkĕrma.

Wa-llahu a'lamu bi-s-sawab.

XXX.

Al-kesah. Maka tĕrsĕbut-lah pĕrkataan Sang Naya, sĕdia diam di-Mĕlaka, bĕristĕri di-Mĕlaka, karna dahulu kala banyak Mĕlayu. Maka Sang Naya muafakat dĕngan sĕgala Mĕlayu yang diam di-Mĕlaka itu hĕndak mĕngamok [Fĕringgi] tat kala ia masok gĕreja; karna dahulu kala apabila Fĕringgi masok gĕreja, sĕgala sĕnjata-nya tiada di-bawa-nya. Maka sĕgala orang yang muafakat dĕngan Sang Naya itu, sĕgala kĕris-nya di-sĕrahkan-nya pada Sang Naya, maka di-buboh oleh Sang Naya di-bawah karas Bandan.

Sa-kali pĕrsĕtua datang sa-orang Fĕringgi minta sireh pada Sang Naya. Maka oleh Sang Naya di-sorongkan-nya karas Bandan

itu. Maka Fëringgi itu pun makan sireh; sudah makan sireh, maka di-angkat-nya سندل karas itu, di-lihat-nya kërís tèrlalu banyak dalam karas itu. Maka Fëringgi itu sègëra mèmberì tahu Kapitan, kata-nya, "Sinyor! Sang Naya banyak mêngatup kërís. Apa gërangan kèhëndak-nya?" Sa-tèlah Kapitan mènèngar kata Fëringgi itu, maka di-suroh-nya panggil [Sang Naya, maka] Sang Naya pun datang. Maka di-suroh-nya ambil kërís dari-pada pinggang Sang Naya. Maka kata Kapitan, "Apa sèbab-nya maka Sang Naya mènaroh kërís banyak di-bawah کرس بندن itu?" Maka sahut Sang Naya, "Sèdia aku hëndak mèmibunoh èngkau sëmua-nya." Sa-tèlah Kapitan mènèngar kata itu, maka di-bawa-nya Sang Naya ka-atas kota tinggi, lalu di-tolakkan-nya kèluar. Maka Sang Naya jatuh tèrdiri, këmudian maka rëbah lalu mati.

Sa-tèlah itu, maka Fëringgi mêngutus ka-Pèkan Tua mèmberì tahu Sang Naya sudah mati, sèbab ia hëndak mêngamok Mèlaka. Maka oleh Sultan 'Ala'u'd-din Ri'ayat Shah akan Fëringgi itu di-suroh tangkap, maka naikkan di-atas pohon kayu yang tinggi, di-suroh tolakkan ka-tanah. Maka Fëringgi itu pun mati. Sa-tèlah kèdèngaran-lah ka-Mèlaka utusan sudah mati di-bunoh Sultan 'Ala'u'd-din Ri'ayat Shah di-Pèkan Tua, maka Kapitan pun tèrlalu marah, maka ia mènuyroh bèrlèngkap akan mènuyèrang, tiga buah ghalias, ghali panjang dua buah, fusta sa-puloh, banting têngah tiga (198) puloh. Sa-tèlah sudah lèngkap, maka pèrgi-lah ka-Hujong Tanah. Maka khabar itu kèdèngaran ka-pada Sultan 'Ala'u'd-din Ri'ayat Shah. Maka baginda mènuyroh mènunggu kota kara, Tun Narawangsa dèngan Tun Pèkërma akan pènglima-nya. Maka Tun Narawangsa dan Tun Pèkërma pun pèrgi-lah bèrbaiki kota kara dan mêngator bèdil dua-bèlas puchok, pèngluru-nya ada sapèrti limau nipis, bèsar-nya sapèrti limau manis China. Maka Fëringgi pun datang-lah, di-mudekkan-nya ghalias-nya bèrhadapan dèngan kota kara, lalu bèrbèdil-bèdilan tiada bèrputusan lagi, tèrlalu adzmat bunyi-nya. Maka tiada tèrlanggar oleh Fëringgi itu. Maka ia pun naik bèrkota di-hujong tanjong, di-naiki-nya ada bèrapa puchok bèdil, maka di-bèdil-nya; maka sapèrti tagar yang tiada bèrputusan.

Maka Laksamana pun datang ia mëndapatkan Tun Narawangsa dan Tun Pèkërma, karna Laksamana pada kètika itu tèrmurkaì, tiada bèkërja lagi, bèrbaju hijau-lah, kain-nya دياره (? = di-bawah) hitam, dèstar-nya pun hitam. Maka kata Laksamana pada Tun Narawangsa, "Sèbab Orang Kaya maka beta datang ini." Maka oleh Tun Narawangsa akan Laksamana di-pèrsalin-nya. Maka kata Laksamana, "Tiga tahun-lah lama-nya beta di-murkaì Yang-di-pèrtuan ini, tiada bèrsalin, baharu-lah ini beta bèrsalin." Maka bèdil Fëringgi pun nètiasa datang sapèrti ujan yang lèbat, orang kèna pun sa-bagai tiada tèrdèrita, ada putus tangan-nya, ada yang putus kaki-nya, ada yang putus leher-nya; maka tiada-lah tèrdiri lagi di-kota kara. Maka kata Tun Pèkërma pada Tun Narawangsa,

"Apa bichara kita, Orang Kaya? Mari kempas yang besar ini kita terbang, kita buat apilan, supaya dapat kita bertahan." Maka kata Tun Narawangsa, "Jika kita terbang kempas ini rebah-nya ka-darat, apa-tah daya kita mengambil dia? Kalau rebah ka-laut, boleh kita ambil." Maka kata Laksamana, "Mari panah." Maka di-tambatkan-nya pada sufal (*Persian 'notch'*) panah itu tali kail seni. Maka di-panah oleh Laksamana pada kempas itu, tersimpai pada dahan-nya. Maka di-tambat orang pada tali kail itu tunda, maka di-tarek ka-atas; maka di-tambatkan pula selampit yang seni.

Maka oleh کابل ka-sungai, maka di-suroh terbang-lah, maka rebah ka-sungai, maka di-kérat tiga, di-perbuatkan apilan. Maka tebal batang kempas itu dapat-lah orang berdiri; pada tempat yang lain tiada dapat sa-orang pun berdiri. Maka tiga hari tiga malam dibédil oleh Feringgi tiada berputusan lagi, orang pun mati tiada terhisahkan lagi.

Ada pun akan Bendahara Paduka Tuan dan Seri Nara 'diraja dan Sultan 'Ala'u'd-din Ri'ayat Shah, maka sambah Bendahara pada Sultan 'Ala'u'd-din Ri'ayat Shah, "Tuan-ku, patek mohon ka-hilir hendak melihat kelakuan orang perang itu." Bendahara pun hilir ka-kota kara. Maka di-lihat Bendahara perang itu terlalu besar. Maka pada hati (199) Bendahara, "Alah kota kara ini, hanya jikalau kota kara ini alah, Tun Narawangsa dan Tun Pékérma mati." Maka Bendahara pun segera mudék. Maka sambah Bendahara pada Sultan 'Ala'u'd-din Ri'ayat Shah, "Tuan-ku, pada bichara patek kota kara alah; patek itu Tun Narawangsa dan Tun Pékérma, jikalau kota kara alah, ia mati; sukar-lah Yang-di-pertuan béroleh hamba saperti patek itu; baik-lah ia di-suroh balek." Maka titah Sultan 'Ala'u'd-din Ri'ayat Shah pada Hang Alamat pergi panggil Tun Narawangsa dan Tun Pékérma. Maka Hang Alamat pun pergi. Sa-telah datang ka-kota kara, maka kata Hang Alamat pada Tun Narawangsa dan Tun Pékérma, "Orang Kaya di-panggil." Sa-telah orang banyak menengar kata itu, maka berdebar (بردار) bunyi orang lari, tiada terlarang. Maka kata Tun Narawangsa pada Tun Pékérma, "Apa bichara kita, karna senjata raja banyak? Jika kita mudék, hilang-lah senjata raja ini." Maka kata Tun Pékérma, "Mari kita buang ka-ayer." Maka segala senjata bédil itu di-buang ka-ayer. Maka Tun Narawangsa dan Tun Pékérma pun mudék mengadap Sultan 'Ala'u'd-din Ri'ayat Shah. Maka sambah Bendahara Paduka Tuan, "Tuan-ku, baik-lah berangkat sa-Sayong." Maka titah Sultan 'Ala'u'd-din Ri'ayat Shah, "Perahu kita lanchang sedang serai di-kambi dengan buloh karah Sayong, takut di-ambil Feringgi perahu." Maka kata Tun Narawangsa, "Berangkat-lah Yang-di-pertuan! Biar-lah patek melepaskan perahu itu." Maka baginda pun mudék-lah ka-Sayong. Maka Bendahara dan Orang Kaya-Kaya itu semua-nya mudék ka-Sayong. Maka Feringgi pun mengikut. Maka oleh [Tun] Narawangsa di-naiki-nya orang سوار

dua-puloh crang ka-atas lanchang itu di-suroh-nya kayoh dan dua-puloh orang mémégang bëliong ménanti di-hulu Batu Bëlah. Maka Tun Narawangsa mudek-lah mém bawa lanchang kënaikan itu bërturut-turut dëngan Fëringgi. Tëlah lalu Batu Bëlah, di-tëbang orang kayu përmëbat: itu-lah maka tëm pat it di-namaï Rëbat. Maka Fëringgi mudek hingga Pëkan Tua, ghalias-nya dua buah.

Maka Sultan 'Ala'u'd-din Ri'ayat Shah pun mënyuroh mëmbëri surat ka-pada Kapitan Mor Fëringgi itu: siapa di-suroh itu bërbalek tiada sampai, oleh bëdil-nya dari ghalias-nya tërlalu sangat. Maka Tun 'Ali, anak Laksamana, di-surohkan mém bawa surat. Tëlah këlihatan ghalias Fëringgi, maka di-bëdil-nya sapërti hujan. Maka kata sakai, (سيائي) "Ënche", mari kita bërbalek, karna bëdil ini lëbat amat." Maka kata Tun Amat 'Ali, "Aku akan bërbalek tiada-lah, karna apa nama-ku anak Laksamana mém bawa surat tiada sampai? Kayoh juga, sampaikan aku!" Maka di-kayoh-nya-lah oleh sakai, tëtëpi bëdil Fëringgi sa-bagai datang. Maka sakai pun pun habis tërjun, mëlainkan tinggal Tun Amat 'Ali juga tërdiri sa-orang-nya di-atas përahu itu dalam pada bëdil yang sapërti hujan itu. Maka përahu Tun Amat 'Ali pun (200) hanyut tërdampar pada Fëringgi. Maka oleh Kapitan Mor di-suroh-nya hulorï chindai Tun Amat 'Ali di-bawa-nya naik ka-atas kapal, maka di-dudokkan-nya atas përmadani, tërlalu sangat di-përmulia-nya. Maka Kapitan Mor mënyuroh ka-Mëlaka mém bawa surat yang di-bawa Tun Amat 'Ali itu. Sa-tëlah sampai ka-Mëlaka, maka di-arak-nya oleh Kapitan dëngan sapërti-nya, maka di-suroh-nya bacha di-hadapan-nya. Sa-tëlah di-këtahui-nya-lah ërti-nya, maka Kapitan mënyuroh Kapitan Mor di-suroh-nya mënyambut përdamaian itu. Sa-tëlah sampai-lah ka-Pëkan Tua, maka oleh Kapitan Mor Tun Amat 'Ali di-përsalini-nya dëngan sapërti-nya, di-suroh-nya këmbali mém bawa surat përdamaian. Sa-tëlah sampai ka-Sayong mëngadap Sultan 'Ala'u'd-din Ri'ayat Shah, maka sëgala përi hal ahwal sëmua-nya di-përsëmbahkan-nya. Maka tërlalu suka-chita baginda, shahadan mëmbëri përsalin akan Tun Amat 'Ali. Maka damai-lah pada këtika itu dëngan Fëringgi. Maka Fëringgi pun këmbali ka-Mëlaka.

Hatta bërapa këlamaan-nya Sëri Nara 'diraja pun këmbali ka-rahmat Allah; maka di-tanamkan di-Sayong, sapërti adat orang bësar-bësar; itu-lah yang di-sëbut orang "Datok Nesan Bësar." Maka Tun Narawangsa pula di-jadikan Pënghulu Bëndahari, Tun Pëkërma pula jadi Tëmënggong, Tun Amat 'Ali, anak Hasan Tëmënggong, ia pula jadi Pënghulu Abëntara:—akan Tun Amat 'Ali, tërlalu amat baik sikap-nya shahadan rupa-nya, tiada siapa pada zaman itu, maka pada barang këlakuan-nya tiada bërbagai. Wa-llahu a'lamu bi-sawab wa ilaihi-l-marji 'u wa-l-ma 'ab.

XXXI.

Al-kesah. Maka tërsëbut-lah përkataan ada batin, Singapura
 تانه ادغ (Pateh Ludang) nama-nya, ada bërdosa pada Sang

Sětia, maka hendak di-bunoh oleh Sang Sětia, maka Pateh Ludang lari ka-Pahang dengan segala suku-nya pada ketika Sultan Muhammad Shah, Raja Pahang, telah mangkat; saudara Raja Jainad-lah jadi kerajaan akan ganti kakanda. Maka Raja Jainad hendak menghadap ka-Hujong Tanah, maka baginda berlengkap, maka Ludang di-bawa baginda berkayohkan kenaikan, karna pada bichara baginda, "Apabila ku-bawa berkayoh di-kenaikan ini, tiada dapat tiada di-anugerahkan ka-pada-ku." Sa-telah datang baginda, maka baginda pun mudek ka-Sayong, maka di-suroh alu-alukan oleh Sultan 'Ala'u'd-din Ri'ayat Shah. Maka Raja Jainad pun menghadap-lah terlalu hormat. Satelah itu, maka di-gelar baginda Raja Jainad 'Sultan Muzaffar Shah;' maka oleh Sang Sětia Pateh Ludang itu di-suroh-nya panggil, maka Pateh Ludang pun datang, karna pada bichara-nya, "Tiada mau Sang Sětia membunuh daku, sebab naik kenaikan Sultan Muzaffar Shah." Sa-telah Pateh Ludang datang pada Sang Sětia, di-bunoh-nya. Sa-telah Sultan Muzaffar Shah menengar Pateh (201) Ludang sudah mati di-bunoh oleh Sang Sětia, maka terlalu amarah baginda, maka kata Sultan Muzaffar Shah, "Demikian-lah dengan sebut

معيات beta pada bichara hati beta menghadap ini akan kebaktian beta rupa-nya, pada segala pegawai Yang-di-pertuan tiada berkenan rupa-nya! Benar-kah Pateh Ludang dari kenaikan kita diturunkan-nya, di-bunoh-nya oleh Sang Sětia? Jikalau barang suatu hendak hati pun, tiada-kah dapat esok lusa lagi?" Maka kedengaran-lah ka-pada Sultan 'Ala'u'd-din Ri'ayat Shah, bahawa Sang Sětia membunuh Ludang, di-panggil-nya dari perahu kenaikan Sultan Muzaffar Shah, sekarang baginda terlalu amarah, hendak kembali ka-Pahang. Maka titah Sultan 'Ala'u'd-din Ri'ayat Shah pada Laksamana, "Pergi, Laksamana, ikat Sang Sětia, bawa ka-pada abang."

Maka sembah Laksamana, "Baik-lah, tuan-ku." Maka Laksamana pun pergi-lah ka-rumah Sang Sětia. Sa-telah Sang Sětia menengar Laksamana datang, di-suroh mengikat dia, maka Sang Sětia menyuroh menudong pintu pagar. Maka Laksamana pun datang minta, "Buka pintu, karna hamba di-titahkan Yang-di-pertuan." Maka kata Sang Sětia, "Ada pun jika Laksamana di-titahkan pada hamba akan membunuh hamba, hamba terima masuk; jikalau akan mengikat hamba, tiada hamba terima masuk; yang titah itu hamba junjong, tetapi akan Laksamana hamba lawan; tiada pernah hulubalang mengikat sama hulubalang." Maka sahut Laksamana. "Ada pun adek (? akan) hamba di-titahkan ini, bukan akan berkelahi dengan adek, kadar di-titahkan mengikat juga. Jikalau adek mau, beta ikat; jikalau tiada, beta kembali memberi tahu Sultan." Maka sahut Sang Sětia, "Jikalau Laksamana mengikat hamba, sedia (سدي) tiada-lah hamba suka, karna Laksamana pun hulubalang besar, hamba pun hulubalang besar." Maka Laksamana kembali menghadap Sultan 'Ala'u'd-din Ri'ayat Shah, maka segala kata Sang Sětia semua-nya di-persembahkan ka-pada Sultan.

Sa-tělah baginda mēnēngar sēmbah Laksamana itu, maka baginda sangat [murka], maka titah Sultan 'Ala'u'd-din Ri'ayat Shah pada Bēndahara, "Ikat Sang Sětia." Maka sēmbah Bēndahara, "Baik-lah, tuan-ku." Maka Bēndahara pun datang di-rumah Sang Sětia. Sa-tělah [Sang] Sětia mēnēngar Bēndahara datang, maka Sang Sětia sēgěra turun mēndapatkan, lalu mēnyēmbah pada kaki Bēndahara, sēraya kata-nya, "Jikalau Bēndahara sēdia (سدي) sa-bēnar-nya mēngikat sahaya, karna datok pēnghulu sahaya, jangankan datok, jikalau budak-budak datok pun sahaja, patut jua; jikalau Laksamana, tiada-lah sahaya suka." Maka oleh Bēndahara Sang Sětia di-bawa-nya masok mēngadap Sultan 'Ala'u'd-din Ri'ayat Shah, maka titah Sultan 'Ala'u'd-din, "Bawa-lah oleh Bēndahara ka-pada abang." Maka sēmbah Bēndahara, "Baik-lah, tuan-ku." (202) Maka titah Sultan 'Ala'u'd-din Ri'ayat Shah pada Laksamana dan sēgala hulubalang, "Pērgi-lah tuan hamba sakalian iringkan Bēndahara." Maka oleh Bēndahara Sang Sětia di-suroh-nya ikat dēngan dēstar. Maka kata Sang Sětia pada Sang Jaya Pēkērma, "Ikat hamba kēndor-kēndor, Sang Guna bērdiri dēkat beta, kēris adek jongkar-jongkarkan (جشکرکن) pada beta! Jikalau lain rupa-nya orang itu, kēlitkan-lah (کلتکنه) mata beta! Hingga Yang-di-pertuan sa-orang jua tuan-ku: masakan raja yang lain tuan hamba!"

Sa-tělah itu, maka Bēndahara pun pērgi-lah mēmbawa Sang Sětia. Sa-tělah datang ka-pada Sultan Muzaffar Shah, maka Sang Sětia bērdiri di-halaman dēngan sēgala hulubalang banyak, maka Bēndahara Paduka Tuan jua naik mēnjunjongan titah ka-pada Sultan Muzaffar Shah, dēmikian kata Bēndahara Paduka [Tuan], "Adinda ēmpunya salam, ini-lah Sang Sětia di-bantar adinda mana sa-kēhēndak tuan-ku, karna ia pēgawai tuan-ku." Maka Sultan Muzaffar Shah pun tundok diam, sangat baginda marah. Maka kata Bēndahara, "Lēpaskan Sang Sětia." Maka Sang Sětia pun di-lēpaskan orang-lah. Maka kata Bēndahara pada Sang Sětia, "Naik mēnjunjong duli." Maka Sang Sětia naik mēnyēmbah Sultan Muzaffar Shah, lalu dudok, maka sēgala hulubalang yang lain pun naik dudok. Maka kata Bēndahara pada Sultan Muzaffar Shah, "Mēngapa tuan-ku diam diri? Karna adinda mēnyuroh mēngikat Sang Sětia, patek pula di-suroh mēngantarkan dia, bēnar-kah? Dēmikian lagi, tuan-ku, karna Sang Sětia itu hulubalang, di-bawa paduka adinda pada hukum-nya, lagi jauh patek, sērta tuan-ku dēngar datang mēmbawa Sang Sětia, sēgěra tuan-ku turun dapatkan, suroh huraikan ikat-nya ini. Jikalau tiada patek mēnyuroh mēlēpaskan dia, tiada tuan-ku mēnyuroh mēlēpaskan, bēnar-kah? Dēmikian lagi-nya jangan dēmikian!"

Maka sahut Sultan Muzaffar Shah, "Beta ini hamba ka-bawah duli Yang-di-pertuan; yang hamba itu sa-kali-kali tiada mēlalui kēhēndak tuan-nya, jangan pada jahat sa-kali pun, tambahan pula sa-pēnoh-pēnoh kurnia-lah junjong." Maka kata Bēndahara, "Sa-bēnar-bēnar kata-lah ini, jangan lagi bērsalahan mulut dēngan

NOTES ON SPELLING.*

Throughout the MS. the spelling is archaic.

(1) The final vowel is omitted in *harta*, *kěna*, *minta*, *goa*, *unta*, *nyatc*, *kota*, *tuha*, *bantu*, *batu*, *lalu*, *kamu*, *tahu*, *běrtěmu*, *tipu*, *pěrahu*, *baharu*, *janji*, *mati*, *běrani*, *taji*, *kali*, *dahi*, *sunyi*, *běrkělahi*, *laki*, *api*, *kali*, *jadi*, *pěrmadani*, *ganti*, *nanti*, *bunyi*, *běrdiri*, *pěrgi*, *měmbaiki* and so on.

(2) The medial vowel in closed syllable is omitted.

کلور *kěluar*; دلور *di-luar*; دمور *di-Muar*; بدل *bědil*; تون *tuan*;
بوغکن *buangkan*; تمبل *timbul*; داتک *datok*; ادک *adek*;
بنتغ *banting*; تارک *tarek*.

(3) The medial vowels are inserted in an open syllable upon which the accent falls—usually the penultimate.

مسغماسغ *masing-masing*; اوبات *ubati*; بهار *baharu*;
برچیم *berchium*; لکلاک *laki-laki*.

In derivative words formed by the addition of suffixes the vowels are shifted to the penultimate of the derived word:—

بدان *beda-nya*; تیداله *tiada-lah*; متیله *mat-lah*;
مریله *mari-lah*; کمبیلیله *kembali-lah*; سبنرئاله *sa-běnar-nya-la*.
بکای *bukai*.

(4) Noticeable are the morphologically correct forms

کیاکن *kěbanyakan*; کنایکن *kěnaikan*.

(5) There are archaic spellings of a few Malay and Sanskrit words:—

دولافن *dělapan*; فنه *pěnah=pěrnah*; فارغ *pěrang*;
دوش *dosa*; شان *sana*; شری *sěri*; وگش *wangsa*;
دورهک (Skt. *drohaka*) *durhaka*; شک *suka*.

(6) کیل *gila* is Commonly written ک and ج as ج and ک

گندق *gundek*; سکال *sěgala*; کون *guna*;
کغسالو *gonzalo*; لگورک *langgar*; کلورک *kěluarga*; کچیل *kěchil*;
دچنتغ *di-chonting-nya*; انجت *inchit*; ایسف and ایسق *passim*.

(7) Noticeable are

دیادف *di-adap*; دیامقن *di-amok-nya*; دیمبل *di-ambil*.

NOTE.

To avoid the labour of copying, Shellabear's text has been used by me wherever possible—with so many alterations in accordance with Raffles MS., that I have often left *Malaka* though I prefer spelling *Mělaka*—R. O. W.

* From Dr. Blagden's paper: J.R.A.S.M.B., (1925), vol. III, Part I, page 16.

